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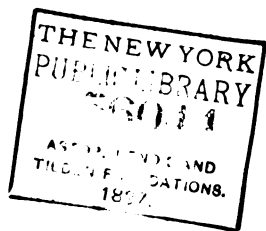
ZULU-ENGLISH DICTIONARY.

BY THE
RIGHT REV. J. W. COLENSO, D.D, D.C.L.,
BISHOP OF NATAL.

NEW EDITION,
REVISED AND ENLARGED.

NATAL:
P. DAVIS & SONS, MARITZBURG AND DURBAN,

1884.



NO. 100
125
VIA

PREFACE.

In making use of this Dictionary, the following points should be noticed by the Student:—

(i.) It is a Zulu-English Dictionary, and, therefore, is meant to contain chiefly pure Zulu words, and not such words as belong to the amaXosa Kafirs, and to the other kindred tribes, which inhabit the Scuthern part of this Colony.

(ii.) It does not contain all the peculiarities of dialect which are heard among different tribes, such as those which *tefula* or *tekasa* in their speech (*First Steps*, p. 3, 4), or that of the abaNtungwa, who insert a *guttural* between the *nasal* and *click*, where others do not, as *ngecono* for *ncono*.

(iii.) Several words (marked with*) have been introduced, which are not native words, but have been formed by corruption from the English or Dutch languages, or have been coined by Missionaries, and are now in common use among the people of this Colony.

(iv.) The sound, which in the former edition was represented by *ty* (*tsh*), is here given by *tsh*, e.g., *Cetshwayo*, *Matshana*, which when written *Cetywayo*, *Matyana*, were frequently sounded by Englishmen, unacquainted with the language, as words of four syllables, e.g., Cetewayo, Matiyana.

(v.) Some words, which are erroneously spelt in printed books with *ty*, are registered properly here with *sh*.

(vi.) Many words which are often supposed to begin with *hl*, and are so printed in other publications, really begin with *dhl*, and will here be found so registered.

(vii.) Some words, which are spelt alike, differ in meaning according to the accent, as *beka*, 'place,' *bēka*, 'look.'

(viii.) There are double sounds of the letters *b, p, g, k, d, t*, which at present we have no means of expressing, corresponding to the double sounds of the same letters in Hebrew, according as they are written with or without Dagesh. This accounts also for two very different meanings being sometimes assigned to the same form of word; as *tenga*, 'sell,' *tenga* (*t* Dageshed), 'waver.'

(ix.) *B, G*, are not unfrequently used instead of *P, K*, to strengthen the force of a word; thus *Pefuzela*, 'pant', *Befuzela*, 'pant violently,' *Kipa*, 'pluck out,' *Giba*, 'pull out'

(x.) There appears also to be a medial sound between *b* and *p*, *g* and *k*, *d* and *t*, so that it is difficult at times to decide whether to register a word under *B* or *P*, *G* or *K*, *D* or *T*. The sound in question may be one of the four double sounds of each pair of letters, which have just been mentioned. But the result is that a word, which may appear in their printed books with *b*, may here be found with *p*, &c. See under *Biza*.

(xi.) *R, r*, is employed, as usual, for the harsh guttural, corresponding to the German *ch* in *auch, noch*. It is heard strongly in the Zulu Country, but among the Natal Kafirs it is very often modified into *h*. Hence the Student may hear a word spoken, or find it in print, with an initial *h*, which will be found here under *R*.

(xii.) An Italic *X, x*, is used among *Roman* letters, or a *Roman X, x*, among *Italics*, to indicate the guttural click, which is heard in the word *ixwa*, a kind of *umkonto*.

(xiii.) The natives sometimes interchange the clicks; thus *ca* may be heard in parts of the Colony instead of the Zulu *qa*. But they do not do this to any great extent; and a change of click will often make a complete difference in the meaning of a word. I believe that the clicks will be generally found to be correctly given in this Dictionary, though they may often differ from those found in other printed books. If a word is not given under one click, let the Student look for it under another.

Nouns.

(xiv.) Fresh nouns are continually coined by the natives in their *isibongo*, which it is useless to attempt to explain in a

Dictionary, especially as it is often very difficult to understand the allusions made in them, and they are only used in such a connexion.

(xv.) The roots of all nouns are given, followed by the *inflex*, which must be prefixed to the root to form the complete noun; thus *Fz (Im) = imfe*.

(xvi.) Nouns given with the simple inflex 'U' are of Class I (*First Steps*, 25); thus *Baba (U) = ubaba*, plur. *obaba*.

(xvii.) Nouns given with the prefix 'U for Ulu,' are of Class VI; thus *DHLAME (U for Ulu) = udhlame*, plur. *ixindhlame*.

(xviii.) The terminal *e* or *i* of nouns is often very uncertain, so that a word may in this Dictionary end with *e*, which may be heard also sounded with *i*.

(xix.) The same remark is true in a less degree of the terminal *a* or *e*, or even of *o* or *u*.

(xx.) With nouns of Class III, it is sometimes difficult to decide whether the root begins with *n*, or not. Thus the Zulu for 'dog' is commonly spelt *inja*; but the existence of the noun *ubunja* seems to imply that the root is *nja*, and the noun should in that case be *NJA (In) = innja*.

(xxi.) As the double *n*, in cases like the above, is not always inserted in printed books, the Student should look in this Dictionary under *N*, in the case of a noun of this kind, if he does not find it under the letter which appears to be the initial of the root. Thus *ingqungqulu* would be found under *NGQUNGQULU (In)*.

(xxii.) In like manner, many nouns, especially names of birds and trees, may be supposed to have an inflex *Um*, when they really have an initial *m* in the root and a prefix *U*, and must be looked for, accordingly, in the Dictionary under *M*; thus *umbalane = Mbalane (U)*.

(xxiii.) Some roots are used with more than one form of inflex. It is possible, therefore, that a noun may be occasionally pronounced with a different inflex from that with which it here appears.

(xxiv.) Nouns of the following kinds, which are multiplied at pleasure by the natives, are not generally entered in this Dictionary, unless they are in common use :—

(1) Nouns formed from verb-roots, by changing the final *a* into *i*, and prefixing *Um*, to express the agent of the verb's action, as *umfundisi*. Such words may be formed by natives from any verb, but are rarely used by them (*First Steps*, 44).

(2) Nouns formed from verb-roots by changing the final *a* into *i*, and prefixing *isi*, to express the *habitual* doer of the action implied in the verb, as *isilauli*, jester (*First Steps*, 45).

(3) Nouns formed from names of plants, by prefixing *isi* to the root, to express a place where the plant grows freely, as *isikoba*, a yellowwood bush (*Do*).

(4) Nouns in *ubu* and *uku* (*First Steps*, 46, 47).

(5) Diminutives (*First Steps*, 52-4.)

Verbs.

(xxv.) The conjugations of verbs are so numerous that it would be useless to repeat the meanings of a verb in full, in all the forms which it might assume under different circumstances. In this Dictionary, therefore, meanings are only given at full length with the *Simple Verb*; and the Student can easily determine for himself the meanings of the verb in its different derived forms.

(xxvi.) The following will serve as a type of the different forms which a Zulu verb may assume, with corresponding changes of meaning :—

(1) *aka*, build; pass. *akiwa*, be built; neut. pass. *akeka*, get built, be capable or fit to be built.

(2) *akisa*, build carefully, thoroughly, diligently; make or help to build, sometimes in *pretence*; imitate in building, build after the fashion of.

(3) *akisisa*, build very carefully.

(4) *akela*, build for, on account of, at, in, on, with a purpose, used also with adverbs of place.

(5) *akana*, build together.

(6) *akisana*, build together carefully ; make or help one another to build.

(7) *akelana*, build for or on account of one another, build or be settled together in one place.

Some of the above may take also passive or neuter-passive forms. And there are also reflexive forms, &c. (*First Steps*, Chap. XII), as well as forms arising from the combination of two or more of the foregoing.

(xxvii.) References are occasionally made in this Dictionary to my 'First Steps in Zulu,' which are recommended for use to any wishing to begin the study of the language, together with the 'Three Native Accounts,' which has been expressly prepared to accompany the 'First Steps,' with translation and notes referring to the rules.

(xxviii.) I am well aware that this Dictionary must still contain errors, not a few, both of omission and commission. I should be obliged by the communication of any corrections or addenda. And it would be a great assistance to me, if, with any such communication of a new word or a new meaning for an old one, a *Zulu phrase* were sent, as an example of the way in which the word has been employed by a native.

(xxix.) I have appended a list of Zulu Proverbs, many of which have been collected and published by the Rev. R. Robertson, of Kwamagwaza, Zululand.

J. W. NATAL,

November 30, 1878.

ZULU PROVERBS.

 Some of these are reprinted from the *Natal Colonist*.

uqota uz'ufike kwa'Mtshekula, you will go stooping like an old man until you reach Mtshekula's (a fictitious person, the name being formed from *tshekula*, 'fling up the heels')=the thing in question will never happen, it will be put off for ever.

uz'ufike kwa'Mgaduli, kwa'mbila'mhlope, you will have to go until you reach Mgaduli's (*gadula*, 'gallop') where the white rock-rabbits are=you will have to go on for ever, (there being no such animals as white rock-rabbits).

abuyisi bapambili, the turners-back (i.e., those who will treat you worse) are in front=out of the frying-pan into the fire.

indhloru icile; zipetele zonk'izizwe ziyakuxepulakuyo, the elephant has fallen; all the tribes have assembled to get a bit of it=where the carcase is, there will the vultures be gathered together.

imbeni ihlalel'ihlanga layo, the seed waits for its ground=the wrong will in due time propagate itself or produce its consequences.

akuko'muntu ok'agogode, there's no one who can ladle out (a pot) completely=you can't kill every one of a family or tribe, some one will be left to take vengeance.

nyadel'isambane esimb'umgodi singawulali, s'enzel'onkomankoma nao Ngungumbane! strange is the ant-bear which digs a hole, and does not lie in it, but makes it for ferns and porcupines!

yek'ukenz'amandhla esambane! alas for the labour of the ant-bear!=I have worked for others, not myself (Sic vos non vobis!).

guga'sitebe, kade udhlela, kade uzidhl'indhlubu namakasi, grow old, thou mat! long have you been eating; long have you been eating ground-nuts and their coverings=years begin to tell upon you.

aku'sibonda saguga namazol'aso, no stake ever grew old with the bark on=years tell upon us all.

atunjengomtente ohlab'usamila, it's not like the umtente grass which pricks while still sprouting=it's time for you to leave off now youthful follies.

umtente uhlab'usamila, (he is just) umtente grass, which pricks when young=he is sowing his wild oats, or he is full of enthusiasm, &c., or he ought to do the right thing now, when he is young, and not leave it to be done in his old age.

kwa'Zulu kusavutshwa ngoludala, in Zululand it (porridge) is still stirred with the old spoon (*ukezo*)—a proud Zulu boast, meaning that they have never been conquered, they have never left their spoons behind.

wakatshwa inkomo (indhlovu) esifubeni, he was kicked by an ox (elephant) in the breast=had his secret knocked out of him, used of one who gossips and cannot keep a secret (*isifuba*).

isisusa sinnandi ngokupindwa, the beginning is pleasant on repetition,=a little more beer, meat, &c., another kiss, will not be unacceptable.

iqina lipum'embizeni (empekweni), the buck has jumped out of the pot (cooking) —has escaped the hunter just when he thought he had it,—used to express 'there's many a slip between the cup and the lip' or 'he has been saved by the skin of his teeth.'

aku'ndhlala ingayikaya, there is no path which won't go homeward—we shall get at the truth of the matter somehow, though by a roundabout way.

(ibandhla) elisina'muva liyabukwa, (the company) which dances last is the one looked at=never mind, I'll wait for my turn, I shall have my innings—may be used as a threat—may be used also of the important persons in a procession of natives, who always go last.

iti ingadhla amatambo ijwayele, a dog that may eat the bones (of a kraal) gets accustomed to it—one favour leads to an expectation of more (used especially in asking a second time for snuff).

zinqunywa amakanda, ziyekwe, the heads being cut off, let the rest be left—it's enough to have the main points before us, never mind the details.

wo! uyitate (into) ngonyazi lwegolo, O that you could get it with a lightning-flash! (implying a strong desire for something which is unattainable).

uyadel'umnyovu wona, wazibopa ngexama, kwabonakala, the wasp is happy enough, he bound himself with a belt, and was plain to all, (but my binding of my whole being for you is hidden from sight)—speech of a lover to a young girl.

uyadhlu'umndeneni, izibankwa z'etamele, the family and friends are eating, the lizards bask in the sun (and look on)=things go by favouritism, outsiders getting nothing.

kwokwomuntu wena nwayinwayi, kwokwako honggo, for another man's you scramble, for your own you draw in your legs (may be said of a mean, niggardly person).

s'al'abantuziy'ebantwini, aku'ntombi yagan'innyamazane, the girls refuse people and go to people, there's no girl who marries a buck—if one does not please, another will, there are plenty of good fish in the sea.

isalakutshelwa sabona ngomopo, the obstinate man will see by the blood-stain=will have to learn by experience.

uti angigege amagula? ngiy'emuka, y'ini? do you bid me clear out all my milk-vessels? Am I going away then? (when of course a man will clear out his vessels which have held milk)—I'm not going to tell you all my secrets.

insimba yesulela ngegqumutsha, the civet-cat threw the blame on the *igqumutsha* (a certain little bird)—used of a great person shifting the blame from himself, upon an inferior.

ushumayela ngoba azalelwa esitebeni, he talks because he was born upon an eating-mat—he was born with a golden spoon in his mouth.

intendele esuka'mura ikolwa umjigijolo (izaqila), the (partridge) that rises afterwards gets the benefit of the throw-stick—the first may escape, the boys' attention not having been called to it, but the second will get hit.

ikanjana lake ling'akela izingoso ngelanga, his little head (skull) may make a home for the field-mice some day (a threat of vengeance).

kufe'gula lina'masi! zife zibelelene! the milk-vessel full of *amasi* has been smashed! mother and child have perished!—used to express the occurrence of some extraordinary event.

ikiwane elibomvu libol'indeni, a (fine-looking) wild-fig is rotten inside—a promising person or thing often turns out to be good for nothing.

ukcaada kcalwa umtakati, family-increase is prevented by an *umtakati*—there has been no *umtakati* here, I see, in this friendly family.

isihlandirwonye sadhla amajwabu, the stay-at-home (idle, indolent person) ate the scrapings of hides (had nothing better for food)—the hand of the diligent maketh rich.

uo-lo!o! babodw'abatshoyo! siyafa indaba yemisebenzi! uyayihlab' intokozo, mfokazana, izwe lingel'ako, wololo! they give themselves out! (lit. they stand apart who give themselves out); it's we who die through the matter of work, while you are enjoying yourself, you nobody, the land not being yours,—you're eating the fattened calf at home while we are slaving for your benefit.

aku'qili lazikota emhlana, there is no clever person who ever licked himself on his back—used of a cunning fellow who has attempted something beyond his cunning to achieve.

igili eli'ntete zosiwa'mura, the crafty fellow whose locusts are roasted last (who gets a share of what the others had, and perhaps keeps his own altogether as they will have had enough).

isiquzi esingadhli'nselwa za'muntu, an iguana that does not eat anyone's pumpkins—a mild easy man.

bahlangene pezulu, pansi ba'mahela, they are joined close above, underneath they are full of holes—their friendship is only superficial.

(amabuto) akohlisana ehlo mile, (soldiers) who deceive one another when under arms—rascals who have taken in each other.

yek'ukufa kwokuz'enza! alas for the disease of doing for himself!
=he has made his own bed and must lie on it.

kuningi okwakatshwa indhlovu (or umlungu) kuyena, there is much that was kicked by an elephant (or a whiteman) in him=
his breast is bruised, his heart is black, he is a very bad fellow.

umtimela omkulu audhlelwa'zele, a great tillage is not eaten (so much as) a stalk=much labour has come to nothing.

imbila yaswela umsila ngokuyalezela, the rock-rabbit lost its tail by ordering (some other animal to bring it when it was created)
=do your own business, don't trust to others doing it for you.

isizungu sabulala inkonyana, or *inkonyana yafa isizungu njenga kwa Masuku*, a sense of loneliness was the death of the calf or the calf died of loneliness at Masuka's (who failed in love)—(used of a young man who wants to get married).

inkomo imbiwa ematsheni ku'belungu, an ox is dug out of the rocks with white people=one must work very hard to get it.

kubangwa umtulwa nemmamba, y'ini? is the wild medlar disputed with the immamba, eh?—does it presume to come near to eat of fruit when men are eating it?—said to get rid of a disagreeable person.

(*isila*) *esatunywa ugwai saya ebozeni*, (or *sagimela umlota*) (the fool), who was sent for tobacco, went to the boza (which somewhat resembles tobacco), or (ran for ashes)—may be said of a stupid, blundering messenger.

wabola ubotshiwe, (the roll of tobacco) rotted before it was (unbound) opened, (said of a silly person).

aku'ndhlovu cyasindwa umboko wayo, no elephant (was burdened by =) ever felt the burden of his own trunk—a man won't admit the failure of his own idea.

unya lwabatsha luyapindana, olwezalukazi lupindana ngokung'okelan'umlilo the ill-feeling of young people retaliates, and even that of old women takes revenge in not lighting the fire for one another (in refusing to help),—a kind of threat to a person who refuses to oblige another or does it grudgingly.

nginje nje, mtancu, ng'oniwa y'inkunzi, such as I am, my friend, I was spoiled by the bull—I was not my own maker, don't blame me.

ubude abupangwa, height is not reached in a hurry—it takes time to attain a certain result, Rome was not built in a day.

yoz'iyikote, it (*inkomo*) will get to lick it, (alluding to the strange calf, dressed with a certain medicine, which is put to a cow who has lost her calf, and which she will ultimately take to)=he'll get to like it, &c. after a time.

sobona'nnyoni zowadhla, we'll see the birds who will eat them (*amabele*), (said ironically), i.e. there'll be no *amabele* this year.

nonyaka n'ie odhliwa'ndoda, this year (there'll) only be what will be eaten by a man (i.e. a person, who may be able to get them).

utekwane wasibuka ecibini wati, 'waumuhle, tekwane, woniwa y'iloku naloku,' the hammerkop looked at itself in the pool and said, 'Thou wast good-looking. O heron; but thou hast been spoiled by one thing and another'=every goose is a swan to itself.

w'ensa ingoma ka'mabuya-ze, he uttered the song of the unsuccessful—he did nothing, he just went up the hill and came down again.

nang'ungaza'mabutweni ibuto linge'lake, look at him thrusting himself among soldiers when the regiment is not his own!—he interferes in other people's business.

igudu litsh'amanzi, the smoking-horn (for hemp) has its water dried-up (expressing surprise).

umkuvu urutwe, the wild fig-tree is now ripened, (i.e. its fruit)=the pear is ripe, it's time now to pluck it (take a certain course of action).

induku itshay'imviki, the staff strikes (occasionally) the man who wards it off—the word, blow, action, &c. now and then takes effect.

ngingamita iqangane! may I grow pregnant by incest (if I have done so and so)! a common oath among women.

kubajw'etshotshayo, the creeping bird (the small bird that creeps along, as it were, upon its tail to its favourite food) gets caught (at last)=the pitcher, that goes too often to the well, gets broken.

kubaleka ehlatswayo, the gored (ox) runs away, (and you had better do so, and get away out of the hands of the villains, *abatakati*, &c., by whom you have already suffered).

yiqobe wetu, siyihlabe ngameva, bay'esabe, slice it (*innyama*), my friend, and prick it with thorns (=use your knife and fork, not your fingers), and then they will be afraid of it (=those others will think you are people of consequence, and won't dare to come and share your meat with you).

indhlu yegagu iyaneta, the hut of an *igagu* (one who professes, but cannot perform) leaks (has holes in it by which the rain comes in).

unngceda utum'indhlovu, the *unngceda* (small bird) sends the elephant,—used by a person disparaging himself jocularly to another, his equal or perhaps his inferior, whom he wishes to do something for him.

izubela ladhl'indhlovu, the wood-shaving killed the elephant (? by striking it in the eye, &c.),—used of a small matter producing a very serious result.

umbango uvuk'emloteni, the family quarrel springs out of the (ashes) hearth—used of a son who quarrels with his father, brother, &c.

aku'nyati y'ahlula'tole, there is no (old) buffalo that ever got the better of its calf,—said of a young man who treats his father badly.

ukuni lwazal'umlota, the fire-log produced ashes—an illustrious sire has produced a worthless son—explained erroneously on p. 277.

innjalo yapum'edunjini, he was such when he came out of the ground-nut—he is a chip of the old block, a son of his father.

ng'uye, y'ini, epakati hwomhlana nembeleko? uyaz'enza, y'ini, 'enzira nje? is that he who lies between the back and the hood (in which a native woman carries her child)? does he do *this* of himself, eh? (whereas he is) being made (to do it by his prosperous circumstances).—said to a man who is comfortably off but grumbles, implying that it is not his real self which complains, but his self as spoilt by good fortune.

ng'uye, y'ini, uwazi wezabantu, ezake zimkohlile? is he the man, then, that is skilled in other people's affairs, while his own (have escaped him) are neglected?—would be said to a meddlesome person, or to one who finds fault with the doings of others, when his own are just as bad.

yanya yadila (innjet), it (the dog) voided and went on eating = 'the dog has returned to its vomit, &c.'

aku'mmango ungena'tiba, there is no hill without a grave—death is everywhere.

kwa'mponzi idl'emmini, kwa'macaca, at the place where the *impunzi* eats in the day-time (without fear), where there is free-living—used of a loose, disorderly kraal.

kwa'nkomo isengu'ilele, at the place where the cow is milked lying down—may be said of a happy, well-conditioned kraal.

isihlahla asinyelwa, the bush (under which you sit for shade) is not defiled with ordure = don't speak ill of one who has befriended you.

aku'mfula ungahlokom, there's no river that has not its own sound = every man, animal, &c., has something in him, has his own special gift.

tambo la'anyoka, hlab'omxondayo! bone of snake, pierce the man thou hatest!—a bitter curse.

(*indhlovu*) **idhla abasondezeli**, it (the elephant) eats up those who approach it—may be said of a Chief who suddenly comes down in wrath upon his courtiers or who turns the tables on his enemies who thought to get the better of him.

ukuz'ubone inyoni ihlutuk'isisila njengami nje na? did you never see a bird stripped of its tail as I am?—is this the first time you have seen such a thing (*ukuze=ukuqala*)?—may be said by one who does not want another man's commiseration.

imbuzi ingazal'inkomo, nomlungu atungisicogco, a goat may beget an ox and a whiteman sew on a head-ring (expressing an impossibility, as that a camel should go through the eye of a needle).

amate abuyele kwa'sifuba, the spittle has returned to the breast (expressing disappointment)—the mouth has watered with some grand expectation, but it is all over now, the water has returned.

inagwenya idhl'uhlobo eyaka yaludhla, the alligator goes on eating the kind he has eaten before (=sickness or misfortune follows up its victims in a family or tribe).

inqaba inqabel'umniniyo, the fortress (refuses=) works against its owner=the man is hoisted with his own petard.

umbeki wenkosi kalungi, the king-maker does not prosper=the doer of a good office often meets with an ungrateful return.

amaqili katagani, clever fellows don't bargain with each other=they cannot overreach each other, one must give in.

umuzi wezipwaga uyaciteka, the kraal of violent men comes to grief=a house divided against itself cannot stand.

puma, cakide, wadhliwa immamba, come out, weasel, you were eaten up by the *immamba* (which has taken possession of its hole) or *baleko, cakide! nans'immamba!* run weasel! here's the *immamba!*=the weaker must go to the wall.

nanto ilahle emhlana kuwe! there's a hot coal for your back!—may be used by one who goes off throwing a bitter word at another.

lumbo lya kade, the skill (of a medicine-man) goes a long time (without producing an effect, but it will at last)=the result of what has been done may be slow in coming, but it will be sure.

umakoti wasikwa umese emlonyeni njendhlala, enqab'innyama, the bride was cut with the knife in the mouth (while eating secretly) through famine, refusing meat (in public).—used of a person who gets into trouble by doing something which he pretended not to be doing.

ubuqili, kudhlulw'umuzi, b'enziwe, cunning is practised when the kraal is passed by=people don't practice their crafty deeds in the sight of others.

ujoja umi ngoti lwake, the finch stands on his perch—used with reference to something which is always going on, as work of any kind.

inkunzi bayinqune amanqindi, they have cut-short the bull's horns =have taken away a man's power of doing mischief.

libulele umMbo, lasa, it (izulu) struck (with lightning) the man of the abaMbo and then became fine again,—referring to some former incident of this kind, which has passed into a proverb, meaning 'it was a short and sharp trouble, but all is now quiet again.'

wolibamba lingatshoni, you'll get hold of the sun while it has not set=the day is yours for the present, but I shall have it out with you at night.

walahla amatunga, he threw away his milkpails=became desperate, as a Chief who calls his people to fight the last battle unto death.

wasilahla (or *wazidela*) *amatambo*, he threw himself away, his bones=he undertook a desperate venture.

- igwa lizond'umhambi*, the cold does not like the traveller—a man who goes about much to other people's kraals is not always comfortable, is not always welcomed, gets often the cold shoulder.
- udhle ukudhla kwamudhla*, he has eaten food, (but) it has eaten him (may be used of one drunk).
- yek'ungoq'ukuzal'isilomo*, to think that a nobody should beget a brave!—may be said of a man who has risen from an ignoble position to a high one.
- ukwenza kuya emva kuye pambili*, the work goes backward and forward—nothing is being done, it's first one thing, then another, or it (the sickness) is sometimes worse, sometimes better, or what is bad to-day may be better to-morrow.
- uhlob'olubi okwalungebekelwe'nja*, a bad set to which you would not look for a dog—worthless people whose very dogs you would despise.
- udhlala ngegeja kuzilwa?* are you playing with the plough on a day of abstinence? = do you meddle with matters which you have no right to touch?
- innyoni itshayelwa abakulu*, the bird is killed for the great people = the powerful always eat the goods of the poor.
- (izinyosi) zidhl'uju lwazo*, they (the bees) eat their own honey—the man must lie on the bed he has made for himself.
- okwamuva kudhlul'okwamandulo*, the last surpasses the first (may be used as a threat of vengeance which shall exceed the injury).
- ukusuzu kwomnumzana kuzitshwa ngomfokazana*, the slip (*lit.* breaking-wind) of the head-man is dissembled (hushed-up) by the common person—a great man may do a wrong without any notice being taken of it.
- umzungulu ubopa womile*, the creeper binds (the tree) even though dried—a feeble person is not to be despised, for he may do a deadly injury.
- unyawo aluna'mehlo aluna'mpumulo, luy'impumpute nje*, the foot has no eyes or nose, it is blind—may be said in friendship = "we may meet again some day," or to a niggardly person stinting a stranger who has just arrived, your foot may some day take you in our direction unawares, i.e. to those who will treat you in like manner.
- umlomo l'itshoba lokuzipungela*, the mouth is a man's tail for sweeping away flies (for getting rid of annoyances).
- mus'ukutshisa upondo*, don't burn your horn—get into a fury.
- igeja litengwa ngokubonwa*, the plough is bought by being looked at—one must know what a man is before one can take to him.
- ubucubu buhamba nga'bubili*, a flock of chicken goes by twos, does not go singly—the members of a family ought to pull together.
- ut'asiye nganzanye, sing'amanzi, y'ini?* do you wish us to go aside and be merely water (running in one channel)—may be said by one who chooses to think for himself in any matter and will not blindly follow the lead of others.

iso elilodwa, (he is) the one eye (of his father or mother)—may be said of an only son.

igade idiniwe, it (the ox) has run and is tired—I have had enough of it (work wandering, fighting, &c.).

ukuhamba kuzal'induna, kuzal'insikazi, travelling begets sometimes a male, sometimes a female—you must not expect to have all things pleasant when you travel.

l'ambul'ingubo lingene, it (a law-suit) strips off the blanket and gets in (to a man)—while he may be sitting or sleeping at his ease, he may find himself suddenly involved in trouble.

adhla nga'ndoda, they (*amadoda, amabandhla*) ate through a (real) man (a form of request or thanks for food by hungry men)—also used of an *impi* whose success is mainly due to one hero.

vadhhlula ngendhlu yakiwa, he past by a hut that was being built—implying a man of a very bad heart, who passed by people building a hut, without stopping for a moment at all events to help them with ever so little aid, *e.g.* bringing a single wattle, &c., which native custom requires of every passer-by in such cases.

(*iswe*) *lifa ngempofana*, (the land) perishes through a little, poor man—it is often an unimportant person or paltry matter, which begins what ends in the ruin of a kraal or tribe or people.

igugu liyadonsiswana, the attractive quality is pulled both ways—there must be something or other attractive in each of two persons who like each other.

ukuruma'kulandula, kwatsho abakwa'Ndhlovu, yea and nay, said the people of Ndhlovu—a proverb taken from the practice of the people of Ndhlovu (formerly under the Chief Mpongo, father of Manzezulu, but having now no Chief) of assenting to every thing said to them, whether true or false.

aihlathwa'mvusi, the buck (*innyamazane*) is not stabbed (only) by the one who roused it—others have helped to kill it—may be used by a man asking a pinch of snuff for himself, since he sees others getting it, or by one 'popping the question' to a girl,='don't leave me out,' 'let me, too, try my hand, have a finger in the pie,' &c.

liwatshaya evutiwe, (the sky) strikes (with hail) the ripened (*amabele*), (so gather your crop as soon as it is ripe)—make hay while the sun shines.

innjadu yomhambi iyakandhlwa, the skin-snuff-case of the traveller is hardly worked—he will have to be liberal with his snuff at the kraals he visits.

aku'nyoka yakohlwa ng'umgodi wayo, no snake ever forgot its hole—no man, however selfish or evil, will choose to ruin his own kraal.

aku'langa litshona lingena'ndaba salo, not a sun sets without its business (work, trouble).

- iqawe lifela ebuqaweni, inhlambi ifela emanzini*, the brave dies in his bravery, the swimmer dies in the water=each should stick to his proper work to the last.
- i'magwabi'nabili*, it (*indaba*) is the case of two cowards=a scare on one side begets a scare on the other.
- zifa ngi'mvu'nye*, they (*izimvu*) die through one sheep=one scabby sheep infects the flock, or one bad man may be the ruin of a kraal.
- wabik'imibi, wabik'ibuzi*, now you told us of the striped field-mouse and now of the field-rat=which story of yours are we to believe?
- ilumbo lithla umainilo*, the skill of the medicine-man eats-up its owner=the crafty fellow is caught by his own device, is hoisted with his own petard.
- kubulala okuhlwayo*, what is eaten causes death—used of a man who has suffered or died in consequence of something in which he took a special pleasure.
- kugaulwa owaziwayo*, the tree (*umuti*) which is known is cut down=a man will be killed by his companion, a Chief by his indunas, &c.
- isikuni sibuye nomkwezeli*, the fire-brand has (come back with=) laid hold of the one who tends it=the man's evil-speaking has caught him, his mischief-making has found him out.
- umenzwa kakohlwa, kukohlwa umenzi*, he to whom (evil) is done does not forget, it is the doer (of evil) who forgets—may be said by one who intends to have it out some day with one who has injured him.
- yaiti iyakwendela enkosini*, she was thinking she would be married to a Chief. (referring to a disdainful girl, who rejects one lover after another, but applied to any conceited haughty person, male or female).
- inngede iyabekelwa*, the honey-bird is provided for, *e.g.* the bird, that shows where honey is to be found, has also a portion of the comb with bee-grubs left for it to eat, and then it will show honey again another time=the labourer is worthy of his hire.
- umruudhla ziwungande pambili*, they (*izinnja*) cut off the hare in front—used of a man whose escape is cut off.
- siya emva siye pambili*, we go backward and forward (as in dancing),=we do not get on with this matter, first one thing is said and then another.
- nang'unontandakubukwa oningesiyepe*, there's a man who likes to be looked at like a long-haired he-goat=said to a vain man, who shows off his figure, liberality, &c.
- amahluya alal'insila*, 'the joke is laid-over with dirt,'=a joke upon a serious matter is offensive.
- intemba aibulali*, a hope does not kill=I am disappointed in my expectation, but it does not matter, I shall get over it.

okuk kwenze kupinda kwenze, what has once done a thing will do it again, e.g. a man will go to the familiar place, a thief will go on stealing, cattle will go to eat the same mealie-garden, &c.

(utshwala) lubila nga'mbiza'nye, (the beer) bubbles in one pot—said of a man who is blind in one eye.

kupangwa umdaka, linile, y'ini? is the mud hurried after, has it rained, eh?—are you hurrying to hoe the ground, because there has been rain?—used to reprove or ridicule an unseasonable action, as that of a boy or girl being married too young.

itongo liyakelwa, the *itongo* is (to be) provided for—a man must do his best for himself if he wishes his ancestral spirit to protect him, 'the gods help those who help themselves,' 'put your trust in Providence, and keep your powder dry.'

aku'soka lingena'sici, there's no fine youngster without something (amiss)—the best man living has some defect, however small, no one is perfect.

ibungwa li'eva lisicile (ibumba, the clay) is fashioned, when it is properly tempered—used of anything being done not too hastily, at the seasonable time, and especially of a man in respect of beggotten children.

ang'awli ukwekatwa (ukubecwa ngobende emlonyeni), I don't like to be smeared on my mouth with spleen (which is eaten by the herd-boys, and is sometimes smeared by bigger boys upon the mouth of little ones, that they may seem to have eaten, when they have really had none of it)—I don't choose to have it thought that I am concerned in a matter with which I have had nothing to do.

utlingizwe amehlo, nging'uMatshongwe, y'ini? do you think that I have had my eyes thrust out like Matshongwe?—do you think that I am blind?—may be said by one who is asked if he sees something pointed out in the distance, (the allusion being to a spy of Tshaka's, who once saw cattle where there were none, and was blinded by Tshaka's order).

iyaga lisinda'kuz'alusa, the skunk is saved by taking care of itself—don't expect others to look after you, keep you from danger, &c. (as the skunk goes out at night, when men and dogs are asleep).

uti ngikuluma'zwi'linye, ngiyayalela, y'ini? do you think that I speak only a single word, as if I was at death's door?—used to one who keeps another closely to some word which he has spoken, and will not let him go away from it, the speech implying that the speaker is prevaricating, wants to shift his ground, &c.

umhlabati aunoni, the ground never gets fat (however many are buried in it)—a word of lamentation for a dead friend.

ungenwe l'ipela endhlebeni, he has a cockroach in his ear, (which causes constant annoyance or pain, and will not come out till it has finished its work, supposed to be that of dropping *amasi* in

- the ear)—used of a person, people, &c., who are kept in perpetual trouble by some cause or other.
- isisulu siyakukusula*, the habit of eating alone will wipe you off, will be the death of you—a selfish, greedy man will want help some day when he won't be able to get it.
- imbuzi igudhl'iguma*, the goat shaves the reed-fence (constructed at the entrance of a hut to keep out the wind, which a goat may do on going out)—used of a man who is glancing in his talk at another.
- ibizelo ladhl'ikondekazi*, the summons was the death of the she-baboon, (referring to some fable about the she-baboon having been summoned by its chief and killed)—used to express a dread of being called up by a Chief for some fault.
- umzimba uzwiwa ng'umniniwo*, the body is felt by its owner—each heart knows its own bitterness.
- ungepate'mpuku'mbili, enye iyakupunyuka iwe*, you cannot carry two mice, one will slip out of your grasp and fall, (with allusion to a hawk or owl)=you cannot do properly two things at once, serve two masters, &c.
- inngwe idhla ngamabala ayo*, the leopard devours through its spots (dazzles its prey by them, and so catches and kills it),=dress as becomes your dignity.
- ukufa kuomuntu kus'ezizweni*, the sickness of a man is among foreigners—I might as well be among strangers as among my own friends, who don't care for my sickness, grief, &c.
- mus'ukwenza amazinyo abutshelazi*, don't set people's teeth on edge (by your bad language or rash actions).
- ukuni olunenkume*, a log with a scolopendra—a man with a hateful, violent, overbearing temper.
- Tokolo, temba, amatunzi, ay'ehla*, cheer-up, Tokolo! the shades of evening are coming on, when this fabulous animal (uTokolo=uTokolotshe), which is supposed to be fond of human females, may expect to find them—used to a man whose pleasant time is coming near, as when he will have finished his time of work or will have his case settled, &c.
- ngomuso intaka ibekelwe amazolo*, to-morrow the (*intaka*) female of the *ujojo* is provided for with dew of which this little bird is supposed to be fond)—used with reference to some anticipated pleasure, as a dance, &c.
- litata os'emnyango limponse emsamo, os'emamo limponse emnyango*, it (the land, *izwe*, to which such changes are ascribed), takes one who is at the entrance and throws him to the back (inside the hut), and one who is at the back it throws to the entrance=makes the first last and the last first, makes one prosperous to-day and another to-morrow.
- angina'ndondo, angifake'luti ekaleni*, I have got no nose-ring, I have put no stick in my nostril—I am good-looking enough without any such ornaments as the Coolies wear.

- okwahlul'amadoda kuyabikwa*, what beats (passes the comprehension of) the *amadoda*, is a matter to be reported (whenever such a thing is heard of) = their wisdom will settle everything.
- yek'umhlob'onenhlanhla, ozipeka silale, zing'equwa'gundane!* look at one of a fortunate set, who boils his mealies and they remain, not disturbed by the field-mouse!—a word of admiration for a prosperous man.
- yek'ubambo lwenkabi, lwadhlelwa endhlwaneni! inoni ladhlelwa inkumba senkabi sadhlelwa!* look at the rib of the ox, it (the fat, the skin of the ox) being eaten in a small hut!—a word of surprise which may be said by a young man who sees his headman's daughter married to a common man.
- endulo kvakupakwa ngamaseko amatatu, nanamuhla kusenjalo*, of old there was cooking with three hearth-stones, and so there is now = there is nothing new under the sun, what has been is that which is and shall be.
- mus'ukupa izinselwa njengabatwa*, don't (give =) throw-away your calabashes like Bushmen, (who, when satiated with food, throw away all that remains), = don't waste your good things, don't cast your pearls before swine.
- umtele ngenkoru emehlweni*, you have poured pumpkin-water (which pumpkins have been boiled in) on his eyes = slushed him with abuse).
- ehlab'eyake k'alelwa*, the man who butchers his own ox is not forbidden = may I not do what I like with my own?
- indhlebe itshela inhliziyi*, the ear tells the heart = what goes in at the ear, often goes home to the heart.
- tina sibambe elentulo*, we hold to that (i.e., the word) of the Lizard = we adhere to what was first spoken (when a second person speaks or the first changes his word)—alluding to the ancient myth, that the Chameleon was sent in the beginning by uNkulunkulu to say that men should live, and the Lizard was sent afterwards to say that they should not live, and the latter arrived first, and so all men die.
- kuklonitshwana kabili*, respect must be paid on both sides = a man will not respect another who treats himself disrespectfully.
- yek'ugqorane osinda'kuzimbela*, O the little rascal who gets his living by digging for himself!—may be said of a cunning little fellow who manages to scrape up the means of living somehow or other.
- o! akubuyiselwa'muva!* ah! it is not to be taken backward = it cannot be undone!—may be said by some one who regrets what he has done, and would not have done it, if he had known better.
- ngikhesi pezu kwegeja litshisa*, I am sitting upon a hot hoeing-iron (just out of the fire)—may be said by a man who is living very uncomfortably with those around him or is broken-hearted with the loss of a friend, &c.

- ukufa kwenhliziyo ng'umzwangedwa*, a bitter feeling is the death of the heart = such a feeling wears out a man.
- musa ukunjihlaba nga'mkonto'munye*, don't stab me with a single assegai = give me a double helping of snuff (which the rules of native custom require).
- innjobo itungelwa ebandhla*, the tail (of the *umutsha*) is sewn in the *ibandhla* (company of *amadoda*) = a man must learn from others how to sew it properly, no one can expect to do a thing, requiring skill of any kind, without being taught, don't despise the experience of others, however wise you may be.
- inhleba aibanjwa ngekanda isavela*, the flying-ant is not caught by the head when it is just coming out, (it will shrink back into its hole if you try to catch it before it has quite come out) = don't be in a hurry to discuss or decide a matter, rebut an accusation, &c., till the whole case or charge is before you.
- negwababa lise lipate'ngodo, nonkholile ajise*, even the carrion-crow has come to carry an excrement, and the hawk has desired it — may be said by a man to another who has refused to give him food — some day or other, poor as I am, I may get hold of something that you will be only too glad to get.
- konje ng'ubani oyakupelela pezulu*, who is there then that will live above (ground) for ever? = what did he expect to get by such a crime, e.g. killing another?
- indaba inendodana, uyise kana'cala*, the matter has a son, (in comparison with whom) the father is not in fault = the first was a mere nothing, to what has resulted from it, 'a stitch in time saves nine,' *obsta principii*.
- akuvalewa nje, ingozi*, the door is not shut, there's danger! = you had better shut the door at once against the entrance of evil by apologising, making amends, &c.
- ihlonipa lapo ingayikwendela*, she (*intombi*) hlonipa's (the names of elderly people at a kraal) into which she will not marry = she goes beyond what is absolutely necessary in this respect — may be used as a hint to show courtesy, kindness, &c., to a stranger.
- umsvelazonke indaba z'andile*, (for) the needy person his (matters) troubles have multiplied — used of an unfortunate person in want of everything.
- sipundu, auboni, auna'mehlo*, back of the head! you don't see, you have no eyes — may be said as a friendly hint to a person who is being maligned behind his back.
- ukupakuzibekela*, to give (food) lays-up for one's-self, (since the man who receives it will some day return the favour) = one good deed brings another in return.
- nona, bani, kungawe namuhla*, be fat, my good fellow, (it is done through you =) you've got your way to-day, (it may be ours to-morrow) — may be said to one who has brought another to grief, or who has succeeded in something on which his heart was set.

*isisu somlambe asingakanani, singapambili kodwa, ngenwa um-
kono*, a traveller's stomach is but small, it is only in front,
behind there's (nothing but) spine—a form of request for food
by a traveller, implying that he does not want much, he only
asks for his necessities, for his stomach, not for his bones.

ukupa'kudhlala, giving is play—may be said by one who comes
hungry to a kraal and asks for food, implying that he feels sure
it will be given pleasantly, in good-humour.

imikombe iy'enanana, the wooden platters exchange with one
another—I shall serve him as he has served me—may be used
in a friendly or a hostile sense.

isitukutuka sennja sipelela eboyeni, a dog's sweat ends in his hair,
used of a man who is very angry about something, but is not
able to show his anger, as a dog whose sweat (say the natives)
is hidden by its hair.

ukubona kanye' kubona kabili, to see once is to see twice—having
seen it once (e.g. the inside of the gao!) I don't want to see it
again, I shall remember it for ever.

*amabonabonane, atshiwo ng'uGcugcwa, ubona mina nje bobona
wena ngonkuso*, the little words of greeting which were spoken
by Gcugcwa (were) 'you see me to-day (in trouble), but they
will see you to-morrow'—referring to a speech made by a man
to Tshaka, when he was saluted by that Chief (with *sakubona
Gcugcwa*) when he was about to kill him, and implying a threat.

impi yakwamabon'abulawe, inkuku nempaka, it is enmity of the
see-and-be-killed, the fowl and the wild-cat—describing a state
of deadly hostility.

umlandu ubanjwa inkume, the old quarrel is taken-up by the
scelopendra (which may come out of a log cut down and sting
a man)—the child will take-up his father's grievance (e.g. as
Cetshwayo remembers that Dingane was killed by the amaSwazi).

ainganga'miomo, it (*impi*, the fighting-power) is not as big as his
mouth—it's all brag with him, he talks loudly enough, but does
nothing when it comes to the point.

impi yomndeni aingenwa, a family quarrel is not entered into—do
not mix yourself up in a quarrel between relatives, man and
wife, brothers, &c., for in the end you'll find they will all turn
upon you, and perhaps say that you have caused or embittered
the quarrel.

ngizidhlise ngobami, I have poisoned myself with my own (*ubuti*)
poison—I have hoisted myself with my own petard.

iso liwel'umfula ugucuele, the eye crosses the full river (though the
foot cannot arrive there)—desire will go far beyond what is
possible.

into yomuntu ompofu ailungi, a poor man's thing (cow, goat, &c.)
is never in good condition—he that hath to him shall be given,
and he that hath not from him shall be taken even that which
he hath.

ngife olwembiza, I have died with the breaking of an earthen vessel—my heart is broken, it has received a blow which has made a crack in it which can never be mended—used of a great, irremediable sorrow.

icolil'inone, it (*inkabi*) has done well to get fat—it has been killed at an excellent time—a word of savage glee over an enemy who has got into great trouble.

udhliwe l'ubizo, he has been eaten up by the jilting.

sobohla, *Manyosi*, it (the stomach, *isisu*) will go-down, *Manyosi*—a proverb referring to a Zulu named *Manyosi* who had been kindly treated by *Dingane* but deserted to *Mpande*, and who eat and drank enormously and had a huge belly—used to a man who has been liberally treated by another, but does not at present seem to recognize the kindness—you'll think about it by-and-by.

idili l'enziwe ng'umninilo, the banquet is made by its owner—said of a happy party, where there is feasting, but no quarrelling. &c.

ikot'eyikotayo, it (the ox, *inkomo*) licks the ox which licks it—used of two persons doing friendly services to one another.

isitsha esihle asidhleti, the pretty cup is not (long) used for eating—the best things are soon broken—used especially in speaking of the death of a dear, good child.

aku'dhlozi lay'endhlini layeka kwabo, no ancestral spirit has ever gone to (another) hut and left his own—we trust in our star, in spite of our present trouble we shall get through with it.

aumbwa'godini linye, (it *umuti*, the medicine) is not dug from one and the same hole (as his)—my advice, &c. is different from that which you have been following.

innyati ibuzwa kwabapambili, the buffalo is enquired about from those in advance (who know the way it has gone)—you should get information from those who know all about the matter.

wamuleka lo, *wadhla ihambalekeme*, it's a habit with him (to chatter), he ate a *hamba ekeme*.

elempofana (aliwakali) livunywa'mura, the word (*izwi*) of the poor man (is not heard) is allowed afterwards, (but only when the wealthy and powerful have carried the day).

isela litshaya umuntu ngegula ebusweni, the thief strikes a person with the milk-vessel on the face=bespatters some one else, tries to throw the blame upon another.

soyicel'ivutwe, we'll ask for it (*innyama*) when it is cooked—wait and see the end.

aku'nkwali epandela enye, there's no partridge that scratches (the ground) for another—everyone looks after his own interests.

kayikuzidhla innyoni (ezitsheni) zabantabake, he will not eat his children's birds—he will not live to have his children catch birds for him, bringing their wages to him, &c.=*kayikudhlo ezitsheni zabantubake*, he will not eat out of his children's dishes—a deadly threat.

ZULU-ENGLISH DICTIONARY.

A—AHLE

A *int.* Ah !

A (or *ka*) is prefixed to a verb in the following idiom.

Ex. angifike (kangifike) kubona, why, I came to them.

A is used for *asale*.

Ex. asesiyeka ukulwa, we must now leave off fighting.

AEA, *pass.* **ABIWA**, *v.* Apportion, allot, award, deal out, distribute.

ABEKA, *v.* Be apportionable ; get apportioned.

ABELA, *v.* Apportion to, for, &c. ; assign (as a fault) to, charge upon ; assign (as a present) to, dismiss with a present ; be liberal.

ABELANA, *v.* Apportion, &c., among one another.

ABUKAZANA (*Is*), *n.* One viscious or dissolute, from weakness of mind, infirmity of purpose, &c.

ACA (*Is*), *n.* Multitude, used to *babaza*.

Ex. usaca semru lesi! what a number of sheep these are !

AHLE, before a subjunctive, is used to express *might, could, would, should*.

Ex. ahle ngilweqe lolu'dongana, I could leap over this little bank.
u'ahle ngiyoteza ehlez'ekaya ? does she think I would go and cut firewood, she sitting at home ?

ahle kube, or *ahle*, is used to express 'it might be, may be, perhaps.'

Ex. *ahle kube wausukile umuzi*, may-be the kraal had started.
konje ahle bakudhle nje na? so then may-be they have just eaten it?
N.B. *ahle* in the above appears to be really a contraction for *ngahle*, Pot. Pres. of the auxiliary verb *hla* or *hle* with the pronoun omitted, which might, however, have been expressed. Thus the first of the above examples might have been written *ngahle* (or *ngingahle*) *ngilweqe*, &c., and the last, *konje ngahle* (or *bangahle*) &c.

AHLUKA, *v.n.* Separate, part company, differ (as one story from another).

AHLUKANA, *v.* Separate, or part company, from one another; disagree, dissent, differ.

Ex. *amakosi ahlukene namahashi*, the gentlemen have (parted company from=) missed (their) horses.
amankani abo ayakwahlukana, their emulations will part company =there will be an end to their vying with one another.

AHLUKANISA, *v.* Separate, set apart, put asunder; distinguish, make distinct; separate into parts, change (as a piece of money); divide, separate by partitions, as a hut.

AHLUKANISELA, *v.* Set apart for; divide into parts for; change (as a coin) for, give change to.

AHLUKANISO (*Is*), *n.* Cause (*isisusa*) of separation.

***AHLUKO** (*Is*), *n.* Chapter, section (Missionary word).

AHLULA, *v.* Overpowered by an act or quality of body or mind; hence overcome, conquer, overpower, get the better of; surpass, beat, excel. outdo; be too much or too many for, manage, master, surprise, astonish; convince, persuade, overpower by kindness; master (as a disease), cure; divide, separate; (among the *amaLala*) break bread=*hlepula*.

Ex. *loku'kudhla kus'ahlulile*, this food is too much for us, we cannot eat it (either because of its quantity or its being disliked).
siy'ahlulile innqola kuleli iqeke eliya kwa'Mvubu, we managed the wagon at that steep side of a hill that goes towards Mvubu's= we kept it from being upset.

AHULEKA, *v.* Get overpowered or outdone by ; get unfit for use ; be such as to be overpowered, unequal to, unable to cope with ; get divided ; be divisible.

AHULELA, *v.* Overpower for ; divide for ; settle (a case) for.

Ex. *umlungu kas'ahlulele tina*, let the white man decide for us.

AHULELANA, *v.* Divide, &c., for one another.

Ai, *adv.* No. nay.

Ai ke, or *ai tina*, is often used to lower excitement, expectation, &c., in the person spoken to, and may be rendered by 'it's nothing,' 'nothing particular,' 'so then,' 'well and so,' &c.

Ex. *ai ke! ngixa kona lapa, ku'mntwana*, it's nothing (=I am not doing any harm, I am all right), I am come to this very place to the Prince, *lit.* 'Child' (*i.e.* of Mpande).

ai ke! yensani njalo, all right, act in that way.

ai ke! uCetshwayo wabuzo, well, and so (=there was nothing of importance) Cetshwayo asked.

N.B. The speaker would begin with *yebo*, if he had something of importance to communicate.

Ai lapo, have done there ! out of that !

Ai nga, is used to express admiration.

Ex. *ai ngekanda layo!* what a splendid head it has!

AKA, *v.* Build, construct (of any kind of material) ; *perf.* (have built)=dwell, settle, be settled, live.

¶ *ukwak'umkanya*, to make a shade for the eyes with the hands, (which is not allowed in Zululand, it being considered rude to hide your own features, while you look at those of another person).

Ex. *uNtentsi wake umusi ngalapaya*, Ntentsi has built a kraal over there.

umusi ka'Ntentsi wake ngalapaya, the kraal of Ntentsi is settled over there.

wake-pi, where are you settled?=where do you live?

AKE, used to express 'please to,' 'be so good as to,' 'I wish you would,' &c.

AKELA, *v.* Build for, at, &c., be settled in; build (a nest), as a bird, mouse, &c.

Ex. *ikanjana lake ling'akela izingoso ngelanga*, his little head may build for the field-mice in a day=his skull may become a home for them (a threat).

AKELANA, *v.* Build for one another; be neighbours.

Ex. *s'akelene kabi*, we don't live comfortably = we are bad neighbours to one another.

owakelene nami, nawe, naye, my, thine, his or her, neighbour.

AKISA, *v.* Help to make or build; settle (a person in a place), as a chief or magistrate fixing upon a spot for natives to build on.

AKISISA, *v.* Build well or thoroughly.

AKUSONAKO, (*lit.* 'It is not with it.') It's all over, it's in a bad way, there is no hope left, &c.

ALA, *pass.* **ALIWA**, *v.* Refuse (with *na* of the thing refused); disallow, forbid; dislike, reject; forbid (to come near); keep off, beat all hollow, beat out-and-out, do in a masterly way, do a crack thing, make a fine hit, &c.; protest not.

¶ *ukwala izitanga*, to cross the feet in front, while sitting on the ground, with the knees bent (as tailors).

¶ *ukwala indima*, to begin sowing for the year, which is done by the women digging up at first, and sowing, small narrow plots, on the side of which they then make the true mealie plots (*izindima*), which, taken together, make the *insimu*. Hence *wale indima*=she has made her small plot to begin with.

Ex. *qa! ngiy'ala*, no! I am sure not.

kwale kancinyane, it forbad a little, it was very near being done, it was a narrow escape.

bay'al'abakiti, bati itwabi l'ize, our people (the *amatongo*) forbid (him to die), they say the hiccough is of no consequence.

ng'ale ngaso isijula sami, I made a splendid stroke with my *isijula*.

uhl'ale itambo selihlangene nejwabu, alikupulule, he would actually in a masterly way, when the bone is now joined with the membrane (driven in upon the outer lining of the brain), lift it up. *ungati ng'ala ngalo (iyeza), noma ngifike nalo, umuntu es'evuswa pansi, engazivukeli, ngingampusisa lona, uyakuvuka*, the fact is,

I beat all hollow with it, and, though I should arrive with it, a person being now raised up from the ground (by the hands of others), not rising for himself, should I give him a drink of it, he will rise.

sitshaye lesi'jingi singasemnandi, ses'alile, we have knocked off this *isi'jingi*, it not being at all nice (ironically), it actually beats everything.

ALA (*Am*) *n.* Place under the ribs on each side.

ALA (*Is*), *n.* Large bunch of *isakabuli* feathers worn by a young man at the Umkosi (see *umNyakanya*).

ALAKUTSHELWA (*Is*), *n.* one who refuses to be told what to do by others; the word is used, in the *izibongo* of Tshaka, *uSalakutshelwa! uSalakunyenyezela!*

Ex. *isalakutshelwa sibona ngomopo*, the obstinate man sees by the blood-stain—he'll have to learn by experience (of blows).

ALAKWANDA (*Is*), *n.* An *umtakati*, lit. one who prevents increase in the land (by killing people).

ALANA *v.* Refuse, reject, dislike, one another.

ALANISA, *v.* Make to refuse, &c., one another.

ALAHALA, *int.* Hurrah!

ALEKA, *v.* Be such as to be refused, rejected, disallowed, forbidden, &c., be disagreeable.

ALELA, *v.* Forbid for, in reference to.

Ex. *ukwalela umuntu*, to forbid a man (doing so and so).

itongo ling'alele namhlanje, ang'azi ukuba nginesisila sani, the *itongo* (ancestral spirit) has (forbidden for) been unkind to me to-day, I don't know what offence I have.

ALIWA or **ALIWAKAZI** (*Is*), *n.* A woman disliked by her husband.

ALUKA, *n.* Go out as cattle to field, people to labour, an impi to war, &c.; weave, plait, twist.

Ex. *sahlangana nempi yaluka!* we met a crowd of people going out to work! (an exclamation, meaning we have an immense deal to do.)

ALUKANA, *v.* Weave together.

ALUKANISA, *v.* Weave together carefully, as a number of threads, words, statements, &c.

ALUKAZANA (*Is*), *n.* Little old woman, or cow, &c.

¶ *invula yezalukazana*, heavy rain.

ALUKAZI (*Is*), *n.* Any woman above the age of child-bearing, an old woman; any old female animal; used also, improperly, of an old male animal.

Ex. *iusalkazi esing'umame*, my old woman.

umfana wesalukazi, old woman's boy, molly-coddle.

ALUKAZI (*Um*, no plur.), *n.* Old bullock, male or female.

ALUKELA, *v.* Go out (to labour, &c.) for a person, to a place, &c.

ALUKISA, *v.* Make to go out, send out (to labour, &c.)

ALUSA, *v.* Go out (with cattle), tend (cattle), herd; explain.

ALUSELA, *v.* Herd for, at, &c.; explain for.

ALUSISA, *v.* Help or make to herd; help to explain.

AMANGA, *n.* Lies.

¶ *unamanga*, you are a liar!

AMANGA, *adv.* No; not as you suppose, nothing of consequence (= *ai ke*); not so, that won't do, not a bit of it; there's nothing like it, don't speak of it; don't say a word more about it, hold your tongue, &c. (used thus in praising one's-self or another, and may sometimes be rendered 'well done, bravo!')

Ex. *amanga Ndabezita!* its nothing of importance, your Highness!

amanga tina'nsizwa zika'Ngoza ngembangayiya yetu! no for us youths of Ngoza, with our plume of tail-feathers! = there are no such fine fellows as we are.

'*umfo ka'Zatshuke ngebetshu lake lesiyepu!*' '*amanga, mngane!* *unqabisile,*' (look there at) the son of Zatshuke, with his tail-hangings of long-haired goat-skin! 'Don't speak of it, friend! he has beat all hollow.'

AMBA, *v.* Think, imagine = *Camanga*.

Ex. *ang'ambi nokwamba, ukuti, ikona*, I don't imagine at all that it is there.

AMBA, (*Ub* or *Ubw*), *n.* Layer of branches, put under a store of *amabele*, or over an *udhlame*, as a sort of stage, which is then covered with grass; grass-matting, woven by women, to cover the lower part of the hut outside=*umTshaba*.

AMBANE (*Is*), *n.* Ant-eater or ant-bear.

AMBATA, *v.* Put on (as a blanket)=*Embata*.

AMBELA, *v.* Think, imagine, for.

Ex. *wambele kimina lo*, that man has thought upon me=fancies that it is I.

AMBESA, *v.* Put on (as a blanket) on another person.

AMBESI (*Ulw*), *n.* Pericardium.

AMBULA, *v.* Take off, strip off (as a blanket, mist, fog, smoke, &c.); remove (as any broad thing laid over something else); open (as a book)=*Penya*.

***AMBULO** (*Is*), *n.* Revelation (Miss).

***AMKELO** (*Is*), *n.* Woman's word for 'hand.'

AMPAZA (*Is*), *n.* Water of birth=*isiNcapa*.

***AMPOKWE** (*Is*), *n.* Jambok, thong of hide (Dutch *sjambok*).

AMPOTO (*Is*), *n.* Adze with short handle, for carving the outside of a wooden vessel.

AMUKA, *v.* Take away by force, deprive=*Apuca*.

AMUKELA, or **AMUKEZELA**, *v.* Receive (with hands, ears, heart, &c.)

AMUKEZELANA, *v.* Be next to one another, be next in order to (*na*), as when several huts stand one after another.

AMUKU (*Is*), *n.* Used in the following phrase.

† *ukubamba isamuku*, to stifle, smother.

AMULA, *v.* Slap sharply on face or head, with palm of hand; interrupt.

Ex. *ngingakwamuli, nkosi*, that I may not interrupt you, Sir.

AMULEKA, *v.* Be used or accustomed (to do a thing), do it unconsciously, from force of habit, &c. (with *na* of the action); (*amaLala*) forget.

AMVU (*Is*), *n.* Blazing glare of the sun.

ANCI (*Is*), *n.* Heavy rain.

Ex. *alini isanci*, it does not rain cats and dogs.

ANDA, *v.* Increase, multiply, be enlarged, spread.

ANDA (*Is*), *n.* Layer of reeds for storing grain upon.

ANDAKWAPUSA or **ANDUKWAPUSA** (*Is*), *n.* Child, calf, &c., which has just ceased to suck.

ANDHLA (*Am*), *n.* Strength; power, might; ability; authority; courage or capability (to do a thing).

Ex. *unamandhla*, he is an able, clever person.

kunamandhla, it is surprising.

amandhla amakulu, great exertion.

ukupel'amandhla, fail of strength, faint, be struck all of a heap, be out of heart, give up in despair.

ANDHLA (*Is*), *n.* Hand.

¶ *ukukulu na ngapandhle kwezandhla*, to give a distorted account of a matter (beyond the facts in hand).

¶ *ukubik'isandhla ku*, to pay court to, curry favour with.

ANDHLE (*Ulw*), *n.* Sea.

ANDISA, *v.* Make to increase, multiply, enlarge.

ANDISA (*Is*), *n.* Increase, *e.g.* what is gained by selling anything for more than it cost.

ANDO (*Is*), *n.* Hammer.

ANDUBA (*And'uba*), **ANDUKUBA**, **ANDUBANI**, *adv.* Before that, and afterwards, and then.

ANDULA, *v.* Begin.

ANDULELA, *v.* Do a thing for the first time, when it is repeated afterwards; begin first, or before another; anticipate, be beforehand with; provide for or against a thing.

Ex. *uNongalaza w'andulela kwa'Zulu*, Nongalaza put in his first crop in Zululand.

ANDULELA (*Is*), *n.* Name of a bright star, which appears at the end of autumn.

ANDULELA (*Iz*), *n.* First-fruits of any kind, either animal or vegetable.

ANDULELISA, *v.* Begin, take the first steps in a matter.

ANDUMA (*And'uma*) or **ANDUME**=**ANDUBA**.

ANELA, *v.* Suffice, satisfy, be enough for, keep (a thing), whether given, found, inherited, taken by force, &c. ; be content with ; do nothing but.

Ex. labo'bantu' b'anele ukudhla, those people have done nothing but eat.

mamukeni innwadi, uma eyisola, angay'aneli, 'anele ukusola, take away the book from him if he grumbles at it, and let him not keep it, let him be satisfied with grumbling.

ANEZELA, *v* = *Enezela*.

ANGA, *v.* Kiss.

ANGA (*Ulw*), *n.* Palate.

Ex. urame ulwanga, he has plenty of talk.

wrimbe ngolwanga, he has stopped (their talking) by his talk.

ANGANA *v.* Kiss one another.

ANGCOBE (*Is*), *n.* Corn, which has got damp and sour at the bottom, or in the corners, of a corn crib.

ANGCOKOLO (*Is*), *n.* Grub, which injures maize when growing.

ANGITI, *adv.* (*lit.* don't I say ?) used in putting a question confidentially.

Ex. angiti ning'abantu baka'Jojo, are you not Jojo's people? (=of course, you know you are).

ANGQU (*Is*), *n.* Vaal River ; name of a regiment of Mpande's.

ANGOMA (*Is*), *n.* = *isiNgoma*.

ANGQONDO (*Is*), *n.* = *isiNgqondo*.

ANGUME (*Is*), *n.* Plant used in making *intelezi*.

ANGUNGU (*Is*), *n.* Bullock with horns curved towards each other very much, so as nearly to meet over the head=*isiNgungu*.

ANKEFE (*Iz*), *n.* Curds of *amasi*.

ANKUNTSHANE (*Is*), *n.*=*isiNkuntshane*.

ANSU (*Ulw*)=*ulwAsi*.

ANTI=*Kanti*.

ANULA, *v.* Spread, stretch, as a sack's mouth; open out, as a piece of paper; enlarge, as a hut, by dividing it in the middle, and introducing an additional piece, so as to spread it out.

ANUSI (*Is*), *n.* Conjuror, wizard.

ANYA, *v.* Suck, as an infant, young calf, &c.; suck the breast, whether there is milk or not.

ANYISA, *v.* Suck heartily, make to suck, give suck to, suckle.

ANYISELA, *v.* Suck for, (used of a calf, sucking the mother of another, or its own mother, when she has yet a younger calf.

ANYWANE (*Is*), *n.* General unpopularity; name of a plant, put on a man's hearth, that he may become generally disliked.

ANZWILI (*Is*), *n.* A small bird of the table-land, which makes a whistling sound.

APOMPOLO (*Is*)=*isiPompolo*.

APUCA, *v.* Take away by force (with double acc.)

APUKA, *v.* Be in a fractured state, get broken, (as a bone, stick, or anything brittle); have a stiff neck; die suddenly, after a very short illness.

Ex. *ng'apukile*, my back is broken=the load is very heavy.

APULA, *v.* Break, fracture, (as a bone, stick, or any thing brittle).

Ex. *ukwapula umuntu*, to cause the death of a man suddenly by poison.

AQR (*Is*), *n.* Closing song at the end of a hunt.

*ASE (*I*), *n.* Ass.

ASI (*Ulw*), *n.* Savour of cooked meat.

ATSHI, *adv.* No! (stronger than *Ai*.)

AU, *int.* (soft) expressing admiration, &c.; (strong) expressing surprise, dislike, indignation.

ATS', (apparently connected with *musa*, compare *asimuse*), expresses 'must not.'

Ex. *aus'ukuhamba* = *musa ukuhamba*, don't go.

bayekeni, aus'ubeni bayobulawa, let them go (it must not be that they should go to be killed) they must not be killed.

AVELA (*Ulw*), *n.* Used as an exclamation of admiration for pleasant food.

Ex. *beku'lulwavela nje*, it was delicious.

AYIHOYA, *int.* = Hurrah!

AZANA, *v.* Know one another; be intimate, familiar, acquainted; know one another's strength, &c.

AZEKA, *v.* Be known, get known.

AZELA, *v.* Know for, at, &c.

Ex. *angimazele lapa kodwa; ngimazele emazweni le*, I have not known him here only; I knew him in that (old) country far away.

AZELANA, *v.* Know one another at, be acquainted at.

AZELELA, *v.* Know (a person) well or thoroughly, his thoughts, words, &c.; have consideration for, consider, feel for, notice kindly, (as a person in distress or difficulty :) *z'azelela*, know one's-self well, take a proper measure of one's-self, know one's own strength.

Ex. '*nigiy'asi ukuti utsho ngehashi lako.*' '*ai! musa ukung' azelela.*' 'I know that you say it because of your horse.' 'No! don't you be knowing my thoughts.'

kukona umuntu onosizi; kuhle ukuba umaselele, there is a person (here) in distress; it is good that you should notice him kindly.

AZI, v. Know ; understand ; take kindly notice of, be kind to ; regard, respect : *z'azi*, be self-confident, self-conceited.

Ex. *uyena 'aziyo*, he it is who knows (all about it).

ukwazi amanzi, to know how to swim.

ngitenga ng'azimali, I buy (knowing =) in proportion to my money.

ngizakukolisa y'ini na? ayikukohlwa : uya'uhamba ung'azi, I'll serve you out, won't I ! you won't forget it ; you will go knowing me.

AZI (Is), n. Knowing, scientific, person.

AZI (Ukw) n. Knowledge.

AZISA, v. Know well or thoroughly ; remember well, recollect perfectly ; treat kindly, considerately ; approve, esteem, value, like, be fond of ; respect, reverence, dread ; *z'azisa*, be very self-confident or self-conceited.

Ex. *abantu bakona bang'abantu, bayamazisa umuntu ehambile*, the people there are people indeed, they have consideration for a person who has gone (a long distance).

amaZulu ayay'azisa innyama es'ivundile, bati ubomi lobo, the Zulus are fond of meat that is now high (long kept), they call it *ubomi*.

uyay'azisa inkosi yako, ukuba iyakukutukutelela, you dread your chief, that he will be angry with you.

AZISELA, or AZISELELA, v. Announce, notify, make known, give notice of, beforehand.

***AZISI (Um), n.** One who makes to know, prophet (Missionary word).

AZISISA, v. Know thoroughly well.

B

BA, v. Be.

Ex. *kungeso yami nokuba yami*, it not being really my (thing), *e.g.* something borrowed.

BA (Ukuti). Lie all clear and open, as a sky without clouds, or a country without bush or ravines.

BA', (abridged for *bani*), *pron.* Who.

Ex. *wab'esayeka'ba' yena?* he was now leaving him who? = in what condition, (after so severely beating him).

BA (*Il*), *n.* Grave.

BABA, *pass.* **BAJWA** (often heard *Bejwa*), *v.* Catch ensnare, entangle, hold fast, (as an ox stogged in a bog).

BABA, *pass.* **BATSHWA**, *v.* Be bitter, biting, stinging, acrid, to the taste; be brackish; be smoky; be pricking, stinging, irritating, causing itching, to the touch; cause itching of mind, desire, &c.; burn or bake, in order to harden, as pottery, bricks, &c.

Ex. *u'atshwe ulaka* (or *ukukuluma*), you are made to itch by rage (or talking) = you want me to be in a passion with you, you have a great desire for a scolding.

BABA (*U*), *n.* My or our father, or father-in-law; whether *umezala* or *umkwe*, i.e., husband's or wife's father; used also of *father's* (not *mother's*) brother or sister; used by a servant or a slave of his master instead of *umnini-mina* (pl. *umnini-tina*); used out of respect to a chief or person of consequence; used by women to men; used to a lad by way of coaxing; used by one man to another, in serious expostulatory talk.

Ex. *baba lo!* interjection of surprise or wonder.

BABA (*I*), *n.* Used as a short name for any person, who has the *izibongo* of *uMababakazana*.

Ex. *ibaba lika'Jojo*, Jajo's (son) *Mababakazana*.

BABA (*Uku*), *n.* Bitterness; itching.

BABADHLOLO (*U* for *Ulu*), *n.* Tall, fine, sturdy, young man.

BABAKAZI (*U*) = *uBabekakazi*.

BABALA, v. Come or go on some business, as to see a person, to work, &c.; begin to say or do a thing; provoke (compare *qala*).

Ex. '*uya ngapi na?*' '*ngibabala umsebenzi wami eTekwini,*' 'whither are you going?' 'I am going after my work at the Bay.'

BABALA (Im), n. Female of *uNkonka*, the bush-buck.

BABAMA, v. Flap or flutter with the wings, (as a fowl held up by the legs); gesticulate, spread out the arms, and lash one's-self, (as a man in a state of excitement); ramp, throw out its paws, as a wild-beast making a spring).

BABAMKULU (U), n. My or our grandfather or grandmother.

Ex. *ubabamkulu wesifazana*, my or our grandmother.

BABANA (Uku), n. (dim. from *ukubaba*), Slight bitterness, &c.

BABANE (Isi or Um), n. Any bitter, pungent, stinging, thing = *isikaradolo*.

BABATSHANE, int. Expressing apprehension, fear, alarm, &c. (used properly by males) = 'my eye!' 'what next.'

BABAZA, v. Extol, praise, commend; express admiration or astonishment; dress remarkably or foppishly.

BABAZANE (Im), n. Nettle; forest climbing-plant, which stings like a nettle.

BABAZO (Um), n. Any foppish peculiarity of dress in young men to attract admiration, such as a very long or large *umutsha*, or the hair trussed up on the temples, &c.

BABE (Ukuti), Rage violently, as a sickness, fire, &c.

Ex. *sokute babe ekaya kiti*, we are now all laid up with sickness at home.

BABE (*U* for *Ulu*), *n.* Name of a grass with broad leaf, stinging like a nettle, which grows by large rivers or in marshes, and is much liked by cattle, when young and tender, or softened by dew and rain.

BABEKAZI (*U*), *n.* Paternal uncle.

BABELA, *pass.* **BATSHELWA**, *v.* Come or go to or fro, with some object in view; burn grass around a kraal to protect it from fire.

BABISA, *v.* Catch (as a bird) = *Baba*.

BABISA, *v.* Make to feel irritation, irritate, sting, (as by applying nettles).

BABO, *int.* Expressing grief or wonder.

BABO (*Um*), *n.* One of the sticks or wattles forming the outside frame-work of a hut

BABULE (*Isi*), *n.* Sulphur, used to make gunpowder.

BACA, *v.* Hide one's-self, (as in grass, behind a door, &c); abscond.

BACA (*Ukuti*), Drip, as rain; spill, drop.

BACALALA (*Ukuti*), Lie, as one sick or faint, without power.

BACAZA, or **BACAZELA**, *v.* Spill, drop, as porridge.

BACEKA, *v.* Bedaub, besmear, plaster; besmear a person's character, vilify, traduce, slander.

BACEKEKA, *v.* Be ready or fit to be laid on, as plaster.

BACELA, *v.* Abscond, hide one's-self, for or from, at, &c.

BACISA, *v.* Hide carefully.

BADA (*Ukuti*), Stalk, wade, waddle, as through mud, or from intoxication.

BADA (*Im*), *n.* Limpet.

BADAKAZI (*Kwesika*), Midnight.

BADALALA, *v.* Lie sprawling on the ground, as one thrown or fallen, or as an ox in a bog.

BADAMA, *v.* Pounce upon, catch suddenly, surprise.

BADAZA, *v.* Keep bad time in native dancing; stagger or lounge about, as a drunken man.

BADAZELA, *v.* Waddle, as a duck ; stagger, as a drunken man ; walk, throwing the body first on one side, then on the other, lounge along ; march, as soldiers.

BADAZI (*Isi*), *n.* Any broad thing ; particularly a large broad wooden platter.

BADE (*I*), *n.* Natal lily ; also an herb (*inncoto*), with leaves white underneath, which white substance is stripped off for the head dress or tails of young men or women.

BADHLA = *Bwadhla*.

BADHLA = *Pahla*, but stronger.

BADI (*Im*), *n.* Herb, used as a vegetable, like young spinach or nett'es.

BADULA, *v.* Bar, as a hut door, with a thick piece of wood.

BAJISA, *v.* Catch, ensnare, entrap, entangle.

BAKABAKA (*Isi*), *n.* Empty space, vacuum, void ; particularly, space between earth and sky ; may be used for atmosphere, air.

BAKABU (*Isi*), *n.* Large wound.

BAKAZA, *v.* Look fearful, timorous, terrified.

***BAKELA**, *v.* Beat with fists, buffet, as whitemen ; knock down, as birds, with an arrow ; (corruption of a vulgar English word, which the natives have heard drunken people use, when fighting).

***BAKELA** (*Isi*), *n.* Beating with fists (Eng.)

***BAKELANA**, *v.* Beat one another with fists, box (Eng.).

BALA (broad a), *v.* Mark or scratch, as with the nails = *Rwaba* ; *write or read (Miss).

BALA, *v.* Count, reckon ; cypher (Miss).

BALA, *adv.* see *imBala*.

BALA (*I*), *n.* Spot ; mark ; distinguishing colour of an animal, (as the *waba* mark, black with white flanks, the *lunga* mark, black with white spots, &c.) ;

wide, large, open mark, as of blows; cleared spot of ground; open spot, clear of trees; court-yard; sole (of foot).

BALA (*Im*), *n.* Used adverbially in one or other of the forms *inbala*, *nembala* (= *na-imbala*), *mbala*, *bala*, and so expressing, 'really, indeed, in plain truth, actually, &c.; but indicating, generally, surprise, doubt, or displeasure: see *Mbala*.

BALA (*Um*), *n.* Colour; shin-bone, *tibia*.

BALA (*U* or *Ulu*), *n.* Country either unoccupied or free from trees; wild or open country; wild talk, with no truth in it; loc. *obala*, in the open country, openly, plainly; *obala na*, fully visible to, in full view of, not hidden by trees, hills, &c.

BALA (*Izim*), *n.* Spots left on a man's leg, when scorched not burnt.

BALAGAXA = DALAGAXA.

BALANA (*I*), *n.* Dim. of *iBala*.

BALEKA, *v.* be countable.

BALEKA, *v.* Run off, run away; escape, flee openly (see *Eqa*).

BALEKELA, *v.* Run off or away to; run for, on account of (= run from); run to with the heart; hence (without any idea of actual motion) pick, choose, select, as goods in a shop, an ox in a herd, a place where to strike; hit in a chosen place.

BALEKISA, *v.* Make to run off or away; make to gallop as a horse.

BALELA, *v.* Count for; recount or reckon up, the facts of a story for; be bright or hot, as the sun; cause drought, as the sky, for want of rain, even when the sky is clouded.

Ex. *ilanga libalele*, the sun is hot = the man is in a red-hot fury.
namila libalele elenkunsi (ilanga), the sun is hot like a bull of a sun = is very powerful to-day.

BALELANA, *v.* Count or recount, for one another.

***BALI** (*Um*), *n.* Postmaster; lit. writer or reckoner (of letters). (*Miss*).

BALI (*Im* for *Imi*, no sing.), *n.* Flowers.

BALISA *v.* Recount with sorrow or anger; be in doubt, ponder, consider, recount, within the heart, (usually something unpleasant).

BALO (*Isi*), *n.* Master's direction, order, assignment of work to a servant; servant's allowance of work, food, &c.; refugee, enrolled servant or servants, (used collectively, as a noun of multitude); *figure in arithmetic (*Miss*).

BAMBA, *pass.* **BANJWA**, *v.* Catch, grasp, seize, take, lay hold of, get hold of, in any way, as with the hand, ear, eye, mind, heart, &c.; discover, catch hold of (with the eye), as a spy; keep, hold, keep hold of, retain, as a thing caught, or a thing pledged; get hold of, lay hold of, as a woman for carnal purposes; catch the throat, stick in it, as dry or distasteful food, which does not readily go down; engage in battle, hand to hand, in close fight.

† **ukubamba isamuku**, to stifle, smother.

† **ukuzibamba**, to restrain one's-self, exercise temperance, moderation, &c.

† **ukubamba umzimba**, to lay hold of a body = get a little fat.

† **ukubamba izulu**, to lay hold of the sky, be high-minded.

† **ukubamba umlomo**, to hold the mouth with the hand and be still, as natives expressing great grief or disappointment.

† **ukubamba um'ondo**, to conceive, as a cow.

BAMBA (*I* or *Isi*), *n.* Woman's belt of rush or bark; mound of high earth, in which the best honey is usually found; canine tooth of dog, horse, &c.

† **ibamba lokuzibopa isisu**, 'band to bind herself as to her womb,' the name of the bullock which is given to the bride's mother = *umumba*.

BAMBALA, *v.* Lean (*pansi ngezandhla*) with the two palms upon the ground, when a man either sits or kneels.

BAMBALALA, v. Sprawl, as an alligator, or child on all fours; neglect, disregard, (as a child might its mother, if the father has taken its part against her).

BAMBANA, v. Grapple, lay hold of one another, as men wrestling; engage in fight with one another; shake hands (*ngezandhla*); grapple in dispute or argument.

BAMBATA, v. Pat with the hand, as a horse or dog.

BAMBAZI (I), n. Kind of iguana, with red belly, larger than the *isiQuzi*.

BAMBEKA, v. Be capable or allow of being laid hold of, by the hand, mind, &c.; get detained; hesitate, have a hitch or difficulty, (not *stammer*) in speaking, as one unskilled in the language.

BAMBELA, v. Hold, or lay hold on for; help in work; reach to.

Ex. *ukubambela izandhla enhloko*, to clasp the hands over the head.
ngiyakukubambela loko, I will lay hold on that for you = I take notice of it, and will serve you out for it.

induna imbambelele, the induna has laid hold of (an ox) for him = given him an ox out of the spoil.

BAMBELANA, v. Hold or lay hold on for one another help one another in work, &c.

BAMBELELA = *Bambela*.

***BAMBELO (Isi), n.** Woman's word for hand.

BAMBEZELA, v. Detain, delay; hold on, detain in life, keep alive, sustain; hold on, continue at work.

Ex. *bambezela ntanga yutu!* hold on my boy! = keep up your work, singing, &c.

size nimpuzise lo'muti, umbambelele kuze kufike leyo'nnnyanga enjinitshela yona, do you get to give him to drink this medicine, that it may keep him on, till there shall arrive that doctor of whom I am telling you.

BAMBEZELEKA, v. Get detained, held back.

BAMBEZELO (Isi), n. Cause of detention.

BAMBISA, v. Hold or take hold of firmly, carefully; make or help to take hold of, as work.

BAMBISISA, *v.* Hold or lay hold of very tightly or carefully.

***BAMBO** (*Isi*), *n.* Blacksmith's vice (Missionary word).

BAMBO (*U* for *Ulu*), *n.* Rib; snuff-scraper, and face-wiper, made of a rib-bone.

***BAMU** (*Isi*), *n.* Musket, rifle, fire-arm (from the noise made).

BAMUSA, *v.* Talk windy stuff, nonsense, lies.

BAMUZA (*I*), *n.* Pod of *usinga*, so called from the sound it makes, when clapped between the hands.

BAMUZELA, *v.* Talk stuff, lies, &c., for, on account of.

¶ *zibamuzela*, talk nonsense to one's-self.

BAMUZISA, *v.* Make or help to talk stuff or lies.

BANA, *adj.* dim. from *Bi*.

BANDA (a broad), *v.* Plaster, as a house, by flinging mud or mortar on it with the hand.

BANDA (a close), *v.* Cleave or split wood; cut, as frost or a keen wind; be cool or cold, as water; be cool and refreshing, as a breeze or fruit.

¶ *ukugeza amanzi abandayo*, to wash in cold water, used especially of washing for the dead.

ukugeza amanzi ebanda, to wash in cold water generally.

BANDA or **EBANDA**, *v.* Ward off, as by getting behind a tree; ward off by a pretext, speak evasively.

Ex. *ubanda ngeze lapo, aliko izwi*, you are evading idly there, there is not a word (to any purpose in what you say).

BANDA (*Im*), *n.* Slope.

BANDA (*Isi*), *n.* Mark left as by bite of an *isiCabu*, causing itching; bald place or scar on the head; general name for pole-cat, of which there are several species, *uCakide*, in *Simba*, *umVuzi*, *umHlangala*.

BANDAKANYA, *v.* Couple one thing with another, properly a lighter with a heavier; take together in one hand; take at the same time; drive one with another, &c.

BANDAKANYELA, *v.* Couple for, on account of.

BANDAKANYISA, *v.* Couple firmly or carefully; make or help to couple.

BANDAKANYISELA, *v.* Couple firmly or carefully for, on account of.

BANDAMU (*Um*, no plur.), *n.* Ring-worm.

BANDE (*I*), *n.* Grass-band for binding (*isiQunga*) tambootie-grass; *brace, belt.

BANDE (*Ama*), *n.* Used adverbially, to express the taking or undertaking more than one thing at once.

Ex. *ngipete amabande*, I am carrying several things at once, or I am carrying with both hands.

lowo'mfundisi upete amabande, uy'enzansi, ay'enhla, that missionary has in hand work in both directions, he goes up (the stream) and goes down.

BANDE (*Im*), *n.* Flute made of the shank-bone of a goat or buck.

BANDE (*Isi*), *n.* Name for (*isiQunga*) tambootie-grass, when young.

BANDEKA, *v.* Be cleavable.

BANDELA, *v.* Cleave for.

BANDEZA, *v.* Press, squeeze, drive up close; treat hardly.

BANDEZEKA, *v.* Be in a state of discomfort or distress, for want of room, or through pressure of disagreeable circumstances.

BANDEZELA, *v.* Press, &c., for.

BANDHLA or **BANDHLULULA**, *v.* Reject, disown, a person, as not of the same family, (the action not being approved).

BANDHLA (*I*), *n.* All the *men*, young and old, in one place, whether only two or three, or a large band, or the whole body; hence, company, tribal council, assembly, strength of a kraal or tribe; *company of believers, Church.

¶ *bandhla* ! or *we bandhla* ! or *O bandhla* ! good-folk ! used only by males).

¶ *bandhl'epakati* (= *elipakati*) ! my fine fellows.

BANDO (*Im*), *n.* Splinter of wood.

BANDO (*Isi*), *n.* Frivolous excuse, hair-splitting, quibble

BANDO (*Um*), *n.* Half of a skin which has been cut lengthwise to make a coat or shield.

BANDO (*U* for *Ulu*), *n.* Shavings of Umtomboti wood, which are rubbed on the head or body as scent.

BANDULA, *v.* Hammer out, forge=*Kanda*.

BANDULEKA, *v.* Get forged or hammered out.

BANDULELA, *v.* Forge for, upon, &c.

BANDULISA, *v.* Make or help to forge.

BANE (*Isi*), *n.* Candle, lamp, light, made of fat, &c.
=*iTshesi*.

BANE (*Um* no plur.) *n.* Lightning (most used by women).

BANE (*U* for *Ulu*), *n.* Flash of Lightning=*ubane lwezutu*.

N.B. *ubane* or *isibane*, may be used for 'comet.'

BANEKA, *v.* Light, give light (*nga*), light up, lighten, as by a candle or flash of lightning=*Baqa*.

Ex. *labaneka ubane*, it (*izulu*) lightened with lightning.

BANEKELA, *v.* Light for.

BANEKISA, *v.* Tight well or strongly.

BANEKISISA, *v.* Light very strongly, show a good light.

BANGA, *v.* Claim, lay claim to, apply for; try hard for, make an effort for; contend, dispute, for (acc); have a family dispute; aim for, try to reach; draw down upon, by charms or incantations (double acc); produce by persistent application of some kind or other; bring to pass, cause to be in any specified state; get up (a noise), raise (dust by stamping); produce an effect upon, work upon.

BANGA (*I*), *n.* Distance ; width of a row of network.

BANGA (*Ist*), *n.* Space between two lines.

BANGABANGA (*Um*), *n.* Handsome person (male or female).

BANGALALA, *v.* Rage furiously, as a grass-fire, or as an angry man.

BANGALALA (*U* for *Ulu*), *n.* A medicine used as a philtre for a man.

BANGALASA, *v.* Wail or scold loudly, cry out, owl, so that the words cannot be heard distinctly.

BANGAMLOTA (*Ist*), *n.* Name of a bush, bearing berries, which grows near the sea.

BANGANA (*I*), *n.* dim. of *iBanga*, used in the sense of 'some small distance' = a considerable distance.

BANGANDHLALA (*Um*), (no plur.), *n.* name of a shrub.

Ex. *ungasoubona ukuti ngilutintile ukuni lombangandhlala*, you would then see that I have touched a log of *umbangandhlala* wood (used for exciting a person's wrath).

BANGAYIYA (*Im*), *n.* Long tail-feather of crane or ostrich, stuck in the hair *behind*: see *umGqongqoto*.

BANGAZEKA, *v.* Run wildly, desperately, as one in a great fright.

BANGELA, *v.* Claim for ; get up a noise for ; draw down by charms upon, &c.

BANGELANA, *v.* Claim for one another, draw down by charms on one another.

BANGISA *v.* Help or make another claim something.

BANGO (*Ist*), *n.* Charm or incantation, by herbs, &c.

BANGO (*Um*), *n.* Family quarrel.

BANGQA, *v.* Join together, as pieces of wood, or tails of an *umutsha*.

BANGQEKA, *v.* Get joined together, as above.

BANGQISA, *v.* Make or help to join together, as above.

BANGULA, *v.* Extract a prickle, thorn, splinter, &c., (with a needle, or thorn, usually kept for that purpose in the hair).

BANGULO, (*I*), *n.* Woman's word for thorn.

BANI (*U*), *pron.* Who? somebody, so and so, what's his name, whoever it is, you know who, who was it, &c. (when the name of a person is not known, or is not immediately remembered).

Ex. *bani*, you, Sir! you fellow.

ang'azi uma kwatsho'bani na, I do not know who said it=told them to do so.

BANIBANI (*U*), *pron.* Somebody.

BANKWA (*Isi*), *n.* Lizard.

BANQU (*I*), *n.* Any black animal, with a white stripe crossing the back anywhere over the belly.

BANSA, *v.* Slap with the palm of the hand.

BANSA OR BANSI (*I*), *n.* Greyhound.

BANTWANYANA (*U*), *n.* Bird, so called from the sound it makes, said to resemble the words, *bantwanyana*, *ning'endi*.

*BANTSHI (*I*), *n.* Jacket, coat (Dutch).

BANYANA, *adj.* dim. from *Bi*.

BANYANA (*Isi*). *n.* dim. from *isiBi*.

BANZANA, *adj.* dim. from *Banzi*.

Ex. *okubanzana*, much, a good deal, as snuff, &c.

BANZI, *adj.* Broad, white.

BANZI (*Ulu*), *n.* Breadth, width.

*BAPATISA, *v.* Baptise (Miss).

*BAPATISELA, *v.* Baptise for, at (Miss).

BAQA, *v.* Light, cause, cause to shine,=*Baneka*.

BAQA, (*U* for *Ulu*), *n.* Native torch, made of grass or wood; ox given to the bridegroom's father by the bride's family (*ukubaneka izinkomo*) 'to light-up the cattle,' which he has parted with on his son's account.

† *Inkanyesi enobaya*, star with torch = comet.

BAQANGA (*Isi* or *Um*). *n.* Thick porridge (which is first eaten by boys, when they arrive at puberty).

BAQAZA, *v.* Jump high, kicking the buttocks.

BAQEKA. *v.* = *Baga*.

BARA (*Isi*), *n.* Tree, the bark of whose roots, which is hot, like pepper, is used for fever.

BARA, *v.* Speak angrily, violently.

BARELA, *v.* Speak angrily at (a person).

BARU (*I*), *n.* Skin-petticoat.

BASA, *v.* Kindle, as a fire; kindle, as strife; revive an old affair; persist in claiming an old debt of any kind; demand pertinaciously.

BASA (*Um*), *n.* Month at the junction of autumn and winter, when *amabele* are ripe, about the end of March and beginning of April; *woman's word for fire.

BASELA, *v.* Kindle fire, strife, &c. on account of; claim, demand pertinaciously.

BASELANA, *v.* Demand pertinaciously of one another.

BATA (*I*), *n.* Foot splayed, turned-out, or too long, as when the hoof gets overgrown in cattle.

Ex. *onamabata*, a splay-footed person.

vense ngamabata, he walked with a slouching gait.

BATA (*Im*), *n.* Oyster = *imBaza*.

BATA (*Isi*), *n.* Snare, made of string and stretched twigs.

BATAZA, BATAZELA = *Badaza*, *Badazela*.

BATI (*Im*), *n.* Herb, used as a vegetable.

BATSHA, *v.* Be short, small, undersized, for age.

BAU (*Isi*), *n.* Gadfly.

BAU (*Izi*), *n.* Name of a Zulu regiment, 'the gadflies.'

BAVA, *v.* Raving, as a wild animal; rave, as an angry man.

BAVA (*Im*), *n.* Black buffalo, which is very fierce.

BAVELA, *v.* Rave at.

BAVU, (*U* for *Ulu*), *n.* Mark of a scratch, scar.

BAVUMULA, *v.* Growl, as a tiger.

BAXA (*I*), *n.* Fork or crotch, in the branch of a tree; fork in a river, where it divides into two branches;

hook or crook ; forked pole for propping up a hut at the top ; device or pretext, by which a man tries to mount in argument, and get the better of others ; hitch, scruple.

BAXA (*I* or *isi*, plur. *Ama*), *n.* Forked support, on which weapons are placed in a hut.

BAXA (*Im*), *n.* Branch of a forked stream.

BAXA (*Isi*), *n.* Young child, able to walk ; concubine of the Zulu King, one of the *abantwana benkosi*.

BAXAMBAXA (*Im*), *n.* One who is covered with mud.

BAXAZELA, *v.* Tramp through mud and rain.

BAXELA, *v.* Dress as the amaSwazi women, who fasten a goat-skin before and another behind, leaving the sides exposed.

BAXO (*Im*), *n.* Used by the Zulus at present for 'root,' instead of *impande*, which contains the root of their late king's name ; young ox, with horns still erect—*iHlabumvula*.

BAYA (*Isi*), *n.* Cattle-enclosure, hedge and all ; used, jocularly, of the space enclosed by the head-ring, and so applied to the wearer himself.

BAYETE, *int.* Hail ! (highest word of salutation for a great chief).

N.B.—The salutation **BAYETE** (or **BALETE**), which was used formerly to Dingane and is now used only to the King in Zululand, means 'Bring them (i.e. our enemies) ! Give them to us !' It should only be used in addressing the Supreme Chief in this Colony.

BAZA, *v.* Carve in wood ; sharpen the end of a stake or pencil.

BAZA (*Im*), = *n.* *imBata*.

BAZEKA, *v.* Be cleavable.

BAZELA, *v.* Cleave for.

BAZELO (*I*), *n.* Chip, wood-shaving.

BAZI (*Im*), *n.* One skilled in shaving or carving wood.

BAZI (*U* for *Ulu*), *n.* Name of a fibre-yielding tree.

BAZIMULA, *v.* Glimmer.

BAZISA, *v.* Help to cleave or carve wood.

BAZO (*I* or *Im*), *n.* Axe, hatchet.

BE (*Ukuti*), Do a thing mightily, as a wild-beat ravener, a fire devouring, &c. ; gladder splendidly = *Beza*.

BEBE, *v.* Tread the female (used of the goat, ram, buck, &c.)

BEBANA, *v.* Copulate, as male and female of the above.

BEBE (*Isi*), *n.* Anything flat and stiff (not used of a large thing, as a table) ; figure made by beads on a dress or woven on mats, embroidery.

Ex. *umuntu oy'isibebe*, a spread-out, large man.

BEBEBE (*I*), *n.* Name given to any man. speaking with a strong, gruff, voice of authority.

BEBEKAZI, *adj.* Mild, as beer not strong, an amiable man, &c.

BEBESI, *adj.* Sweet, pure, without any mixture of what is disagreeable.

BEBETA, *v.* (properly) Make a sound like *be, be* ; hence, munch, like a goat ; go forward, crackling, as a grass-fire ; run with quick, nimble, steps, trip.

BEBETKA, *v.* Get carried forward crackling, as a grass-fire.

BEBEZA, *v.* Growl, as a leopard ; speak gruffly, with a voice of authority ; slap on the mouth or face with the back of the hand ; flap or flare, as a torch in the wind.

BEBEZELA, *v.* Make mouths or grimaces at.

BECA, *v.* Smear, paint.

BECE (*I*), *n.* Fruit of the water-melon.

† *ukugwaza ibece*, to massacre the miserable fugitives of a defeated army.

BECE (*U* for *Ulu*), *n.* Shoots, leaves, pulp, or whole plant, of the water-melon.

BECEKA, *v.* Get smeared or painted

BECELA, *v.* Smear upon.

BECISA, *v.* Make or help to smear or paint.

BEDA or **BEDEZA**, *v.* Talk nonsense.

BEDEZOMUTSHA (*Um*), *n.* Isibongo for a very large man.

BEDU (*U* for *Ulu*), *n.* Fat attached to the pericardium; brass ring, for the neck or arm, of native manufacture, worn in Zululand.

[These rings are given by the chiefs to special favourites, and must not be laid aside. They are, sometimes, very heavy, tight-fitting, and hot, when the sun is burning; and a gourd of water is, consequently, carried by a boy, to be poured upon them to cool them.]

BEDULA, *v.* Start off.

BEDUMEHLWANA *Im*, no plur.), *n.* Action of inverting the eyelid.

Ex. *w'ensa imbedumehlwana*, he turned his eyelid inside out.

BEFUZELA, strengthened for *Pefuzela*.

BEJA, *v.* Be red, as the sky, moon, fire, or inflamed eye, &c.; be flushed, as the face of an angry white-man.

BEJA, (*I*), *n.* Name of the regiment attached to Dingane's chief kraal.

BEJANE (*U*), *n.* = *uPejane*.

BEJE (*U* for *Ulu*), *n.* Name of a shrub.

BEJAZANE (*Um*), *n.* Passion for anything.

Ex. *wuk'umbejazane uy'eba*, he has quite a passion for stealing.

BEJWA, used for *Bajwa*, *pass.* of *Baba*.

BEKA, *v.* Put, place, set; set up, as a chief; place in office or authority; deliver, as a message; commit to, put into the care of, (with *ku*); put down; lay aside; set, set ready, set forward, as in a dish; stake, as a wager; put forward, present, as the bride does the *umbeka*.

¶ *ukubeka pansi*, to put down, drop, to give birth to, as a calf.

¶ *ukubeka indhlebe*, to set the ear, listen, attend.

¶ *ukubeka isandhla*, to put the hand (to the fire for warmth), hence, to court or curry favour.

¶ *ukubeka induku*, to set up the staff for (acc.) = challenge; see in *Ngoto*.

Ex. *sekubekwe inhlamvu nje*, already he is laid over with leaves = he is as good as dead and buried.

sibeki izwi eliza'upuma kuwe, we (have set our ears for) attend to the word which shall come forth from thee.

libekile, it is clear; *labeka*, it cleared off, spoken of the weather, the full expression being *izulu libekile imvula* or *umoya*, the sky has laid aside the rain or wind.

BEKA, *v.* Look at or to, see; behold, observe; look up to; attend to; look towards; be directed towards; look for, expect; go in direction of; tend to, as a river; trend to, as a coast; take heed.

¶ *ukubeka pansi*, to look down, be submissive.

¶ *ukubeka umuntu nennyoka*, to look at a person with a snake, put him in the same category = hate him with deadly hatred.

Ex. *wabeka emura*, *wabeka pambili*, he looked behind and before, on all sides.

sebezakuti belele babe bebéke'mnyango, they will now come to be watching the door when laid down = they will now lead anxious lives, live in constant fear.

sahamba sabeka le oKahlambeni, *saza sahamba uKahlamba ngesandhla*, we went on away towards the Kahlamba, till we touched the Kahlamba with our hands.

BEKA (*I*), *n.* Any of the cattle of the *ukulobola*, but, properly, the first sent to the girl's family.

Ex. *walandela amabéka*, it (the child) followed the cattle, that is, it resembles, takes after, its mother, or its mother's family, where the *amabéka* are.

BEKA (*Um*), *n.* Ox given by the bride to the bridegroom's father on the wedding-day; lower stick of stone-trap.

BEKABEKA, *v.* Place or put down quickly.

BEKABEKA, *v.* Look cautiously or quickly; look after, as a young man after girls.

BEKANA, v. Look at one another; look face to face; face anything; look to the movements of another in dancing, &c.

Ex. *sibékene naye*, we look to him, follow his movements, or we live on the opposite hill to him.

ekubékaneni nomuzi, face to face with the kraal, in front of it.

BEKELA, v. Place for; lay up for; provide for; suggest; place purposely; patch with (*nga*); be patient; forbearing; be still, quiet, submissive, subdued, as one grasped by a strong hand.

BEKELA, v. Look for, expect.

Ex. *wosibékela*, look for us=see where we have struck the animal, (said in hunting by those who think that they have a right to the game, or some portion of it, by having been the first to hit it.)

bati abantu netongo liyabékelwa, the people say the *itongo* too is to be looked for, that is, if they expect his help, they must consult the *izanusu*, and, of course pay the usual fees.

BEKELANA, v. Put or place for one another; lay a bet or wager.

BEKELANA, v. Look over at another, as persons living on opposite ridges, or as two branches of a stream running parallel, side by side, till they unite.

Ex. *imbaza ihamba ngokubékelana nomfula, iyangena ngapambili*, the branch runs side by side with the stream, and enters it further on.

BEKELELA, v. Place in order upon; arrange one over the other; lay by, time after time.

BEKELI (Isi), n. An *umTagati* who lays poison for anyone.

BEKENZANSI (I), n. Kind of iguana=*uXamu*.

BEKEZELA, v. Place for; hence catch rain, as by a bucket; receive ill treatment meekly; endure, forbear; be meek, mild, gentle, patient, forbearing.

BEKISA, v. Make or help to place.

BEKISA, v. Make or help to look at or to; point as a gun; turn or drive towards, as cattle; make the face to look to, face; look away, reach away, as a country.

Ex. *sabona naku ukufa kudhlule kubékise pambili*, we saw that the disease here has (passed on and reached away in front) made great progress.

BEKISANA, v. Make or help one another to look at, (as in a matter in which both are interested),

BEKISISA, v. Look thoroughly or carefully; find by carefully looking.

BEKUZA, v. Fling up the heels, as cattle, or women, dancing in a wild, excited manner; fling up the tail, as a cow, or as a fowl scrabbling up grain; talk or act rudely, as a person in a rage.

BEKUZA (Isi), n. Practice of girls who, when one of their companions has menstruated for the first time, go singing to her friends, and stay outside singing, and are given a beast with which they return, and perhaps go in like manner to the friends of the man to whom she is betrothed, and get another; tail of any large kind of buck = *isiBelu*.

BEKUZELA, v. Talk or act rudely, in a rage, at.

BELE (I), n. Female breast; cow's udder; ear of Kafir-corn.

BELE (Ama), n. Kafir-corn in ear or grain; used often to express *utshwala*, which is made of Kafir-corn.

¶ *ambele abelungu*, wheat = *uKohweni*.

Ex. *amabel'ami, amandhl'ami, kucitwe nje!* my *utshwala*, my strength it is spilt.

BELE (Um), n. Cow's teat.

BELE (Ubu), n. Tenderness, compassion.

BELEBA (I), n. Skin-covering in front of a man.

BELEBELE (I), n. Fruit of *umbelebele*.

BELEBELE (*Um*) *n.* Name of a creeper which binds strongly together the branches of trees; the pods are eaten, when green, but are very astringent; it is eaten also by cattle, and, being full of white juice, is supposed to increase their milk, = *umNembenembe*; a long protracted, intricate dispute, or lawsuit, or a long rigmarole story; name of one of Dingane's regiments.

BELEKA, BELEKISA, *v.* = *Beleta, Beletisa*.

BELEKECE (*Ukuti*). Used of anything done with great result, as a heavy man falling.

BELEKO (*Im*), *n.* Skin sack in which young children are carried on the back; hood.

BELESELA, *v.* Worry, as by importunate application about a thing, *dun*.

BELETA, *v.* Give birth to a child; carry an infant, or young child, on the back.

BELETISA, *v.* Help to bring forth, help as midwife, deliver, attend in child-birth.

BELO (*U*), *n.* Swiftmess, speed.

BELU, *adv.* An expletive employed to emphasize an expression, but without definite meaning of its own.

Ex. *sebenza belu*, work away.

ngisa'ubuya belu, I shall come back.

BELU (*Isi*), *n.* Bird with brownish wings and red breast, about the size of a dove; tail of the reed-buck (or any large buck), made into a collar; false alarm.

BELU (*U* for *Ulu*), *n.* Very fine kind of ox, generally red in colour, with large, spreading, well-curved horns, and long hair and tail, captured originally by Dingane from uMzilikazi.

BEMA, *v.* Take snuff; smoke, as hemp or tobacco; make a complete end of a thing with spirit, finish it off smartly, knock it off.

BEMAKANYANA (*Im*), *n.* One who does not smoke (hemp) or take snuff much.

BEMBA (*Isi*), *n.* Single leaflet of a branch of palm or other such tree ; good, kind, virtuous man.

BEMBA (*U* for *Ulu*), *n.* Single panicle of Kafir-corn.

BEMBA (*Im*), *n.* A sort of axe or hatchet with long edge, used by amaSwazi.

BEMBESELA, *v.* Treat unbecomingly, ungratefully ; neglect or disregard intentionally a person worthy of respect.

BEMBESO (*Um*), *n.* Dress made in two parts, fastened together on the shoulders, like a Bishop's rochet, or in the middle of back and breast, like a waistcoat open behind as well as in front.

BEMEME (*U* for *Ulu*), *n.* Hurrying, as a people fire-burning, &c.

***BEMI** (*Um*), *n.* One who smokes hemp (*amaBaca*).

BEMISA, *v.* Help to smoke or snuff ; give snuff.

BEMISANA, *v.* Help one another to smoke or snuff.

BENA, *v.* Protrude the chest, as a horse when mounted by a heavy man.

BENDE (*I*), *n.* Blood flowing from nose, mouth, ear, &c.

BENDE (*U* for *Ulu*), *n.* Spleen.

BENDE (*Ubu*), *n.* Blood from the body of a dead animal, which is poured upon mince meat and eaten.

Ex. into *o'bubende*, a thing of the colour of (venous) blood, purple.

BENDHLE, (*U*), *n.* Small plant, whose flower (*isiPepa*) is eaten ; the leaf is long, green, and smooth above, but has underneath a white skin, which the girls peel off with ease, when the leaves have lain under cold ashes for a day or two ; this is then used to make fringes for *imiTsha* ; the fringe itself.

BENGA, *v.* Slice meat into small pieces; cut up a country into patches; as by burning the grass in many different places; cut off a long strip of hide = *Dabula Ncwela*.

BENGE (*Im*) *n.* Small native basket.

BENGE (*Ukuti*), = *Bengezela*.

BENGEZELA, *v.* Shimmer, flash as glass or metal, reflecting light.

BENGO (*Um*), *n.* Long strip of meat.

BENGU (*U* for *Ulu*), *n.* Outer skin or rind of stalk of *imfe* or Kafir-corn, which is sharp and cutting = *uSe*.

BENGU (*Ukuti*) = *Benguka* or *Bengula*.

BENGUKA, *v.* Be in a burnt state, as land over which the fire has been driven by a strong wind; be in the state of an *impi* routed, driven along, &c.

BENGULA, *v.* Drive on, as a strong wind does a fire; drive along, rout, as an *impi*.

BENSA, *v.* Be stuffed with eating; be saucy, insolent, 'wax fat and kick,' against (*nga*).

Ex. *ubense amabuka*, he is stuffed with worms (woman's language of abuse).

BENSA (*I*), *n.* Follower or attendant, who eats the good things of his lord.

BENYEZA, (*Im*), *n.* Indecency in sitting with the thighs turned *outward* as far as possible.

BEQE (*I*), *n.* Strip of skin (of monkey, wild-cat, &c.) worn by Zulu warriors, dangling about their ears, to inspire terror.

BETA, *v.* Beat, strike, hammer, as nails or pegs; pound, hammer, as a smith; beat with the hand; pelt, strike, with a stone; pelt, as heavy rain; blow strong, as wind.

¶ *ukubeta ikwelo* or *umlosi*, to whistle.

BETA, *v.* Clap with hands.

BETE (*Um*), *n.* Dew ; drops left by dew or fine rain.

BETELA, *v.* Peg, for, in, on.

BETELA *v.* Clap for; beat a skin with sticks to dress it; fling an *umKonto* so as to stick in the ground; drive a stake or door-post into the ground.

BETO (*I*), *n.* Used in the following phrase.

Ex. *kupume ebetweni loku*, this is just out of the furnace, fresh-hammered.

BETELELA, *v.* Put together to fight, as boys or oxen, excite to anger or quarrel; attack a girl by a love-charm.

BETELELO (*Isi*), *n.* Love-charm, performed by the young man, who pounds up together, with *uQume* wood, something taken from his own person and from that of the girl (as the dirt scraped from his *inDuku* and from her necklace), and places the composition in that part of the hut, where she is likely to sit.

BETSHU (*I*), *n.* Single piece of skin worn behind by males, tail-piece, tail-cover.

BEU (*Im*), *n.* Seed; kind or race of people = *uHlobo*.

BEVA, **BEVELA**, *v.* = *Bava*, *Bavela*.

BEVA (*Isi*), *n.* Ill-tempered, irritable, passionate, person; he-goat, as being salacious; lewd, lecherous, person; fornicator.

BEKE (*Im*), *n.* Herb, whose roots yield a fibre for the tails of young men and boys; also, the above material, when supplied with fat, and blackened with *umSizi* for use.

BEZA, *v.* Glitter in the sun, as dew, water rock, &c.

BEZE (*Ukutu*) = *Beza*.

BEZI (*Um*), *n.* Name of a plant, whose large bulbous roots are eaten in time of famine.

BHANGA (*I*), *n.* Large or small beer-calabash.

BI, *adj.* Bad in any sense, moral or physical; hence, wicked, evil; ugly, defective; unsuitable, of no use; foul, as bad weather; bitter, with a bad taste, as the mouth in the morning on waking, or after eating certain kinds of food.

¶ *ukuba'nhliziyo'mbi*, to be sulky, out of temper.

¶ *kubi kwami, kubi kwako, &c.*, are used as follows, to express that one person's pain, loss, &c., is lighter than another's, i.e., that of the first is bad, but that of the other is . . . unspeakable.
kuyakuba kubi kwake lo'muntu kunawe, that man will be better off than thou.

Ex. *isisu sami sibi namhla*, my stomach is out of order to-day.

BI, (*Isi*, *n.* Fine dust or rubbish, sweepings of a room, &c.; used also of small scrubby, bush, as being insignificant rubbish.

Ex. *kwahlonga'sibi*, where there is not a scrub of any kind.

us'exibini, she is in child-birth, because they cut small grass to make a bed for her = 'in the straw.'

BI, (*Ubu*), *n.* Evil of any kind, moral or physical.

BIBA, *v.* Spread, as a sore.

BIBA (*Im*), *n.* Striped field mouse.

RIBA (*Isi*) *n.* Antidote for snake-bites, made by mixing certain herbs with snake-flesh.

BIBE (*Ukuti*), Appear in great numbers.

BIBI (*Ukuti*), = *Bibiza*.

BIBI (*I*) *n.* Rubbish, weeds, &c., in a heap.

BIBI (*Ama*), *n.* Rubbish, weeds, &c., lying about.

BIBILA, *v.* Collect and clear away rubbish, in a garden or mealie ground.

BIBIZA, *v.* Make the sound *bi bi*, as infants teething and dribbling; flutter, as a bird caught in a trap.

BIBIZELA, *v.* Whistle to dogs in hunting, or to a bull when serving the cow.

BICI (*U* for *Ulu*), *n.* Humour exuding from the eye, as in the morning.

BICI (*Ukuti*) = *Bicika* or *Biciza*.

BICIKA, *v.* Ooze, or get squeezed out, as filth out of a wet dirty garment, or as humour from the surface of a large spreading sore.

BICIMBICI (*Im*), *n.* Filth, oozing, or squeezed out, as above.

BICIZA, *v.* Press or squeeze out filth, as above.

BICOTSHO (*Um*), *n.* Disease, of which cattle often die in a single night=*uNqatsha*.

BIDHLI (*Ukuti*)=*Bidhlika* or *Bidhliza*.

BIDHLIKA, *v.* Be fallen to pieces, as a wall, a bundle badly packed, get thrown higgledy-piggledy.

BIDHLIZA, *v.* Throw down, as a wall, a pile of books, &c.

BIDHLIZELA, *v.* Throw down loosely, as books, &c.

BIDI (*Izi*), *n.* Sediment, dregs, deposit.

Ex. *kwoba izibidi*=there'll be fine doings, all sorts of things going on, plenty of people, singing, dancing, &c., so that the *kraal* will be full of bustle and confusion, like a vessel in which the water has not settled.

BIDILIZA, *v.* Do a thing imperfectly, as one not knowing how to do it properly; speak imperfectly, as a child, or as one trying to speak in a foreign tongue.

***BIDO** (*Im*), *n.* Woman's word for *imiFino*.

BIHLA, *v.* Look on the point of crying, dejected, tearful, with the face falling to pieces; fall to pieces, as soft clay, bread in baking, overdone meat, over-ripe fruit, &c.; break out, as a purulent sore.

BIHLI (*Ukuti*)=*Bihlika* or *Bidhlika* or *Bihlizeka*.

Ex. *bati bihli ukubaleka kwabo*, they fled scattered into pieces, in all directions.

BIHLIBIHLI (*Isi*), *n.* Big burly fellow, especially used of a great blubbering boy.

BIHLIKA, *v.* Be fallen in pieces, as by the action of water; be broken out with sores, running into one another.

BICKA, *v.* Ooze, or get squeezed out, as filth out of a wet dirty garment, or as humour from the surface of a large spreading sore.

BICIMBICI (*Im*), *n.* Filth, oozing, or squeezed out, as above.

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Ex. *kwoba izibidi*=there'll be fine doings, all sorts of things going on, plenty of people, singing, dancing, &c., so that the kraal will be full of bustle and confusion, like a vessel in which the water has been rattled.

BIDILIZA, *v.* Speak imperfectly, as one not known; speak imperfectly, as a foreigner; speak in a foreign tongue.
* *imiFino*.

imiFino, crying, dejected, tear-pieces; fall to pieces, overdone meat, over a purulent sore.
ika or *Bihlizeka*.

scattered into pieces, in

flow, especially used

as by the action
res, running in

BIHLIKANA (*Izi*), *n.* Little blubbering boy; wrinkled old woman.

BIHLIZA, *v.* Make to fall down, as by water dripping.

BIJA, *v.* Twist the eye to spy after anything; follow with the eye, as a swarm of bees.

*BIJANYANA (*Im*), *n.* dim of *imBiye*.

*BIJE (*Im*), *n.* Little while (*Dutch*).

BIJE (*Ukuti*)=*Bijezela*.

BIJEKA, *v.* Get twisted, as an ankle.

BIJELA, *v.* Twist for.

BIJELEZI (*Ukuti*)=*Bijelezela*.

BIJELEZELA, *v.* Empty out a vessel of water, either violently, or because there is but a little in it.

Ex. *sal'us'utula nje, us'uyibijelezele indaba ngaloku*, you may as well hold your tongue now, you have poured out the affair by this, that is, you have now made a thorough mess of it by what you have said.

BIJI (*I*), *n.* Armlet of twisted grass.

BIJO (*Um*), *n.* Stalks of *isikonko* grass.

BIKA, *v.* Report about (acc.) to (dat.)

Ex. *usaribika ukufa endaweni etile*, he still reports to himself, is conscious of, disease in a certain spot.

BIKA (*I*), *n.* Ant with white spots on the abdomen; name of two other insects, one a small stinging fly.

BIKELA, *v.* Report about (acc.) to or for (acc.)

BIKEZELA, *v.* Announce a thing beforehand, portend, foretell.

BIKELANA, *v.* Report to or for one another.

BIKI BIKI (*Ukuti*)=*Bikiza* or *Bikizela*.

BIKIBIKI (*U plur Izi*), *n.* Dainty food; food of the royal kraal.

BIKICANE (*Im*), *n.* Name of a strong-smelling herb, sometimes eaten=*imBilikicane*.

BIKINQA, *v.*=*Binqa*.

BIKIZA, *v.* Shake (used obscenely).

BIKIZELA, *v.* Tremble, as a bog, thick porridge, or jelly; shake, as the ground by an earthquake; quiver, with tremulous motion, as sheet lightning or the aurora.

BIKO (*Um* or *Im*), *n.* Important message of any kind, as about sickness, death, an impi, &c.

BILA, *v.* Boil; ferment, as *isijingi*, when the malt (*imitombo*) is put in, by which the *utshwala* is separated; boil with wrath; sound, as heavy rain falling.

BILA (*Im*), *n.* Rock-rabbit.

BILA (*Um*), *n.* Mealies, maize, Indian corn, in ear or in grain; an ear of maize.

BILAPO (*Im*), *n.* The groin.

BILATI (*Im*) *n.* Long bone of arm (*tibia*) of a man or dog.

BILE (*Im*), *n.* *Isijingi*, when sour, which is much liked=*umuNyuz*.

BILEBILE (*U* for *Ulu*), *n.* Soup made of beans, &c., and some fat.

BILELA, *v.* Boil with rage at, on account of, &c; boil over a person, as a disease or overwhelming calamity.

BILI, *adj.* Two.

Ex. *pakati kwamabili (amasuku)*, between the two (days) = at midnight.

BILI (*Isi* or *Ubu*), *n.* Two.

BILI (*Isi*), *n.* Substance of a body; substance, real truth, of a thing.

Ex. *innja isibili sayo*, a dog, nothing more nor less.

yena isibili, he in person.

buya ngevibili, it goes by the substances or sizes.

nging'enzi sa'nnyoka ingaka, I not making (showing with my hands) the size or substance (as the possessive particle referring to *isibili* understood) of a snake (saying) it is of such a size—I never, even in exaggeration, indicating so large a snake (as that I now speak of).

isibili is used adverbially, to express 'indeed,' 'in real truth,' 'upon my word,' 'yes, indeed,' 'that's true!'

Ex. *ng'ala isibili*, I forbid it positively.

kasibili = *ka'sibili*, for good, in reality, for good and all.

BILIBILI (*Izi*), *n.* Plentiful supplies of nice food.

BILIKICA, *v.* Handle, as anything disagreeable, a snake, &c. ; handle loosely, as a book, turning over the leaves carelessly, &c.

BILIKICAN (*Im*), *n.* = *imBik cane*.

***BILINGA**, *v.* Get possession of by stealing, as cattle (said to be a corruption of 'bring.')

***BILINGO** (*Um*), *n.* Practice of stealing cattle.

BILINI (*Um*, plur. *Im* for *Imi*. or *Izi*), *n.* Entrail, bowel, offal.

Ex. *lelo'zwi lingipendule izibilini, lazibekisa pezulu*, that word (of violence) has turned my stomach upside down, lit. has turned my bowels, and made them look upward.

BILISA, *v.* Make to boil.

BILO (*I*), *n.* Fat under the chin of man or beast.

BILO (*Um*), *n.* Name of a small river near Durban.

BILO (*U* for *Ulu*), *n.* Dewlap.

BILOZA, *v.* Pant, puff, as a toad, or a man from passion or over-eating, or in a close air.

BIMBI (*I*), *n.* Unripe fruit of any kind ; any one raw, green, inexperienced, in dancing, speaking, matters of business, &c.

BIMBI (*Um*. plur. *Im* for *Imi*), *n.* Wrinkle on the face of an aged person ; concert, combination. generally for a bad purpose.

BINA, *v.* Say any thing disagreeable to hear, as if one man tells another that he will die, or be hurt by a tiger, snake, alligator, &c. ; or if a woman, to clear herself from some charge, declares that she would be guilty of incest in some specified form, if it is true ; or if a husband threatens his wife that he would commit incest, rather than live with her any longer ; or if the wife does so to her husband ; or if any one confirms his words by a solemn oath, protesting

that he would be guilty of some outrageous indecency, if not speaking the truth. There is no idea of *indecent* connected with such expressions; but it is a very great offence, if they are lightly used. The following are some common forms of *ukubina*—*ngingene*, *ngingene enkosini ngingene esigodhlweni*, *dade wetu*, *bakwekazi*, *mezala*, *omezala*, &c.

BINCA, *v.* Gird on the *umutsha*=*Vata*.

BINCELA, *v.* Gird on the *umutsha* for, on account of.

BINCISA, *v.* Help or make to gird on the *umutsha*.

BINDA, *v.* Keep silence purposely, suppress speech for any reason; choke as a piece of meat.

BINDELA, *v.* Keep silence purposely for, on account of.

BINDI (*Izi*), *n.* Liver; courage, spirit, boldness; determination, firmness; sternness, as of a resolute or desperate character; heart for doing any thing courageous or cruel.

Ex. *nina'sinnyanga anisasimisi'sibindi*, you doctors no longer put us in heart (about our sick friend).

BINDI (*Izi*), *n.* Entrails, offal.

BINDOLO (*Im*), *n.* Large supply of food, as a large plate full of soup, &c.; edible berry of a large tree growing by large rivers; name of a stream at Bishoptowe.

BINELA, *v.* Say word of *ukubina* for, at, &c.

† *ukubinel'amanga*, to lie disgracefully.

ngakwensi loko, ngikubinele, don't do that, I forbid you.

BINGELELA, *v.* Salute, as a resident does one just arrived (see *kuleka*), greet, salute an equal, generally by saying *sakubona*, we saw thee (meaning, perhaps, we saw thee at some former time, you are known to us, a friend of ours).

BINGELELANA, *v.* Salute one another as equals.

BINISA, *v.* Make to say words of *ukubina*.

BINJANA (*Um*), *n.* dim. of *umBimbi*.

BINQA, v. Banter, speak ironically.

BINQELA, v. Banter on account of.

BINYA, v. Writhe, wriggle.

BINZA, (I), n. Grain on the stone in process of grinding.

BIPA, v. Look about to cry, as a child ; look sorrowful, as an old person, or one bringing bad tidings.

BIPELA, v. Look sorrowful, about to cry, on account of.

BISI (U for Ulu), n. Sweet milk ; interest, (see *gqoba*).

BITSHA, v. Be bogged, sunk or stuck, flounder as in mud.

BTSHI (U for Ulu), n. Bog or quicksand.

BIXI (Um), n. Higgledy piggledy, any number of people or things all together confusedly in one place.

BIXI BIXI (Ukuti), Used of a short sharp chase, where one dodges another about, as lizards chasing each other on a sunny bank.

Ex. *kwati bizi bizi bizi, kwaba'mbizi wesibankwa, wambamba*, it was a short run hither and thither, just a confused dodging of lizards, and he caught him.

BIXILILI (Ukuti), Be in confusion, disorder, &c.

BIXIZELA, v. Tramp in slush, mud, &c.

BINYA, v. Fence in with thorns and bushes.

BIYANA, adj. dim. of *Bi*.

BIYELA, v. Fence for, at, &c.

BIYELELA, v. Fence off (people) by angry scoldings, scold away, grumble.

BIYISA, v. Help or make to fence.

BIYISISA, v. Fence carefully, thoroughly.

BIYOZA, v. Dance as young men, with gestures of the body.

BIZA, v. Call ; summon ; invite, bid ; name, designate ; require, demand, claim.

BIZA (*Im*), *n.* Large pot of stone, or earthenware, or calabash; bowl of native pipe; generic name of certain herbs, used in medicine for particular purposes.

BIZEKA, *v.* Get called; be callable, easy of being called.

BIZEKELA (*Bh*), *v.* Care for, attend to=*Pisekela*.

BIZELA, *v.* Call for, on account of.

BIZELO (*I*), *n.* Matter for which a man is called, as by his chief.

BIZISA, *v.* Make or help to call, call after the manner of.

Ex. *vambisisa okwabelunga, wati, William*, he called him after the whiteman's fashion, and said William (instead of *Velemu*).

BIZO (*I*), *n.* Name; notability, fame, distinction.

BIZOBI (*U*), *n.* Woman's word for a person whose name resembles one which she (*hlonipa*) may not mention.

Ho, *int.* Used to express any thing, or urge any action, somewhat vehemently

Bo (*Im*), *n.* Dysentery, bloody flux.

***BOBA**, *v.* Talk much or freely about, talk out (not a Zulu word).

BOBE (*Um*), *n.* Butter-milk.

***BOBELA**, *v.* Talk out for.

BOBELA (*Im*), *n.* Name of an edible herb.

***BOBI** (*Isi*), *n.* Chatterer, loquacious person.

BOBO (*Ukuti*)=*Boboka* or *Boboza*.

BOBO (*I*), *n.* Long grass, which mats a river-bank.

BOBO (*Im*), *n.* Hole, as in a calabash, needle, tree, rock, &c.

BOBO (*Isi*), *n.* Hole, as in a garment, house, &c.

Ex. *nasibobo sendaba sodwa lesi*, not even the least hole for a matter =no room for anything.

BOBO (*Um*), *n.* Pipe, tube, as for water, gas, &c. ; musket ; sour wind belched from stomach.

Ex. *ngibodhla umbobo kusasa*, I belch sour breath this morning.

BOBO (*U* for *Ulu*), *n.* Thick tangled bush ; *chattering.

BOBAKA, *v.* Have a hole broken or bored through ; be capable of being bored ; be broken or burst, as a boil ; break or burst out from, as from a thicket ; come out, burst out to light, find one's-self, at a place ; be aggravated, as a disease at night.

BOBAKA, *v.* Have a depression, dent, or sinking in.

BOBOKANA (*U*), *n.* One who blurts out something which has been kept secret from others.

BOBOMBOBO (*Im*), *n.* Soft rich soil, yielding to the feet.

BOBONI (*I*), *n.* Name of a small bird.

BOBOSA, **BOBOSEKA**, &c. = *Boboza*, *Bobozeka*, &c.

BOBOZA, *pass.* **BOTSHOZWA**, *v.* Boie or break through a hole ; produce, as food, a story, &c. ; break through with a rush, as a troop of soldiers through a body of the enemy, light upon, find unexpectedly ; penetrate, deflower a virgin.

BOBOZA, *v.* Talk freely about a matter.

BOBOZEKA, *v.* Get bored ; be capable of being bored.

BOBOZELA, *v.* Bore for, on account of.

BOBOZELA, *v.* Go into a matter fully, recount it, for, on account of.

BOBOZELWA (*Um*), *n.* Hole made in the bottom of an *igula*, by which the whey is drawn out.

BOBOZISA, *v.* Help or make to bore.

BOBOZISA, *v.* Help or make to recount a matter fully.

BOCA, *v.* (*amaLala*) = *Boza*.

BOCO (*Ukuti*) = *Bocoka* or *Bocoza*.

BOCO (*Isi*), *n.* Bulge, dent, depression.

BOKOKA, *v.* Be bulged, dented ; get petted, like a withered grenadilla.

BOCOZA, *v.* Press or crush in, so as to make a bulge or dent.

BODADE, (voc. plur. from *udade*), Interjection of women, *bandhla* of men.

BODHLA, *v.* Growl, roar, as a wild beast; purr, as a cat.

BODHLA (*Im*), *n.* Wild-cat.

BODHLELA, *v.* Growl, roar, purr, at, for, on account of.

BODHLELANTANYENI (*Um*), *n.* Little drop of *utshwala* which a man drinks by himself.

BODHLISA, *v.* Make to growl, roar, purr; imitate growling, &c.

BODHLO (*Ukuti*) = *Bodhloka* or *bodhloza*.

BODHLO (*I*), *n.* Growling, roaring, purring.

BODHLOKA, *v.* Be smashed.

BODHLOZA, *v.* Smash.

BODIYA (*Um*), *n.* Petticoat of buck-skin, with brass ornaments at the bottom.

***BODWE** (*I*), *n.* Pot.

BOHLA, *v.* Subside, sink down, as a swelled stream, or flatulent stomach, when relieved, or a tumour, when discharged; subside, as anger, noise, or tumult, &c.; belch, bring up wind, so that the stomach sinks down.

BOHLELA, *v.* Belch, &c., for, on account of, at.

BOHLISA, *v.* Make to sink down, press down; bring down, as a flatulent stomach; put down, repress, quell, as anger, noise, a tumult, &c.

BOI (*I*), *n.* Name of a bird said to foretell rain.

BOJA, *v.* Thrust in as a horn, pierce, gore; thrust in a horn, in order to inject a clyster.

BOJANE (*I*), *n.* Habitual liar.

BOJEKA, *v.* Get thrust in, &c.

BOJELA, *v.* Thrust in, &c., for, on account of.

BOJISA, *v.* Help or make to thrust in, &c.

BOKANE (*Um*), *n.* Eel. dim. from *umBoko*.

BOKO (*Isi*), *n.* Wen.

BOKO (*Um*), *n.* Elephant's trunk.

BOKO (*U* for *Ulu*), *n.* Walking-staff.

BOKO (*Ukuti*), Wave, as a long burden upon the head.

BOKODO (*I*), *n.* Mouthful of any fluid as *utshwala*, water, &c.

Ex. *ukuhlaba amabokodo*, to drink by mouthfuls.

BOKODO (*Isi*), *n.* Mealie-stalk ; a fine, fat infant ; mass of river borne stones.

BOKODO or **BOKONDO** (*Im*), *n.* Pebble (*imbokondo yetshe*), grindstone or millstone.

uqote imbokodo nasisekelo, he has utterly destroyed (the kraal) grinding-stone and support.

BOKONDO or **BOKONDWE** (*Izini*), *n.* Name of a pebbly river south of Durban.

BOKONDWE (*Im*), *n.* = *imBokondo*.

BOKOZA, *v.* Sprout, as maize, when it puts forth green leaves, before the flower appears.

BOLA, *v.* Turn sour, rot ; decay, putrefy.

BOLA or **BOLELA** (*I*), *n.* Large tree, lying on the ground and rotting.

BOLA (*Uku*), *n.* Corruption, decay, putrefaction, rottenness.

BOLA (*Um*, or *I* for *Ili*), *n.* Mortality of men or cattle, by disease, slaughter, &c.

***BOLA** (*I* for *Ili*), *n.* Ball (*Eng.*)

BOLEKA, *v.* Borrow ; lend.

BOLELA (*I* or *Um*), *n.* Anything left to be in one place, neglected by its owner, as if to rot.

BOLELA (*I*), *n.* = *iBola*.

BOLISA, *v.* Make to turn sour, rot, &c.

BOLO (*U* for *Ulu*), *n.* Private parts of a man.

BOLWA (*I*), *n.* Liar, rascal, rotten fellow.

BOMA (*Im*), *n.* Leaves of (*icena*) the small aloe (which boys flip at with a little stick, held under the second and fourth fingers of the right hand, over the third finger, and resting on the thumb).

BOMA (*Isi*), *n.* Large lump or piece of cooked meat, tobacco, &c.

BOMBO (*Um*), *n.* Bridge of the nose.

BOMBULUKA, *v.* Go in a large long body.

BOMBULUKA, (*Um*), *n.* Large long body, as a swelling in the groin or elsewhere.

BOMI (*U* for *Ubu*), *n.* Meat, kept so as to be very high, or a little fly-blown, in which state it is considered a dainty in Zululand; hence enjoyment, prosperity, happiness.

BOMU (*Ama* or *Isi*), *n.* Purpose, attention.

Ex. ngamabomu, intentionally.

BOMVANA (*Ama*), *n.* Name for Bushmen.

BOMVANE (*Um*), *n.* Name of a shrub.

BOMVU, *adj.* Red, crimson, bloody; ripened by growth, or seasoned by use, as a plant or walking stick, so as to have its colour darkened, even to black.

† *utuba'nllisiyo'bomvu*, to be angry.

Ex. inyama ebomvu, lean of meat.

ngamablo abomvu, with eager, earnest eyes.

BOMVU, (*I*), *n.* Kind of red clay, which women use for their top-knot.

BOMVU (*Isi*), *n.* Red soil.

BONA, *pers. pron.* for nouns in *aba* and *ubu*.

BONA, *v.* See; see to; see with the mind's eye, know who or what is meant; see the truth about a person, see that he is right or wrong; see good, see fit, think proper, think right; visit in serious affliction; meet with unexpectedly, as an accident.

¶ *ukusibona kwake*, his seeing himself, having his first child.

Ex. *esibo* or *kesibo* = *kesibone*, let us see.

'*nang'uBetshu, umbona,*' '*yebo, ngimbekile,*' 'you know Betshu there,' 'yes, I have looked upon him.'

sokubonwa ngokusa na ngokuhlwa, it is now looked at morning and evening, it is expected every moment.

'*aubonanga umtshaya na ?*' '*qa! angibonanga ngimtshaya,*' did you never at all strike him?' 'no! I never struck him.'

BONAKALA, *v.* Appear, be visible; turn up; be worth looking at, as a present.

BONAKALISA, *v.* Make to appear, disclose, reveal; give a sign, indicate.

BONAKALISELA, *v.* Make to appear for.

BONAKALISO (*Isi*), *n.* Sign, indication.

BONAKWENZA, *v.* Have great difficulty in doing a thing, hardly do it; perf. *bonekwenza*, past, *bonakwenza*, pass. *kubonwa sokwenza*, &c.

BONANA, *v.* See one another.

BONCA (*Im*), *n.* Cord made by women, and used for dress.

BONDA *v.* Stir, mix, as *isijingi*, &c.

BONDA (*Isi*), *n.* Pole, stake.

BONDA (*Um*), *n.* Crowd, properly, long train of people.

BONDELA, *v.* Stir in for.

BONDISA, *v.* Help or make to stir.

BONDISISA, *v.* Help or make to stir carefully.

BONDO (*Um*), *n.* Food sent from a girl's friends to her bridegroom, (in acknowledgement of the cows delivered on her account).

BONDWE (*In*), *n.* Kind of sweet potatoe.

BONDWE (*Isi*), *n.* Name of a large tree.

BONELA, *v.* Look to, see for, at, &c.; conform to another's action.

Ex. *ukusibonela*, to look to ones-self, look to it, be on one's guard.

BONELELA, *v.* Treat kindly.

BONELELANA, *v.* Treat one another kindly.

BONGA, *v.* Thank, promise, extol; praise a gift, by way of thanking for it; address, as the *amatongo* in prayer; give thanks, bless, do worship, pray; bellow, as a bull.

Ex. *wambonga ngenhamba*, he roundly abused him.

BONGELA, *v.* Thank for.

BONGI (*Im*), *n.* Praiser, native poet; bee.

BONGILE, (*I*), *n.* Beast sacrificed to the *amadhlozi*.

BONGO (*I*), *n.* Young leopard; young pig, wild or tame.

BONGO (*Ama*), *n.* Growling, as a wild boar at bay.

BONGO (*Isi*), *n.* Tribal designation, name of clan, family name; praise, word of praise, compliment; ill temper, surliness.

BONGO (*Izi*), *n.* Praises of a person, animal, &c.

Every native has some *izibongo* attached to his name; and after the death of a great man, his *izibongo* are used in praising and praying to his (*itongo*) spirit.

BONGO (*Um*), *n.* Report of a musket; name of a Zulu regiment (*umbongo wezulu*), probably in the sense of thunder.

BONGOBIYA or **BONGOBIYANE** (*Isi*), *n.* = *isiBongo*.

BONGOLO (*Im*), *n.* Mule.

BONGOZA, *v.* Humour, as a child, spoil by over-indulgence, be partial to, pet.

BONGOZELA, *v.* Grow rapidly, shoot up, as a young child.

BONGWANA (*U*), *n.* Windpipe; small alligator.

BONI (*I*), *n.* Large green locust, which is eaten.

BONISA, *v.* See thoroughly, see carefully to; make or help to see, show.

BONISANA, *v.* Help one another to see, show to one another.

BONISELA, *v.* Look carefully for; select, pick, choose, a place, &c.

N.B. *ngibonisele-ni*, lit. look for me what, is used politely to ask the question. 'Have you seen my thing?'

uti umbonisele igcema lake lapa? he says, have you seen his thatching-needle.

ungibonisele induku yami? have you seen my staff?

BONISI (*Im*), *n.* Signaller, scout set to give notice of the movements of the enemy.

BONISISA, *v.* See very clearly or thoroughly.

BONJANA (*Isi*), *n.* dim. of *isiBonda*.

BONJISI (*U* for *Um*), *n.* Kidney-beans.

BONKOLO (*Isi*), *n.* Small black ant, which builds in trees.

BONO (*Isi* or *Um*), *n.* Umbilical hernia or rupture.

BONO (*Um*), *n.* Vision, used of a thing seen unexpectedly.

Ex. *ngayibona imibono*, I saw a sight!

BONQA, *v.* Fasten on the string to a snuff-box.

BONQA (*Im*), *n.* String, by which the snuff-box is suspended round the neck; woman's head-knot.

BONSI (*I*), *n.* Plant, whose roots are edible.

BONXA, *v.* = *Bora*.

BONYA (*Im*) *n.* Girdle of long goat's hair.

BOPA, *pass.* **BOTSHA**, *v.* Bind; bind round; bind on, as a belt; fasten; truss or pack up, as a burden.

BOPANA, *v.* Bind one another.

BOPELA, *v.* Bind for; fasten to; inspan; bind (a cow), for a person = lend it for his use; saddle up.

BOPELELA, *v.* Bind on to.

BOPEZELA or **BOPELEZELA**, *v.* = *Bopelela*, but stronger.

BOPISA, *v.* Bind carefully; make or help to bind.

BOPISANA, *v.* Help each other to bind.

BOPISISA, *v.* Bind very carefully.

BOPO (*Isi*), *n.* Band, especially of grass; a bounden duty.

BOQO (*U*), *n.* Plant with large black bulbs, which are eaten.

Boqo (I), n. Large assegai, with short shaft and broad blade.

Boro (Isi) n. Young locust; one who soon breaks down in walking or in any labour.

B.toza, v. Break down in walking or working.

BOTULUKA, v. = *Bombuluka*.

***BOTWE (I), n.** Land of Natal; the Port, Durban, (from the English word, Port).

BOTSHANA (Im), n. dim. of *imBobo*.

BOTSHO (Um), n. Any tall vessel, building, &c., as a tower, chimney, ox with tall horns, &c. = *umBotshongo*.

Ex. kung'umbotsho, it is a tall thing; plur. *si imibotsho*.

BOTSHOBANA (U), n. Weasel = *uCakide*.

BOTSHONGO (Um), n. = *umBotsho*.

BOTSHOZELWA (Um), n. = *umBobozelwa*.

BOVANE (Im), n. Weevil = *isiNdundundu*.

BOVU (Im), n. Chaps, inside of the cheeks in cattle, which is furnished with points to assist the gathering of grass; palate, roof of mouth = *ulwAnga*.

Ex. uembovu or uvame imbovu, he is a great talker, he is good for nothing but talking.

BOVU (Isi), n. Gruff sound, as made by an angry person or sick man, unwilling to speak much, a gr nt.

Ex. kabonanga enginika isibovu, he did not so much as give me a grunt, he never said a word.

BOVU (U for Ulu), n. Matter from abscess, purulent discharge, discharge from dysentery.

BOVULA, v. Bellow, as a frightened ox; rave, as an angry person; stab with an assegai; wipe out, by licking with the tongue, a particle of dust from the eye.

BOVWANE (Im), n. = *imBovane*.

BOXA, *v.* Knead with water, as earth, flour, &c. ; stag in mud, as cattle in a bog or cattle-yard ; mix up wilfully, pervert, a matter ; throw a matter into confusion, by turbulence of word or action ; stand out well, as a mealie-cob on stalk.

Boxo (*Ukuti*) = *Boxoza*.

Boxo (*Im*), *n.* Ox with horns of a certain length, just of age to be broken in for a trek-ox.

Boxo or **BOXONGO** (*Um*), *n.* = *umBotsho*.

BOXONGO (*I*), *n.* Liar.

BOXOZA, *v.* Stag in mud.

BOXWANA (*Im*), *n.* Very little *utswala*.

BOXOZA, *v.* Crash with a blow from stick, stone, hand, foot &c.

BOYA (*Isi*), *n.* = *isiKuuboya*.

BOYA (*U* for *Ubu*), *n.* Hair of an animal, fur, wool, down ; also hair of the human body, except that of the head, eyebrows, beard, &c.

BOZA (*I*), *n.* Tall plant with yellow flowers.

BOZAMO (*Im*), *n.* Large river in Zululand.

BOZI (*Im*), *n.* Rotten fruit, pumpkin, &c.

BOZISA, *v.* Make to rot, ruin (applied to an *umtagati*, supposed to be causing the ruin of a kraal.)

BOZISA (*Im*), *n.* Deadly plant ; winter rain of two or three days which rots the mealie-stalks.

BOZO or **BOZOB** (*U*), *n.* Weasel.

BOZUZELA, *v.* Smile.

BU (*Ukuti*), Abound, swarm, as flies = *Buza* ; sound, as a stroke upon blanket.

BU (*I*), *n.* Berries, much eaten by the *izindhlazi*, and used for catching them.

† *ukudhla ibu*, to be sprightly as an *indhlazi*.

BU (*U* for *Ulu*), *n.* Abundance ; flock or large number of children, pigs, &c., (*umhlambi* being used for cattle, sheep, &c.)

- BUBA, *v.* Perish; de cease, die.
- BUBA (*Um*), *n.* Gourd, grown so as to have an indented mark around it, where it may be divided to make two calabashes; a person with a long high head.
- BUBAZA, *v.* Crouch, as cat or lion just about to spring.
- BUBE (*Im*), *n.* Lion.
- BUBELA, *pass.* BUJELWA, *v.* Perish, die, for, at, &c.
- BUBESI (*I*), *n.* Lion; used by the Zulus of a large dog.
- BUBISA, *pass.* BUJISWA, *v.* Make to perish, destr. y.
- BUBU (*Ukuti*, = *Bubuza*).
- BUBU (*Im*), *n.* Zwaartkop; anything soft, as the down of birds, fine grass, &c.
- BUBU (*Isi*), *n.* Thorny plant.
- BUBUBUBUZA, *v.* Duff, buffet, with many blows.
- BUBULA, *v.* Moan, sigh, groan; low, as an ox, with a sound like moaning, though it may be with pleasure; growl low, as a wild animal; mutter dissent or a reluctant assent.
- BUBULELA, *v.* Moan, &c., for, at, on account of, &c.
- BUBULISA, *v.* Make to moan, &c.
- BUBULUNGU (*Isi*), *n.* Bluff at Durban
- BUBUMBUBWANA (*Im*), *n.* dim. of *imBubu*.
- BUBUYA, *v.* Make up to, court, affect regard for, a person, in order to take note of his proceedings, and attack him accordingly, play upon him.
- BUBUZA, *v.* Make a noise like a bellows, bird, fluttering, &c.
- BUBUZI (*Im*), *n.* Moaning, as in delirium.
- BUBWANE (*U* for *Ulu*), *n.* Sea-cow Lake, near Durban.
- BUCA, *v.* Mix with the hand a little of anything, as meal, *utshwala*, clay, &c.
- † *ukubuc'umlomo*, to take a snap, eat a morsel, when hungry.
- BUCELA, *v.* Mix a little meal, &c., for; walk empty-handed, without a staff, &c.
- *BUCELA (*Um*), *n.* Tribal word for the *isijingi*.

BUCU (*Im*), *n.* Name of a small bird.

BUCU (*Isi*), *n.* Putrid flesh.

BUCUKA, *v.* Be in a soft, squashed, putrid, or rotten state

BUCULA, *v.* Crush, as a soft insect, by scraping it with the foot, &c.

BUCULELA *v.* Crush anything soft, for, at, purposely, &c.

BUCUNGA, *v.* Wash the back of another.

BUDA (*I*), *v.* Talk, sing, act, recklessly, without any restraint; colour the top-knot, as a woman does.

BUDA (*I*), *n.* Reckless wild fellow, who talks, sings, acts, without restraint; hence an *isanusi*.

BUDA (*Isi*), *n.* Red clay or ochre.

BUDALA, *adv.* Long ago

BUDAZELA, *v.* Mutter or talk in sleep.

BUDELA, *v.* Talk recklessly for, at, &c.

BUDHLA, *v.* Gore severely.

BUDHLAKALI (*Isi*) *n.* Overbearing, arbitrary, self-willed, absolute, person, = *iBudhle*

BUDHLAKALI (*Ubu*), *n.* Violent self-will.

BUDHLE (*I*), *n.* = *isiBudhlakali*.

BUDHLU (*Ukuti*). Yield to pressure, as anything soft.

BUDHLUKA, *v.* Become soft, so as to yield to the touch or pressure.

BUDHLUMBUDHLU (*Im*), *n.* Soil yielding to the tread, soft, rich, loam; great, bulky, sodden, fellow.

BUDHLUZA, *v.* Rouse out, as the bowels, with a strong purgative or enema.

BUDU (*Ukuti*), Patter, as the feet of children running fast or many together.

BUDU (*Isi*), *n.* Kind of rock-rabbit = *inTenetssha*; but used of any game that is easily obtained.

BUDUKEZA, *v.* Tread down a clod with the foot, break it up, by striking it with a mallet, or dashing it on the ground = *Buduza*.

BUDULEKA, *v.* Get rubbed, broken, pressed down, as grass by people walking or sitting.

BUDULULU (*Ukuti*), Fall sprawling on the ground, as in trying to catch a chicken.

BUDUZA, *v.* = *Budukeza*.

BUDUZELA, *v.* Tramp; tramp down, as turf upon the stone which covers a corn-hole.

BUJA, *v.* Stab.

BUJELA, *v.* Stab violently; pour in a great deal of water.

BUJELWA, *v.* pass from *Bubela*.

BUJWANA (*Isi*), *n.* dim. from *isiBudu*.

BUKA, *v.* Look at long and fixedly (whereas *bèka* may imply only a glance); gaze at with admiration, approve.

¶ *ukuyibuka (into) emanzini*, to look at a thing in the water, that is at its reflection merely, which cannot be reached = to refuse a thing positively, as impossible, or impracticable, or simply out of the question.

ukubuka emanzini loco! = I wish he may get it, (meaning, there is not the least likelihood of it).

BUKA (*Ama*), *n.* White intestinal worms (vulgar).

BUKA (*U* for *Ulu*), *n.* Weak, feeble, man or animal; a sorry sight.

Ex. yasidhla, ngitsho yadhla nobuka lwaso, it (the *impi*) seized them, yes, the sorriest beast of the lot, every scrimp of them.

BUKALI (the noun *ubuKali* used adjectively), Sharp.

BUKANA, *v.* Gaze at one another, face one another.

BUKAZANA (*Isi*), *n.* = *isAbukazana*.

BUKEKA, *v.* Get looked at; be worth being looked at.

BUKELA, *v.* Gaze at, for, &c.

BUKELI (*Isi*), *n.* Spectator at a festival, fight, &c.

BUKEZA, *v.* Grind corn over again the second time.

BUKISA, *v.* Gaze earnestly, closely, at; help or make to gaze; call attention by constant crying, as a troublesome child.

BUKO (*Isi*), *n.* Anything used to see with, as a window, spectacles, looking-glass, surface of water used as a mirror.

¶ *akutshaywa izibuko* or *amansi*, lit. to be struck by a mirror, = look at one's-self, in the water, euphemism for the going to bathe in the morning of young men, after an involuntary nocturnal emission, at any time after the *ukutomba*.

BUKU (*Isi* or *Um*), *n.* Log of wood.

BUKU (*U* for *Ulu*), *n.* Bog.

BUKUBUKU (*Isi*), *n.* Any animal, like the mole, which appears like a log, all body, no limbs; a thick-set square-built person.

BUKUDA, *v.* Frolic in the water, as bathers, floating; diving, &c.

BUKULA, *v.* Break off a young mealie plant; forsake one's wife or children; refuse, as a cow, to allow the calf to suck; reject, as a cat her kittens; kill, as a buck.

BUKULELA, *v.* Break off a young mealie plant purposely.

BUKUZA, *v.* Pour out by shaking, as corn, snuff, *amasi*, &c.

BUKUZEKA, *v.* Get poured out; lie wallowing, as a drunken man.

BUKWANE (*Um*), *n.* Spectacle (to others), thing to be gazed at, as jewels, &c.; name of a bird, like a pauw.

BULA, *v.* Beat, as a thing or person; thresh out, as corn; beat the ground, when consulting an *isanusi*; consult an *isanusi* on account of any person (acc.) either by beating the ground, or by motions of the hand or head; or by singing; divine, point out, indicate successfully, as an *isanusi*; speak of, speak about.

¶ *ukusibula*, point out, indicate, for one's self, as a sick man may the place of his pain.

Ex. *wabula lo'muntu*, he indicated that man.

ubula-ni? *ngibula imbuzi yako*, what are you speaking of? I am speaking of your goat.

ngakipa ngabula kanene, I out with (an assegai), and did the real thing = stabbed the buck (see *Tsho*).

uma ukufa kubekise pambili nje, asivi sitsho ukuti ibulile, siti idukile, ilahlekile, if the disease has only made progress, we do not come to say that he (the *innyanga*) has divined rightly, we say he has made a mistake, he has erred.

BULALA, *v.* Hurt, injure; ill-treat; render unfit for use; destroy in any way; break in pieces, crack as a nut; kill; murder; used jocularly, kill (*Hibernice*), be the death of, a person, by making him laugh, frightening, threatening, &c.

† *ukubulala iswe*, to have grand doings of any kind, (as if a vast number of cattle were feeding off the land).

ukubulala inhilisiyo, to destroy the inclination for anything, as for food by over-eating.

BULALANA, *v.* Hurt one another; kill one another; kill, put an end to, uncomfortable feeling within the heart of one another.

BULALEKA, *v.* Get hurt, ill treated, &c.

BULALELA, *v.* Hurt, kill, &c., for, at, on account of.

† *ukusibulalela*, to hurt, ill-treat, &c., according to one's own fancy.

BULALISA, *v.* Help or make to hurt, kill, &c.

BULALISISA, *v.* Kill thoroughly.

BULAWO (*Im*), *n.* Disease supposed to be sent into a kraal, by an *umtakati*, so that the people die.

BULAWO (*I* for *Ili*), *n.* Disease causing a swelling, supposed to be produced in a man by an *umtakati*.

BULAZI (*Isi*), *n.* Name of a grassy Table Mountain in the kwa'Mapumulo district.

BULELA, *v.* Beat out corn at; divine for; kill by meals of an *umbulelo*.

BULELO (*Um*), *n.* Any injurious preparation made by *abatakati*.

BULI (*U* for *Ulu*), *n.* Pile of Kafir-corn, arranged for carrying, with ear and stalk laid alternately.

Ex. *ungapambanis'ubuli*, do not interweave your talk, mixing up things together, head and tail.

BULISA, *v.* Help or make to beat out corn or consult an *isanusis*, salute a person=*Bingelela*.

BULISANA, *v.* Help one another to beat out corn or consult an *isanusi*; salute one another.

BULO (*Isi*), *n.* Stick for beating; threshing-stick; stick used to beat the ground, in consulting an *isanusi*.

***BULORO** (*I*), *n.* Bridge.

BULU (*Im*), *n.* Large land lizard.

BULUBA, *v.* Be reduced in size, (after seeming to be pregnant,) by abortion or any other cause. (This word is not properly used of a cow).

BULUBENSE (*I*), *n.* Big burly fellow, with large buttocks and belly, such as grow from drinking much *utshwala*.

BULUKA, *v.* Go.

***BULUKA**, *v.* Put on a pair of trowsers.

***BULUKWE** (*I*), *n.* Pair of trowsers (Dutch).

BULUKELA, *v.* Go into, enter.

BULUKISA, *v.* Help or make to go into.

BULUKISELA, *v.* Help or make to go for, to, into, &c.

BULULU (*I*), *n.* Large puff-adder.

BULULWANE (*Isi*), *n.* The large centipedal worm, common in Natal; also any other large non-edible worm; name of a large buzzing insect.

BULUNGA, *v.* Form into a round ball.

BULUNGA (*Im*), *n.* Round ball of any kind, as a berry or cannon-ball.

BULUNGANA, *v.* Form one another into a round ball, as the portions of a lump of dough kneaded into a loaf.

BULUZA, *v.* Pour forth, used of bearing many children, voiding loose excrement, &c.

BUMA (*I* for *Um*), *n.* Water-flag, used to aid parturition; mat made of the same.

BUMA (*I*), *n.* Sky-blue beads.

BUMBA, *v.* Work in clay, as a potter; knead bread; work up a false story.

Ex. *ukubumba umlomo*, to shape the mouth (for silence) = to keep silence, either not speaking at all, or not speaking about the matter in hand.

BUMBA (*I*), *n.* Clay fit for the potter's work

BUMBA (*Im*), *n.* Kind of pea.

BUMBE (*Isi*), *n.* Dull, stupid, heavy, person; dolt, blockhead; bad snuff.

BUMBELA, *v.* Work up for, as clay, dough, falsehood, &c.

BUMBEZELA (*Im*), *n.* Term applied to the viscous material (*ungiyane*), with which head-rings are made, when it happens not to be laid on properly, but plastered thickly; also to any matter of business, which has been bungled; in both cases the English word 'mess' might be used.

Ex. *imbumbezela yeze*, an absurd mess.

BUMBULU (*Im*) *n.* Anything round and hard, as a bullet, kernel of fruit, &c.

BUMBULUZA, *v.* Get or do a thing easily, with very little trouble, for nothing, as when one finds a thing by accident, or gets paid much for doing little, or sells an article for more than it is worth; throw off easily, as a horse its rider; expose a corpse, taking no trouble to inter it.

BUMBULUZeka, *v.* Be obtainable easily, without trouble or toil; get thrown easily, as from a horse.

BUMBULUZO (*Um*), *n.* Walking shield (*iruu*) of moderate size.

BUMBWANE (*Im*), *n.* Small dung-fly.

BUMU (*Um*), *n.* Umbilical rupture.

BUMUMU (*I*), *n.* Large, gross, sodden, man.

BUNA, *v.* Fade, wither; perish, as from want of food.

BUNDA, *v.* Shrink, as one meagre, thin, miserable-looking.

BUNDA (*I*), *n.* Plant used for basket-making.

BUNDA (*U* for *Ulu*), *n.* Place where the goats or sheep of one hut are kept; flock of one hut; layer of reeds for storing grain upon; poor, meagre, goat or sheep.

BUNDANA, *v.* Shrink together, as the sides of an empty bladder.

BUNDANE (*U* for *Ulu*), *n.* Poor, meagre, goat or sheep.

BUNDU (*I*), *n.* Plant, from whose fibres baskets are made

BUNDU (*Um*), *n.* Border of a native fire-place.

BUNE (*Im*), *n.* Faded, worn-out, person or thing, as an old man, or ox, or withered plant.

BUNGA, *v.* Flock in small numbers, as birds in corn-fields at mid-day.

BUNGA (*I*), *n.* Decayed wood, touch-wood dead branches, &c.

BUNGA (*Im*), *n.* Mode of dressing young men's hair, something like a bishop's wig.¹

BUNGABUNGA, *v.* Wag the tail, as a dog at (acc.); flap (flies from the face, &c.)

BUNGANE (*I*), *n.* Fly which bores and makes its nest in dry trees, whose lava is eaten; beetle generally.

¶ *ukukwelwa amabungane*, to have beetles in the head, be mad.

BUNGANYELA, *v.* Gather around, as persons about one who has met with an accident, or about a friend just come.

BUNGAZA, *v.* Gather around (acc.), as flies about the face.

BUNGAZELA, *v.* Gather around with a purpose, as from affection, &c.; fawn, as a dog upon its master.

BUNCANA, *v.* Wither or shrink up by the heat of the sun, as a grenadilla, when gathered.

BUNGE, (*Isi*), *n.* Dull, stupid, heavy, person; dolt, blockhead.

BUNGELA, *v.* Pile up thick, as wood around a fire, so as to protect it from wind; gather or be thick upon or about, as ticks upon one's legs; flock in small numbers to.

BUNGELA (*Ama*), *n.* Words mixed up together to produce a false impression, a trumped-up story.

BUNGISA, *v.* Make to flock in small numbers.

BUNGU (*Isi*), *n.* Maggot of a large fly, which makes a nest underground.

BUNGU (*I*), *n.* Young lad.

BUNGU (*Um*), *n.* Foetus of a calf.

Ex ekitshelwe umbungu, it (the cow) has had an embryo taken out for it.

BUNGWANA (*I*), *n.* Young boy.

BUNGUMBUNGWANA (*Im*), *n.* Anything limp, as fine grass, a tree which has grown rapidly, &c.

BUNGULA, *v.* Take in beguile, deceive.

BUNGULU (*Im*), *n.* Small insect, which harbours in old sleeping-mats.

BUNGUZELA, *v.* Grow in numbers rapidly.

BUNTSHA, *v.* Come to an untimely end, as a purpose, plan, work, &c.; be abandoned.

***BUNU** (*I*), *n.* Dutch Boer.

BUNU (*Isi*), *n.* Genitals of females (vulgar).

BUNUKA, *v.* Go about with employment.

BUNZI (*I*), *n.* Brow, forehead.

BUQA, *v.* Go over ground a second time, when the crop is coming up badly, sowing it again and levelling it; level by harrowing; harrow in seed; lay down grass, as by sitting on it or trampling through it; sweep clean=butcher a whole people.

BUQA (*Im*), *n.* Person or thing neglected; thrown away, not cared for, &c., a cast-away.

BUQABUQA, *v.* Dash down, as a man might throw another, or one dog another.

BUQAZELA, *v.* Go without anything in the hand.

BUQE (*Ukuthi*), Destroy utterly, make an end of.

BUQEKA, *v.* Be laid down, as grass, by people sitting or standing on it, be well beaten, as a path.

***BUQO** (*Isi*), *n.* Harrow.

BUQU (*I*), *n.* Soft loose soil, like that on the Berea.

¶ *Emabuqwini*, used derisively of uMnini's land with its red soil.

BUQUSI (*I*), *n.* Dust.

BUQUZA, *v.* Shuffle up dust, as people dancing, a person walking briskly, a snake wriggling off, a dog seated on his haunches and sweeping the ground with his tail, &c. (This word is properly, but not always, used with reference to some action which raises dust).

BUQUZEKA, *v.* Be shuffled up, as dust.

BUQUZELA, *v.* Shuffle up dust, with a purpose, as when a man is walking along resolutely.

BUSA (*Uku*), *n.* Mode of living, habits.

Ex. *ukubusa kwabantu*, the habits of the people.

BESA, *v.* Rule, govern, reign ; be prosperous, be happy, flourish, enjoy one's self ; live delicately, be luxurious, self-indulgent, used of a peevish child crying.

¶ *ukuzibusa*, to govern one's-self, live independent, live at ease, be one's own master, enjoy one's-self at will.

Ex. *musa ukuzibusa ngami*, don't enjoy yourself at my expense, be making sport of me.

BUSELA, *v.* Rule at, for, &c.

¶ *ukuzibusela*, to rule for one's-self, live independent and happy, enjoy one's-self, &c.

BUSISA, *v.* Help or make to rule or be prosperous.

BUSO (*Isi*), *n.* Matter of prosperity, good fortune, happiness.

BUSO (*Um*), *n.* Kingdom ; mode of governing ; matter of enjoyment.

BUTA, v. Gather together, collect assemble; call to account, as a person before his tribe; collect as cattle, when brought in at mid-day in summer-time, to go out again.

Ex. *amanga lawa ayakumbuta*, those lies will call him up—he will have to give an account of them.

BUTA, (I), n. Climbing plant, supposed to have influence in attracting girls.

BUTALALA (Ukuti). Kneel with buttocks resting on the heels, and head bending forward

BUTANA, v. Gather together, collect, assemble.

BUTANE (Im), n. Kind of scented grass.

BUTAZA, v. Collect into small compass.

† *ukuzibutaza*, to gather one's-self in, gather in one's legs, &c.

BUTAZEKA, v. Get closely collected, compressed.

BUTELA, v. Gather into, for, &c.

BUTISA, v. Help or make to collect; collect entirely.

BUTISO (Um), n. Mealie-ground, cultivated by the whole tribe for the chief.

BUTO (I), n. Soldier, warrior; whole regiment; whole body of warriors; one, or all, of any picked company of men, boys, girls, &c., belonging to the chief.

Ex. *nging'umlisa webuto*, I am a fine fellow, a picked manly fellow.
intombi sebuto, girls of the warriors, belonging properly to them.

BUTU (Ukuti) = Butuka or Butuza.

BUTU (Um), n. Flock of sickly sheep, particularly merinos.

BUTUKA, v. Get peeled off, crumble away, as slaty stone, bread, &c.; die off, as sickly sheep.

BUTUMA (Im) n. Gnu; herd of gnus; huge fire, made of large logs.

BUTUZA, v. Peel off, crumble, as bread, slaty stone, &c.

BUTUZEKA, v. Be peeled off, crumbled.

BUTUZELA, v. Peel off, crumble, for.

BUTUZISA, v. Help or make to peel off or crumble.

BUTSHELEZI (*ubuTshelezi*, used adjectively), Slippery.

Ex. *amazinyo ami abutshelezi*, my teeth are set on edge.

BUTSHWANE (*Isi*), *n.* Wild, ignorant, naked, savage (supposed to be the name of a former people).

BUXEKEKA, *v.* } Be settled in a place.
BUXE (*Ukuti*), }

BUXEKA, *v.* Be stuck in the ground, as a stake.

BUXELA, *v.* Drive stakes into the ground.

BUXU (*Isi*) *n.* Calf with large body, horns, &c.

BUXUBUXU (*Ukuti*), Wash with the hands.

BUXUNGA, *v.* = *Bucunga*.

BUYA, *v.* Return, come back ; see also *First Steps* (307).

¶ *ukubuya umoya*, to return (as to) the breath—to breathe freely after great anxiety.

¶ *ukubuya na*, to come back with—bring back, take back, recover.

¶ *indhlu ebuyileyo*, a close hut.

Ex. *wayisa isandhla, wabuya netambo*, he put out his hand, and (came back with) brought back a bone.

wabuya nesidumbu, he got hold of, took up, the corpse.

kuya'ubuya nawe, it shall return with you—it shall be given to you.

wabuya wati uMpande, then uMpande said.

ubuy'uhlangane nabo, do you then join with them.

saponsa ubuhlalu obumhlope, sabuya sabuya nabo, we threw down white beads and then took them up again.

BUYA (*I*) *n.* Large extent of cultivated ground.

BUYA (*Im*), *n.* Herb, used as a vegetable, and somewhat resembling spinach ; fungus, growing in damp huts, from which the *abatakati* are supposed to extract a poison ; the poison in question.

¶ *omanziwa kamili'mbuya*, a restless person, whose old sites do not grow *imbuya*, because this herb grows on sites of kraals which have been long occupied.

BUYA (*Isi*), *n.* Enclosure for *umabele*.

BUYEKEZA, *v.* Do once again, go over again.

BUYELA, *v.* Return, go back, to ; go back for a person, as to help him or to fight him.

BUYELANA, *v.* Go back to or for one another, as to help or to fight one another.

BUYELELA, v. Return at once, on the same day.

BUYISA, v. Help or make to go back ; bring or send back, return, restore ; withdraw bad words, give them a pleasant turn or interpretation, make it up for them ; restore order, reform, as soldiers after a manoeuvre.

† *ukubuyisa umoya*, to bring back the breath, breathe freely, as after great anxiety.

Ex. *lizakubuyisa ngomoya wenghlengetwa*, (*wennyakato, womzansi, weningisimu*), it (the sky) will bring back (the clouds), by a south (N., S.E., W.), wind = it is going to rain.

BUYISANA, v. Bring or send back mutually, withdraw mutually bad words, make up a quarrel.

BUYISELA, v. Restore, send, carry, take, bring, put back for (double acc.)

BUZA, v. Enquire of ; ask or enquire about (acc.) from (acc. or dat.) ; examine ; call to account ; enquire for ; saunter without occupation ; buzz, as bees or flies ; abound, swarm.

† *ukubusa iswi*, to enquire the word (of a father about the *ukulo-bola* to be given for his daughter.)

Ex. *wongibusa pela*, you shall ask me truly (if it is not so), = you see, if it won't be so as I say.

akubuyiselwa'muva, it is not restored afterwards = there is no help for it, what's done is done, what can't be cured must be endured.

BUZANA, v. Enquire of one another.

BUZANELA, v. Enquire of one another for.

BUZELA, v. Enquire on behalf of.

BUZELI (Um), n. One who seeks to vindicate a person by asking questions on his behalf.

BUZENGANA OR BUZENGE (Isi), n. Senseless, besotted person, like one who has smoked hemp.

BUZI (I), n. Field rat.

Ex. *aku'nsimba yarus'ibusi ngokuhlala*, no wild-cat ever caught a rat by sitting still (a proverb, implying the benefit of active exertion).

BUZI (Im), n. Goat.

N.B. A girl may be called *imbusi ka'yise*.

BUZIKAZI (*Isi*), *n.* She-goat, not having kidded.

BUZISA, *v.* Help or make to enquire.

BUZISISA, *v.* Enquire carefully.

BUZISISISA, *v.* Enquire very carefully indeed.

BWABA (*Ukuti*)=*Bwabaza*.

BWABA (*Im*), *n.* Bad pumpkins, decayed or injured on the plant; *hyæna*.

BWABAZA, *v.* Make to sound squelching, as a toad by dashing it on the ground.

BWABAZEKA, *v.* Get squelched.

BWABWAZA, *v.* Bubble, as water entering a gourd by a hole.

BWABWAZISA, *v.* Make to bubble, as above.

BWACAZELA, *v.* Wamble, roll in walking from side to side, like one having no stick or assegai.

BWADAZA, *v.* Talk incoherently, as a man drunken or in a fit.

BWADHLA, *v.* Bubble, as water boiling with meal, &c., in it.

BWALAGAXA (*Ukuti*)=*Bwalagana*.

BWALAGAXA, *v.* Fling away, as a wet or dirty cloth.

BWAMAZI (*I*), *n.* Bubble; bladder formed on any part of the human body.

BWANYAZI (*I*), *n.* Seed-pod, such as that of the *usinga*, like a bladder filled with air.

BWIBWIZA, *v.* Bubble, as water entering a gourd by a hole, or as a man drowning, or as water exuding from the ground.

BWIDIZA, *v.* Speak inarticulately or indistinctly.

C

CA, *adv.* No (used by many for *Qa*).

CABA, v. Clear, as a spot from weeds and bushes by chopping; clear, a gristly bone by gnawing (*càba*); clear a wound or diseased place on the head, by cutting away the hair, and scraping the bone (*caba* or *cùba*).

CABA (*Ukuti*), Lay or lie flat (not necessarily smooth), come on the level, on level ground.

CABA, (*Isi*), n. Thin flat cake, like a fritter, made by grinding boiled mealies; door, window.

CABA (*Um*), n. Mass of boiled mealies, made into *izicaba*.

CABALELE (*U*), n. Sound made by children playing in the rain (*ca balele*), which is supposed to help their growth.

CABANGA, &c., v. = *Camanga*, &c.

CABANGA (*U* for *Ulu*), n. Cartilage at the end of the breast-bone (*ipe lesifuba*).

CABEKA, v. Get cleared (from, bush, gristle, &c.); place, so as to lie flat.

CABELA, v. Clear (of bush, &c.) for.

CABISA, v. Help or make to clear (of bush, &c.)

CABO (*Um*), n. New piece of ground, lately cleared.

CACU (*Isi*), n. Venomous spider of any kind; gadfly (*isibau*)

CACA, v. Clear a diseased place in the head, by cutting away the hair and scraping the bone.

CACA, v. Be plain or clear = *Qama*; used also of water poured into a vessel, so as to rest upon the top of mealies, meal, &c.

Ex. *siyaw'eswa amaswi aka acacile*, we understand your words, they are clear.

wovatela acace amansi; kona ziya'utamba (izinkobe), pour the water, so as to cover (the grains); then they will grow soft.

CACA (*U* for *Ulu*), n. Chaff, which has fallen to the ground, where birds have eaten *amabele*; used of wounded men, who have fallen on the field or by the road-side.

CACAMBA, *v.* Burst the pod or capsule, and fly out; be sleek, fat, in good condition, well filled out, ready to burst the skin.

CACAMBELA, *v.* Burst the pod and fly out in, upon, &c.

CACAMBISA, *v.* Make sleek, fat, in good case, &c.

† *ukucacambisa amadhlozi*, to make sleek, appease, the ancestral spirits.

CACAMEZELA, *v.* Put a band over the eyes, properly a string of beads; pour carefully; try to make two ends meet, as in tying a parcel when the string is short, bolstering up a bad case, &c.

CACAMEZELELA, *v.* Put a string of beads over the eyes, for; pour water carefully for, &c.

CACAMEZELISA, *v.* Help or make to put a string of beads over the eyes, &c.

CACAMEZELO (*Um*), *n.* String of beads worn over the eyes.

CACANE (*I*), *n.* Name of a fibrous marsh-plant

CACAZA, *v.* Make or sound as damp wood in burning, or as rain falling freely inside a hut; be master, as a bull over the whole herd.

CAFAZI (*Ama*), *n.* Young immature bees, preferred by some to honey=*amaQanda*.

CAKA, *v.* Be in bad condition, as an ox with its blood watery, from hunger or some other cause; tell out the whole of a matter; whitewash, as a house

CAKA (*Um*), *n.* Tree, whose berries are used for ornament upon the loins.

***CAKA** (*Isi*), *n.* = *isiGcaka*.

CAKACAKAZA, *v.* Pick and scatter *amabele*, as birds eating it.

CAKATA or **CAKATISA**, *v.* Do lightly, slightly, loosely, carelessly, as in hanging up anything, fastening a reim, carrying a vessel, &c.; be loose, as a reim.

Ex. *cakatisa loku*, carry this loosely, used in asking a favour, implying, do not trouble yourself much about it.

bacakatisile, *acakatisile*, *sicakatisile*, &c. they are nine in number (lit. they have taken up loosely, ten nearly [men, horses, cattle], not quite).

CAKATISELA, *v.* Carry lightly, loosely, for, carry a little thing for.

CAKAZELA, *v.* Throw away, as chewed *imfe*.

CAKAZI (*I*), *n.* Young widow=*iDikazi*, *umFelokazi*.

CAKIDE (*U* or *I*), *n.* Weasel=*uBotshobana*.

CAKO (*Um*), *n.* Lime, whitewash.

CAKULO (*Um*), *n.* Pot for *utshwala*, generally handsome.

CALA (*I*), *n.* Fault, blame; guilt; debt; matter of complaint; charge before a magistrate; lawsuit, (used of the *business*, not the *court*); party to a suit, one or more concerned in it; harm, hurt, blemish, flaw; margin, border, side (of a place); coast, shore.

† *ukutwala icala*, to incur blame; *ukunika icala*, give responsibility.

Ex. *ecaleni kwa*, on one side of.

limahlile icala, the cause has thrown him away—he has lost it.

awikuba na'cala, you won't take any harm, you won't be the worse for it.

y'icala-ni na? what's the matter? what's the dispute about?

aku'cala loko = *aku'luto*, that's no fault, that's of no consequence, that does not matter.

CALARA (*I*), *n.* Male dog.

CALEKA, &c., *v.* *Qaleka*, &c.

CAMA, *v.* = *Qama*; also, void urine.

CAMANGA, *v.* Think, fancy, imagine, suppose; reflect, meditate, consider = *Qabanga*.

CAMANGELA, *v.* Think about.

CAMANGISA, *v.* Help to think.

CAMANGO (*In* or *Um*), *n.* Thought.

CAMBALALA, *v.* Recline, lie down.

CAMBUSA, *v.* Make a hole, as in a piece of wood, or the ear of a person or animal = *Xrsa*.

¶ *bati inxa umuntu engacambusile, isiputa, udhlela emkombeni wempaka*, people say that a person who has not bored (his ears) is an *isiputa*, he eats out of the trough of a wild-cat.

CAMELA, *v.* Lean the head on the hand or a (Kafir) pillow.

CAMELO (*Isi*), *n.* Kafir pillow = *isiGoco*.

CAMISA, *v.* *Qamisa*.

CAMO (*Um*), *n.* Private parts of a male; urine.

CAMSA, **CAMSELA**, &c. = *Camusa Camusela*, &c.

CAMU (*Isi*), *n.* Hole, gap.

CAMUKA, *v.* Break out in running sores.

CAMUSA, *v.* Make a hole, as in a hut or hedge; lance, as a boil.

CAMUSELA, *v.* Make a hole purposely, (as in an egg for eating, or letting out the chick); hence eat eggs, hatch chickens.

CANDA, *v.* Chop, as wood = *Banda*.

CANDEKA, &c. = *Bandeka*, &c.

CANE (*Um*), *n.* Flesh of a beast that has died of itself.

CANEKA, *v.* Put close to the fire or in the sun, so as to be scorched.

CANGUZA, *v.* Dance, as girls, especially at a wedding-feast.

CANGUZISA, *v.* Help or make a girl to dance = attend her marriage-feast.

CANSA, *v.* Be clear, distinct, intelligible.

CANSI (*I*), *n.* Sleeping-mat.

CANSISA, *v.* Make clear, explain = *Casisa*.

CANSISELA, *v.* Explain for = *Casisela*.

Ex. *cansisela kukona-loko okutshoyo*, explain about that which you are saying.

CANSULA, *v.* Explain, make clear.

CANUCANU (*Isi*), *n.* Rich, luscious, food of any kind, which will cause surfeit, dislike, disgust, if eaten in any quantity.

CANUKA or CUNUKA, *v.* Be surfeited, nauseated, tired, out of patience, disgusted, at anything = *Casuka*.

CANUKELA or CUNUKELA, *v.* Be surfeited at, for, &c.

CANULA, *v.* Cause surfeit, nausea, &c. = *Casula*.

CANULO or CUNULO (*Isi*), *n.* Word or action which annoys.

CANUZELA, *v.* Cause or feel surfeit, nausea, distaste, disgust.

CAPA, *v.* Smear a skin (with *amasi*, castor-oil, &c.) to supple it for a petticoat.

† *ukucapa ngenhlamba*, to abuse, revile (woman's word).

CAPA (*Ukuti*), Drop or spill upon.

CAPASHI (*Ukuti*). Come out on the other side of a river after fording (with acc.)

CAPAZA, *v.* Drop, spill; make to drop; make a tree drop juice by striking and bruising it.

CAPAZELA, *v.* Drop, spill; make to drop on or into; make blots upon.

CAPAZELO (*Ama*), *n.* Drops of any fluid sprinkled; light rain; injury received accidentally by an outsider, while a fight is going on.

CAPISA, *v.* Smear (a skin) thoroughly.

CAPISISA, *v.* Smear (a skin) very carefully.

CAPO (*Um*), *n.* Any stuff used for smearing a skin to supple it, usually *amasi* or castor-oil.

CAPUNA, *v.* Take out a little of something with hand, cup, &c.

CAPUNELA, *v.* Take out a little for, into, &c.

CASA, *v.* Break in pieces, smash, crush, as a stone, nut, &c.; dash a man to the ground.

CASANA, *v.* Dash one another on the ground.

CASEKA or CASEKELA, *v.* Care for, attend to.

CASISA, *v.* Break in pieces carefully or thoroughly; explain = *Cansisa*.

CASISELA, *v.* Break in pieces carefully for ; explain for
= *Cansisela*.

CASISISA, *v.* Crush very carefully or thoroughly.

CASUCASU (*Isi*), *n.* = *isiCanucanu*.

CASUKA, **CASULA**, *v.* = *Canuka*, *Canula*.

CATA, *v.* Inject an enema ; hide one's-self = *Bcca*,
Catsha.

CATAMEZELA, *v.* Try to manage a thing.

CATAMEZELELA, *v.* Try to manage a thing for.

CATAMEZELISA, *v.* Help or make to manage a thing.

CATAZA, *v.* Pour out some, but not the whole, of what
is in a vessel = *Cateka*.

CATAZELA, *v.* Pour some water, snuff, &c. (not the
whole of what is there) for, into &c.

CATEKA, **CATEKELA** = *Cataza*, *Catazela*.

CATEKELA, *r.* Guess, (as the origin of a word, a person's
meaning or purpose, &c.) = *Qandelela*.

CATELA, *v.* Hide one's-self on account of.

CATO (*Isi*), *n.* Plant administered by way of enema to
infants.

CATU (*Ukuti*), Walk very slowly.

CATU (*Um*), *n.* Very slow walking.

¶ *ukuwensa umcatu* or *ukutshaya umcatu*, to walk very slowly.

Ex. *umcatu ka'Bofungane*, the slow pace of Bofungane, so called
from a former chief, who required his girls to walk slowly to
and from the river.

CATULA, *v.* Walk very slowly, or as an infant, just
beginning to walk away, toddle.

***CATULO** (*Isi*), *n.* Shoe, boot, any covering for the feet.

CATSHA, *v.* Pick up ; hide one's-self = *Baca*, *Cata*.

CATSHA (*Isi*), *n.* Poisonous spider, which is often seen
running nimbly across the road.

CATSHALALA, *v.* Stoop.

CATSHALALA (*Isi*), *n.* A small lizard or eft (*isalukazana*), for which, if it makes its appearance in a hut,
a beast is killed as for an *idhlozi* of an old woman,

and which must not be disturbed, lest it fall down and die, or throw itself into the fire-place and be burnt, in which case evil will befall the house; one who slinks in or is present by the sly, to hear a matter in which he has no concern.

CATSHANA (*J*), *n.* Point, dot.

CATSHELA, *v.* = *Catela*.

CAYA, *v.* Hang up carefully, as clothes, &c.; cover the breast, as a girl betrothed, or a pregnant woman, to hide them from the eyes of her husband's brothers.

CAYELA, *v.* Hang up carefully for; cover the breasts for.

CAYI (*Ubu*), *n.* Difficulty or fix, as when one must do something very carefully or not at all = *ubuXayi*.

Ex. *ngis'ebucayini lapa, ngilondel' umuntu ogulayo*, I'm in a fix here, taking care for a sick man.

wopata kahle isitsha lezo zabelungu, ziyafa ubucayi lobu, you must carry carefully those plates of the white people, they are (in a way of breaking) frail, it is a matter which requires great care.
ngis'ebucayini lapa, ngingepume ekaya, kungasale kwonakale konk' okwami, I'm in a difficulty here, I can't go out from home, all that I have might be destroyed.

CAYISA, *v.* Help or make to hang up carefully, or cover the breasts.

CAZA, *r.* Draw out, as fibres, sticks of *imfe* from a bundle, &c., draw out, as the words of different persons out of a conversation; cut the skin as the amaBaka do, to let out, as they say, the bad blood.

CAZELA, *v.* Draw out fibres, sticks of *imfe*, &c., for; hence distribute, as a bundle of *imfe*, pieces of an ox, money, &c.

CAZELANA, *v.* Draw out, hence distribute, among one another.

CAZISA, *v.* Draw out carefully, diligently; help or make to draw out.

CAZISISA, *v.* Draw out very carefully.

CAZULA, *v.* Grind imperfectly, leaving whole grains, &c.

CE, *particle*, Presently, by-and-by = **NCE** (*First Steps*, 320).

CE (*I*), *n.* Good fortune, good luck.

CEBA, *v.* Be rich.

CEBA, *v.* Accuse falsely, slander, defame; inform against a person, whether falsely or not, (because the friends of the accused will always say it is false); contrive, devise; intend, think of doing; agree, conspire, about.

† **ukuceb'icebo**, to devise a plan.

† **ukuceb'amanga** = **ukupemb'amanga**, to devise, cook up, a lie.

CEBA (*I*), *n.* Upper part of the shoulder, on which a burden is carried = *iHlombe*, between shoulder-blades.

CEBANA, *v.* Accuse one another.

CEBEKAZI (*Ukuti*), Lie level or flat.

CEBELA, *v.* Inform against.

CEBELANA, *v.* Inform against (with *na*).

CEBELELE = *Cabekazi*.

CEBENGELA, *v.* Suspect or imagine ill of a man, which is not true = *Cabangela*.

CEBEZA, *v.* Enlarge and protrude, as the vagina of a cow, just before calving.

CEBISA, *pass.* **CETSHISWA**, *v.* Help or make to be rich.

CEBISA, *v.* Help or make to inform, accuse falsely, &c..

CEBO (*I*), *n.* Devise, plan, stratagem, whether good or bad.

Ex. *umuntu onamacebo*, a sly, deceitful person.

CECELEGWANA (*Isi*), *n.* Combination or concert = *um-Bimbi*.

CEKA, *v.* Cut firewood, and leave it to dry in the bush; put on a broad belt, as a girl just before marriage; cut down crops, as an enemy; slaughter people and cattle in great numbers.

† **inkosi icche ikaba**, the chief has cut off the young mealie-plants.

- CEKE** (*Isi*), *n.* Heel-tap, what is left in a cup, glass, or other vessel, partially filled.
- CEKEZO** (*Um*), *n.* Hoof-sickness, which attacks cattle, about the middle of autumn, when they become diseased in the hoofs, drip at the mouths, refuse to eat, grow thin, and die=*umNyonyoba*.
- CEKO** (*Um*), *n.* Firewood, cut and left to dry in the bush.
- CELA**, *v.* Ask for, beg, request; pour, as water on snuff, or *intelezi* on an *impi*, or on account of a sudden death, epidemic, lightning-stroke, or other *umhlola*.
- CELANA**, *v.* Ask, beg, request of one another.
- CELANKOBE** (*Isi*), *n.* Evening-star, Venus.
- CELE** (*In*), *n.* Fruit of *umOele*.
- CELE** (*Um*), *n.* Fine grass for thatching = *inTunga*; grassy ridge, left as a partition between two mealie-grounds=*umZimandhlela*; large shrub, with sweet red berries=*umXele*.
- † *ukusika* (*ukudweba*) *umcele*, to mark the boundary line, by word or by act.
- CELEGU** (*Isi*), *n.* Small bird with white spots.
- CELEGWANA** (*I*), *n.* Small brown bird with white tail.
- CELELA**, *v.* Beg for; pour (water or snuff) for, into, &c.
- CELISA**, *v.* Help or make to beg; help or make to pour, as water or snuff.
- CELISISA**, *v.* Beg earnestly; pour (water or snuff) very carefully.
- CENE** (*Isi*), *n.* Line of men, standing shoulder to shoulder; muzzle for calves, which allows of their eating grass, but is armed with thorns around its edge, so as to prick the cow when it tries to suck.
- CENEZEKA**, *v.* Live comfortably, enjoy one's-self.
- CENA** (*I*), *n.* Small aloe, on the leaves of which boys practice with the assegai, and used also for raising the hair upon a hide; an *ibuto* of girls, allowed to have intercourse with men.
- CENEKE** (*Isi*), *n.* Frequent voiding of urine.

CENGE (*I*), *n.* Open country.

CENGEZI (*U* for *Ulu*), *n.* Broad platter or bowl; ox with long horns pointing outwards horizontally.

CENTA, *v.* Clear ground of grass, &c.; scrape, as a root for medicine.

CENTANE (*U*), *a.* Partition inside a hut, to separate a place for goats=*uQetane*.

CENYANK (*I*), *n.* = *iCena*.

CEPU (*Isi*), *n.* Small sitting-mat

CETSHANA (*Isi*), *n.* Small detachment of men.

CEVUZA, *v.* Talk incessantly.

CEZA, *v.* Chip or strike pieces off a log of firewood; go off to the side of the path, shave the path.

CEZELA, *v.* Chip off for.

CEZELANA, *v.* Chip off for one another; divide equally one with another.

CEZISA, *v.* Help or make to chip off, &c.

CEZU (*U* for *Ulu*), *n.* Splinter of wood, chip; piece or portion; half.

CEZUKA, *v.* Turn out of the path, turn aside.

CEZUKELA, *v.* Turn out of the path to or for.

CEZUKISA, *v.* Make to turn out of the path.

CEZULA, *v.* Chip or strike off pieces from a log of firewood, stone, &c.

*CEZULO (*In*), *n.* Woman's word for axe=*izembe*.

CI (*Ukuti*), Make an end of.

Ex. *engakamuki ukuti ci*, he not being yet clear gone.

wahlakanipa wati ci, he was wise outright.

CI (*I*). *n.* Trick, device; part of a cattle-fence, made by one man.

¶ *ici leze*, an enclosure of nothing = nonsense.

CI (*Isi*), *n.* Omen=*umHlola*; matter, affair.

Ex. *isici sini? y'ini leyo? ukuti-ni loko? umhlola muni?* what has happened? (implying something serious.)

ukulume nga'sici sini na? what affair did he speak about?

CIBA, *v.* Fling an assegai, holding it poised by the middle; do at one's pleasure.

CIBI (*Ukuti*) = *Cibiza*.

CIBI (*I*), *n.* Pool, puddle, pond, of standing water, rain-pool, dried up at times, (properly, on open ground, not amidst bush country,) = *iDangu*.

CIBITSHELA, *v.* Shoot an arrow.

CIBITSHELO OR CIBITSHOLO (*Um*), *n.* Bow, arrow.

EX. *imicibitshelo enobuhlungu*, poisoned arrows.

CIBITSHI (*Isi*), *n.* Practice of throwing sticks at one stuck up in the ground.

CIBITSHI, *int.* Cry uttered when a stick has struck the mark, as above.

CIBIZA, *v.* Press, squeeze, squash, any thing soft.

CIBIZA (*I*), *n.* Slush, weeds, soft matter of all kinds, left by water on the banks of a river.

CIBO (*I*), *n.* Tree which grows in the bush.

CICA, *I.* Discharge, as a wound.

CICIMA, *I.* Overflow, as water, by boiling or otherwise.

CICIMELA, *I.* Overflow into.

CICIYELA, *I.* Approach close to game in hunting; mend or patch a tattered garment; patch or mend up a person's heart; quiet, soothe, a person injured; speak kitchen-Kafir.

CIDE (*I*), *n.* One-eyed person or animal, (with the other eye *destroyed*); may be used of money too little for the purpose for which it is wanted, or for a man who has lost one son, as *Mpande*.

CIFI (*Ukuti*) = *Cifiza*.

CIFIZA, *I.* Smash something soft, as a nose.

CIKA, *I.* Put leaves on the top of water in a vessel, that it may not be shaken out in carrying.

CIKAZISA, *I.* Put out in narrating, reckoning, &c.

CIKI (*Ukuti*), Be covered or filled completely, as a man properly *binca'd*, or a vessel with water, &c.

CIKICA, Rub the eye.

*CIKICANE (*U*), *n.* Girls' word for *uCikitsane*.

CIKITSHANE (*U*), *n.* Little finger.

*CIKO (*Isi*), *n.* Woman's word for stopper, cork = *isiVimbo*.

CIKO (*Imi*), *n.* Leaves put on the top of water in a vessel, to prevent its being shaken out in carrying.

CIKOZA, *I.* Bob the chin to and fro; bob to and fro on horseback.

CILIKITSHA = NINGILIZA.

CILIZA, *I.* Give a push to, push lightly, push aside.

CILIZELA, *I.* Push lightly for; towards, purposely.

CILO (*U*), *n.* Name of a very small bird, said to be so small that a stick will not hit it.

Ex. *ucilo uyilahile intete ku' Faku*, the *ucilo*, has thrown away the locust in Fuku's case = he is dead (as the bird will not eat a dead locust.)

CILO (*I*), *n.* Any thing mean, base, disgraceful, discreditable.

CILO (*Um*), *n.* Reim thong.

CILO (*U* for *Ulu*), *n.* Border, edge, as of a cloth or handkerchief.

CIMA, *I.* Put out or go out, as a fire or candle; shut the eyes, either literally or figuratively, by not choosing to see what is before one.

¶ *ukucima ikanda lomuntu*, to kill a person.

Ex. *bacitshwa ngamanzi*, they were put out with water = they were all in a passion, like red-hot coals, which have to be put out with water.

CIMBI (*I*), *n.* Large edible caterpillar, of which there are several kinds, all handsome; that of the *umtolo* tree is the finest and sweetest, with brilliant gold colours on the back. Tshaka made a heard of cattle as much like them as possible, and called them *ufasimbe*, mist, from the resemblance of this word in sound to *amacimbi*.

CIMBITWA (*U* for *Ulu*), *n.* Large green locust.

CIMEKA, *v.* Drive into the ground, as a stake; the natives place a little fresh cow-dung on the place, before they drive the stake in=*Gxumeka*.

CIMELA, *v.* Extinguish light or fire, shut the eyes, &c., purposely for.

Ex. *sesisa'uhamba nje sicimele*, now we shall go with our eyes shut -- without fear of being killed, without need of keeping our eyes always open.

nidhla nicimele kuleli'swe las'eBotwe, you live without dread in this land of Natal.

CIMELELA, *v.* Fade away completely.

† *umtanami kade kwamqala ukufa, us'ese wacimelela emehlweni nje, ngiyabona ukuti sokuzo'umtshonisa*, my child, the sickness began with him long-ago, he has now just faded away before our eyes, I see that it will now bring him down [to the grave]. *le'nkabi ailingile kahle, iyagula, kepa angiboni lapo igula kona, seise yacimelela pansi (= yatshonelela), ngiti ayikusinda, seise y'onda egako-loko*, this ox is not quite right, it is sick, but I do not see where it is sick, it has just fallen away, I think it will not recover, it has got quite thin through that.

CIMEZA, *v.* Shut the eyes firmly.

CIMI (*Ukuti*),=*Cimisa*.

CIMISA, *v.* Help or make to put out, as a fire or candle; put it out carefully.

CIMIZA, *v.* Smash, as a man's head, eye, finger, &c., with blow of stick or stone; champ, as a mouthful of fat meat.

CIMIZEKA, *v.* Get smashed in the head, eye, &c.

CINANA, *v.* Be huddled close together; be stuffed in the nose.

CINDEZELA, *I.* Squeeze, press, compress; constrain, press against; pinch, as a finger in a door; constrain one's-self to eat, &c., though not inclined; *print.

CINDEZELANA, *I.* Squeeze or crowd together one another.

CINGA, *I.* Look carefully in all directions.

CINGISISA, *I.* Look very carefully in all directions.

CINGO (*In* or *Um*), *n.* Narrow place; entrance or threshold of hut.

Ex. *kus'emcingweni*, it is in the entrance of the hut.

CINGO (*U* for *Ulu*), *n.* Wire of brass or iron; telegraph wire.

*CINGWE (*U* for *Ulu*), *n.* Forepart of arm or leg of man or beast (*amaLala*).

CINSA, *I.* Spirt from the mouth, spout as an elephant.

¶ *ukucinsa uselwa*, (lit. to spirt pumpkin), to perform the chief's ceremony at the beginning of a new year, by spirting from the mouth a mixture of the new year's fruits, including the *uselwa*, in different directions, as if upon his enemies, with reference to which ceremony it is said *inkosi iy'etshwana*, *icins'uselwa*. After this, it is lawful for the people to eat the new year's fruits; they are only eaten by stealth before. This ought to be practised only by a great chief, whose ancestors are renowned; but it is often done by inferior ones. A similar ceremony is performed a month or so previously, when it is said *inkosi iyanyatela*.

Ex. *izindhlovu ziyacinsa umkonto was'eRini*, the elephants are spirting bad-luck on the muskets of Grahamstown (part of a song of Dingane's).

CITA, *I.* Destroy, demolish; desolate, waste, ravage; spoil, ruin; do away with; pour away, throw away; drop, lose, spill, as blood; disperse; rout, defeat; disperse, be scattered over (with acc.)

Ex. *impi seicite izwe lonke* the *impi* is now dispersed over the whole land.

utshaye vacita, he started off = *ubedulile*.

CITAKALA, *I.* Be in a wasted, ravaged, ruined, condition.

CITE (*Ukuti*), Be spread abroad everywhere.

CITEKA, *I.* Be spilt, spoilt, wasted; be broken up, dispersed, as a party of people; be dissipated, as a fog.

¶ *ukuciteka neswe*, to be scattered over the land.

CITISA, *v.* Give an emetic to a dog, that he may be sharp in catching bucks.

CITISELA, *v.* Give an emetic, as above, for.

CITISO (*Um*), *n.* Emetic given to a dog, as above.

CITSHA, *v.* Put out, extinguish ; put out the sun, as by raising a cloud of dust ; go out as a candle = *Cima* ; be on the point of doing something unintentionally.

Ex. *wacitshwa ngamanzi*, he was put by water = his hot anger was cooled down.

sacits'ukuwuyeka, siti ubeka le, we were on the point of leaving it (*umlilo*), thinking it is going off in that direction.

CITSHE (*I*), *n.* Used as follows, to express being in the dark, without light of fire or candle.

Ex. *sengihlal'ecitsheni*, now I sit in the dark = I have not a bit of anything to light a fire with.

kukona icitshe! is it all in the dark there.

CITSHE or **CITSHU**, *adv.* Narrowly, all but, nearly.

Ex. *ucitshu*, the adverb personified = Mr. All-but.

CITYA, *v.* Press up, as a hut, shelf, wagon, &c., ready to fall.

CIVO (*Izi*), *n.* Small pieces of meat, or anything else.

CIZA, *v.* Be ill-tempered, fret, scold, like a fractious child, or an unsociable person.

CIZA (*Imi*), *n.* Moist firewood, that does not kindle well.

CIZA (*Um*), *n.* Moist log of firewood.

CIZELELA, *v.* Increase by adding something of the same kind ; hence give extra food to one who has already received ; give additional confirmation to, strengthen, support, another's words ; make a boy specially obstinate by bad advice.

Co (*Ukuti*), Reverberate.

COBA, *v.* Kill lice or ticks between the nails ; mince meat to be eaten with *ububende* ; strike, as the sun's heat.

Ex. *tula, mntwana! unyoko kalimanga, walibala ukucabo* (nursery song), hush, child, thy mother has not hoed (= has not gone-a-hoeing); she was detained by cleaning her clothes of vermin.

COBA (*I*), *n.* Sandstone, of which grindstones are made; used only by the natives to rub and clean their feet with, when bathing.

COBAMHLAZA (*Isi*), *n.* Name of a tree in the bush.

COBEKA, *v.* Be in a languid state of body.

COBEKO (*Um*), *n.* Boil or tumour.

COBELA, *v.* Mince meat for *ububende*; shelter one's head with something; as from sun or rain; prepare a pipe for smoking hemp.

COBO (*I*), *n.* Joy, gladness, in the heart or house or land.

COBO (*Ukuti*), = *Coboka* or *Coboza*.

COBOKA, *v.* Get crushed, as anything with hard shell, rind, &c.

COBOKA (*I*), *n.* Species of reed used for making the *umtshingo*.

COBOKO (*Um*), *n.* Scrofula.

COBOZA, *pass.* **COTSHOZWA**, *v.* Crush anything hard with shell, rind, &c.

COCOBALA, *v.* Be hot, as in the sun or by the fire.

COCOBALISA, *v.* Make hot; toast, as bread.

COFO (*Ukuti*) = *Cofozza*.

COFOZA, *v.* Squash something soft.

COFOZELA, *v.* Squash in, upon, into, &c.

COKAMA, *v.* Rest upon tiptoes, whether crouching or standing.

COKOLOZA, *v.* Poke, as a snake or dog with a stick; poke up, tease, try to irritate.

COLA, *v.* Kill an ox or goat for a girl, as her father does, when she returns home from a long absence, or is going to be betrothed = make fine, make her to shine, beautify (*kanyisa*).

COLA, *v.* = *Qola*.

COLACOLA, *v.* Pick up, as a fowl does grain from the ground; look down, as a person speaking under unpleasant circumstances, perhaps fingering things on the floor.

COLEKA, *v.* Be fine, as meal well-ground, or as silk, smooth paper, &c.

COLISA or COLISISA, *v.* Grind very fine, pulverise.

COLO (*I*). *n.* Small copse or thicket.

COLO (*Isi*), *n.* Tuft or head top, as the crown of a hut, the protuberance with lock of hair upon the forehead of a fine ox, the bunch of hair as worn by *amaSwazi* women; brow-beating; used also jocularly of the knob of hair on the head of a Zulu female (*inkehli*), and the person wearing it.

COLOKAZI (*Isi*), *n.* Huge bunch of hair, as worn by the *amaSwazi* women.

COMBA, *v.* Be marked with an *umcombo*.

COMBI (*Ukuti*), Drop as water.

COMBIZA, *v.* Pour a little.

COMBO (*Um*), *n.* White star on the forehead, or white line down the centre of the face, of an ox.

CONA, *v.* Drop, used properly of the sky dropping rain.

CONDO (*Um*), *n.* Small, thin, leg of a man: see *Zimelela*.

CONGELELA, *v.* Collect together, as things (*trans*).

CONGELELANA, *v.* Collect together, as people (*neut.*)

CONGOBEZELA, *v.* Do a thing very carefully, as in decanting wine, cleaning glass, &c.

CONGOLOZELA, *v.* Drop in, by little and little, as money into a hoard; walk feebly, step by step, hobble along.

CONISA, *v.* Drop as water, &c., pour out, as *amasi*, or any thing which comes out in large drops or lumps.

CONISELA, *v.* Drop water, pour *amasi*. &c., for, into.

CONSA, *v.* Drop; drip, trickle, leak = *Tonsa*.

CONSELA, *v.* Drop for, in, into, upon.

CONSI (*I*), *n.* Drop=*iTonsi*.

CONISA, *v.* Make to drop, drop carefully.

CONZA, *v.* Chop off wattling-sticks from branches ;
knock off mealies from the cob=*Coza*.

COPA, *v.* Scrape the feet in bathing with *icoba*.

COPELELA, *v.* Be earnest resolute, determined, about
any work, even if without strength for it.

COPO (*I*) *n.* Corner of a cloth or skin.

COPO (*Ubu*), *n.* Brain.

COSU (*Ukuti*),=*Cosuka* or *Cosula*.

COSUKA, *v.* Be taken out of a larger quantity, as beads
off a bunch.

COSULA, *v.* Take out of a larger quantity.

COSULELA, *v.* Take out of a larger quantity for.

COSULISA, *v.* Help or make to take out of a larger
quantity.

COTO (*Ukuti*)=*Cotoza*.

COTO (*Isi*), *n.* Hail=*isiQoto*.

COTOMEZELA, *v.* Be careful ; do carefully=*Catamezela*.

COTOZA, *v.* Do a thing very little, as strike gently,
touch, give a little snuff, &c.

COTSHA, *v.*=*Catsha*.

COTSHO (*Ukuti*), Squat, as a native upon the hams ;
sit or hop, as a bird ; used of a man hopping
lightly along.

COYACOYA, *v.* Be shy, timid, bashful.

COYIYA, *v.* Touch with the hand, pat, feel, as one
who feels an eruption of the body of her child.

COZA, *v.*=*Conza*.

CU (*Umu*), *n.* Fibre, with which native baskets are
sewn.

¶ *akusayikusala'mucu kitina*, not a thread of us will be left.

CU (*U* for *Ulu*), *n.* Row of beads.

CUBA, *v.*=*Govuza*.

CUBA (*I*), *n.* Leaf=*iQabunga*.

Ex. *wab'es' el'icuba nje*, he was by this time as limp as a leaf.

CUBI (*Isi*), *n.* Large piece of uncooked meat.

CUBU (*Ukuti*)=*Cubuka* or *Cubuza*.

CUBU (*Ubu*), *n.* Chick; used of certain little birds (*amantiyane*); very young man; applied derisively to a man.

CUBUKA, *v.* Get crushed, as anything soft with the fingers.

CUBUKEZA, *v.* Rub with the feet, so as to crush.

CUBULULU (*Ukuti*), Be limp, flaccid, as a dead snake.

CUBULUZA, *v.*=*CULULA*.

CUBUNGULA, *v.* Search into, look closely into.

CUBUZA, *v.* Crush with the fingers anything soft, as an insect, snuff, &c.; crush a person's anger by words, &c., soothe, bring down.

CUBUZEKA, *v.* Get crushed with the fingers, as any thing soft.

CUCEKA, *v.* Break into holes, as an old blanket, a bad skin, a diseased body, &c.

CUCU (*Ama*), *n.* Ears of cattle, cut so as to hang down long.

CUCI (*Izi*), *n.* Meat boiled to rags, or somewhat delayed, so as to be separated by the fingers.

CUKALALA (*Ukuti*), Remit, as pain or sickness, be relieved for a time.

CUKAZI (*I*), *n.* She-goat or ewe, which has not yet brought forth.

CUKU (*Um*), *n.* Food make by mixing squeezed dregs of *utshwala* with boiled ground mealies.

CUKUCA, *v.* Cleanse out the bowels with an enema.

CUKUDO or **CUKUDU** (*I*), *n.* Bulbous plant, used medically for cattle.

CUKUTU (*Um*), *n.* Medicine which pregnant women drink (*amaHlubi*).

CULA, *v.* Stand, as a sick ox, or a man stationary for some time.

CULA (*Um*), *n.* An *umkonto* with long iron shank; mealie stalk, when it bears no cob.

CULULA, *v.* Have diarrhœa, as a child teething=*Cubuluza*.

CUMA, *v.* Gain largely, acquire freely; abound, increase, multiply (used of good things); get hold of much or frequently; used of an animal bearing young ones, one after another, or of prosperity or evil fortune taking hold of a man, or of washing out the bowels freely, as a strong aperient, &c.

CUMBACUMBA, *v.* Tickle.

CUMBACUMBANA, *v.* Tickle one another.

CUMBAZA, *v.* Tickle.

CUMBE (*Ukuti*), Prick lightly, tickle, with an assegai.

CUMBULULA, *v.* Turn over something disgusting, as a dead dog.

CUMBUSA, *v.* Make a hole, as in a piece of wood, or the ear of a person or animal=*Cambusa*.

CUMEKA, *v.* Be acquired freely, get taken hold of much or frequently.

CUMELA, *v.* Get freely for, at, &c.

CUMISA, *v.* Help or make to get freely.

CUMU (*Isi*), *n.* Beer-basket.

***CUNDA**, *v.* Eat (woman's word).

CUNSA (*Isi*), *n.* A man utterly despised, thought worthless, &c.

CUNUCUNU (*Ukuli*), Eat moderately or fastidiously.

CUNUKA, *v.* Be annoyed, put out of temper, vexed, offended; be tired of a thing, feel it to be irksome, tedious, &c., think it too much trouble.

CUNUKALA, *v.* Be in the state of one annoyed, vexed, &c.

CUNULA, *v.* Annoy, vex, put out of temper; offend, provoke, exasperate.

CUPA, *v.* Lay a trap or snare for ; make an *innwadi* or mark of any kind, by which it can be known whether any one has entered a hut in the absence of its owner.

Ex. *cupe*, = look sharp ! look out ! you shall catch it (a good beating) !

hwati cupe, it was a warning, a narrow escape, a near chance, &c.

CUPANA or CUPANISANA, *v.* Watch one another's words or acts with bad purpose ; threaten one another.

CUPELA, *v.* Set or hold a thing, so as to fall with any slight touch or jolt ; hold a rod by the end with the tips of the fingers ; stand, as a trap adjusted, and so ready to act instantaneously ; be ready to fall, as a thing set up or held carelessly ; be ready to act on the instant, look sharp, be careful.

CUPELISA, *v.* Put so as to fall with a slight touch, &c.

CUPISA, *v.* Threaten, say *cupe* to another.

CUPISANA, *v.* Threaten one another.

CUPULUZA, *v.* Take up, as a dead snake on a stick, to throw it away.

CUTA, *v.* Close or purse the mouth by tightly compressing the lips, as when a man runs, or acts with firm determination.

CUTE (*Isi* or *Isa*), *n.* A person with ears not bored.

CUTSHA, *v.* Bring to an end, as a story ; emerge, come out, as from a valley or narrow passage.

CUTSHANA (*Isi*), *n.* dim, from *isiCubu*.

CUTSHEKA, *v.* Get brought to an end, as a story.

CUTSHELA, *v.* Bring to an end, as a story, for.

CUTSHISA, *v.* Help or make to bring to an end, as a story ; help or make to come out from a valley or narrow passage.

CCZI (*Isi*), *n.* Small iguana which eats pumpkins = *isiQuzi*.

CWA (*Ukuti*) = *Owaza*.

CWABASI or CWABASOTSHA (*U* for *Ulu*), *n.* Tall person or thing (not used of a tree).

CWAKA (*Ukuti*), Be perfectly still.

CWALA, *v.* Dress hair.

CWALANA, *v.* Dress one another's hair.

CWALEKA, *v.* Be fit to be dressed, get dressed, as hair.

CWALELA, *v.* Dress hair for.

CWALISA, *v.* Help or make to dress hair; dress hair carefully.

CWALISISA, *v.* Dress hair very carefully.

CWALO (*Isi*), *n.* Broad wooden instrument, for dressing the hair of *amakehla*.

CWALO (*U* for *Ulu*), *n.* Long wooden instrument, for dressing the hair of *izinsizwa*.

CWAMBI (*Isi*) *n.* Bunch of ear of *amabele*, reserved for seed, which is usually hung up at the top of the hut=*isiQwambi*.

CWANA (*Um*), *n.* Sponge=*iLula*.

CWANA (*U*), *n.* diminutive from *uCu*.

CWANeka=CANEKA.

CWANINGA, *v.* Examine carefully.

CWASA, *v.* Exclude from a company.

CWATA, *adj.* Without hair.

CWAYI (*In*), *n.* One skilled in the hut-song.

CWAYO (*Um*), *n.* Hut-song.

CWAZA, *v.* Resound.

CWAZIBE (*U*), *n.* Evening star; Mars.

CWAZICWAZI (*Ubu*), *n.* Brightness, splendour, effulgence, glitter.

CWAZIMA, *v.* Wink.

CWAZIMULA, *v.* Be bright, be splendid, shine, glitter.

CWE (*Ukuti*), *v.* Be green, as the earth, or a young branch in summer; be blue, as the clear sky, or a still bay of the sea.

CWE (*Isi*), *n.* Bushman, living in holes, &c. ; a dull clumsy person, like a Bushman, incapable of being taught to dance or sing (*isicwe sobala*).

CWEBA, *v.* Be pure, as water ; be still, as a calm, clear, sky.

CWEBA (*I*), *n.* Still sheltered lagoon, like the inner Bay at Durban.

CWEBA, *v.* = *Soma*, *Hlobonga*.

CWEBE (*U* for *Ulu*), *n.* Large still pool ; fluid, fat, oil, &c. (from its quality of stillness).

CWEBECWEBE (*Ukuti*). Glitter, sparkle ; make to glitter or sparkle.

CWEBEZELA, *v.* Glitter, glisten, sparkle, as snow or a white dress.

CWECWA, *v.* Pare, or shave off fat, or decayed parts, from a piece of meat ; pare tobacco-leaf, taking out the stiff veins (*imitambo*).

† *ukwecwecwa*, to pare one's self away from a thing, shrink out from having any thing to do with it.

CWECWANA (*In*). Shaving, paring, slip, as of gold.

CWECWELA, *v.* Pare meat, tobacco-leaf, &c., for, into.

CWECWISA, *v.* Help or make to pare meat, &c. ; pare carefully.

CWENGA, *v.* Clear water by pouring off the top, leaving behind the sediment ; decant, as, wine.

CWENGELA, *v.* Pour off water, as above, for, into.

CWENGISA, *v.* Help or make to pour off water as above ; clear off water carefully.

CWENGISISA, *v.* Clear off water as above very carefully.

CWENSA *v.* Act wildly, as one drunk or deranged, in a rattling, hair-brained manner.

CWENSA (*I*), *n.* One who acts wildly, a hair-brained rattling fellow, a wild scamp.

CWEPETSA, *v.* Explain clearly, express well.

CWETSHE (*Ukuti*). Cut off a little bit of anything.

CWILA, v. Dive quietly, plunge, sink out of sight.

CWILISA, x. Dip, plunge, steep, soak.

Ex. *ukucwilisa utshwala*, to steep the *amabele* or *umbila*, in order that it may become malt for making *utshwala*.

CWILISISA, v. Steep thoroughly.

CWIYA, v. Cut off bits here and there from a joint; cut off parts, as the nose, ears, &c., of a dead person or animal; pick here and there different kinds of food out of the same vessel, or the same kind out of several vessels.

CWIYELA, v. Cut off bits here and there for.

CWIYISA, v. Help or make to cut off bits here and there.

D

DA (Umu), n. Border, boundary-line.

DABA (In), n. Story, tale, adventure; report; matter, case, affair, business, doing; plur. *izindaba*, news.

Ex. *indaba yezandhla*, ring.

indaba kasiyizekanga, the story we have not told it = it beggars all description.

ngihambe ngizwa ngendaba; *ngibekile-ke namhla*, I have continually heard by report; to-day I have seen.

indaba zako, thy news, or *indaba zinhle*, (thy) news are good, or *indaba ezinhle*, (tell us) good news, the usual salutation to an *isanusi* on his arrival. But the words may be used to others also.

DABA (U for Ulu) n. Matter of importance, message.

DABALAZA, v. = *Xabalaza*.

DABANE (Isi), n. Wild banana, whose leaves are laid at the bottom of corn-pits, and are used in making the *umncedo*; leaves of the above tree; the *umncedo* itself.

DABAYA, v. Enjoy one's self exceedingly.

DABU (Ukuti) = *Dabuka* or *Dabula*.

DABUKA, v. Be torn, rent ; be broken ; be broken out, as a sore ; be broken forth into being, be sprung forth ; be heart-broken, grieved, sorrowful, contrite.

DABUKELA, v. Be grieved for, at.

DABUKISA, v. Make sorrowful, grieve.

DABUKO (*In* or *Um*), *n.* Original custom.

DABULA, v. Tear, rend ; break ; slice, cut, slit ; split or saw into planks ; chap, as cold ; divide, pass through a country, river, &c. (*dat.* or *acc.*), as it were, dividing it ; cause to break forth into being, cause to spring forth, create, originate.

☞ *ukudabula ubusuku*, to rend the night = take off a piece of it, by travelling before sunrise.

DABULEKA, v. Become torn, rent, sliced, &c.

DABULELA, v. Tear, rend, &c., for, at, &c.

☞ *ukudabulela ubusuku* = *ukudabula nbusuku*.

DABULELANA, v. Tear, rend, &c., for one another.

DABULISA, v. Help or make to tear ; tear carefully.

DADA (*I*), *n.* Duck.

DADA (*U* for *Ulu*), *n.* Long extent of bush, like that along the coast.

DADE (*U*), *n.* Sister.

Ex. *udade wetu*, my or our sister ; plur. *odade wetu*.

So *wlade* (pl. *odade*) *wenu*, *udade* (pl. *odade*) *wabo*.

☞ A very common form of oath, by way of expressing astonishment or asseveration, is *dada wetu* !

bodade or *bodadetshane* is a friendly address from women to other women, = 'my good sisters,' and corresponding to *bandhla* of men.

The sister being supposed to be the mainstay of her eldest brother, inasmuch as the cattle given for her go to make his house, the phrase *udade wabo* is often applied metaphorically to that which is a man's mainstay or support. Thus the Tugela is called Cetshwayo's sister, as helping him by keeping back the fugitives who try to escape from him ; and persons, seeing a native for floating them over a river, are said to *lobola udade wabo*, to pay cows for the man's sister.

N.B. It is not permitted for a man to marry his father's brother's daughter ; because a father's brother is called *ubaba*, and so the man would be marrying *udade wabo impela*.

DADEKA, *v.* Be in a state of trembling, helpless, nervous, apprehension.

DAFU (*Ama*), *n.* Very soft-boiled mealies=*Pmanyeu*.

DAKA, *v.* Intoxicate, make drunk; make powerless, languid; strike, as the sun's heat.

DAKA (*I*), *n.* Dry mud in a cattle-kraal; one who snuffs or smokes much.

DAKA (*In*), *n.* Tributary of the Tugela.

DAKA (*Isi*) *n.* Black soil, mire.

DAKA (*Um*), *n.* Brass in the bar or lump; hard substance, said to be in the throat of an ox, when it lies groaning in the kraal; ground, when moist after rain.

DAKA (*U* for *Ulu*), *n.* Mud; mortar.

DAKADAKA (*Isi*), *n.* Kraals thick together.

DAKALWEZISINI (*U*), *n.* Sweet food of any kind, as *isijingi* made with sugar and milk.

DAKANE (*Um*), *n.* Forest-tree, used for wheel-spokes.

DAKEKA, *v.* Be in a powerless, languid state, through over-eating, or drinking, or a sun-stroke.

DAKWA (*Isi*), *v.* Drinking person, sot.

DALA, *v.* Make, form, create.

DALA, *adj.* Old; up, as the sun or moon; may be used of the sun when not yet risen, some time after daybreak.

¶ *ukuba mdala*, to become old by experience or by chastisement.
Ex. *ngimdala kade ngibona*, I am an old man, it's long since I began to see = I have seen wonders.

N.B. *abadala*, adults; *amadala*, old persons.

DALA (*I*), *n.* Aged person.

DALA (*Ubu*), *n.* Antiquity, a long time ago.

Ex. *kw'enziwa'budala loko*, that was done long ago.

okwa'budaleni = *okwapakade* = *okwas'endulo*, a thing of old.

***DALADI** (*Isi*), *n.* Street, road (English or Dutch).

DALALA (*Ukuti*), Be exposed, detected.

DALAGAXA (*Ukuti*), Lie wallowing in blood, mud, drunkenness, &c.

DALAZELA, v. Expose the person indecently, as children sitting with legs outspread, or a woman acting immodestly, or not covering herself properly.

DALISA, v. Exchange, as if old and no longer wanted.

DALULA, v. Disclose to a person his secret offence, fault, crime, &c.

DAM' = Damu.

DAMASA, v. Feast, enjoy one's-self.

DAMBA, v. Be allayed or assuaged, as pain, sickness, &c.; go down, as a swelling; be cooled down, as heat or anger; be satiated, as desire.

DAMBISA, v. Allay, assuage, cool down.

DAMENE = Zinge.

DAMU (Ukuti) = Damuka, Damusa, or Damuza.

DAMU (I), n. Striking behind with the feet, in the water.

DAMUKA, v. Break or open as a fog, or as when one sees clearly out of a state of darkness or confusion; be divided, dispersed, dissipated; open in the middle, as a body of men, to receive their chief.

DAMUSA, v. Disperse, dissipate; drive asunder; break into, open a way into, as a body of men.

DAMUZA, v. Splash or strike with feet and hands in water, as a swimmer.

DANA, adj. dim. from *De*.

DANA, v. Be weary, tired = *DANGALA*.

DANASI (Isi), n. = *isiDalasi*.

DANAZELA, v. = *Dalazela*.

DANDA, v. Follow along a ridge; follow along a tale, recount, narrate = *Landa*.

DANDA (Isi), n. Gentle animal, as a cow, which does not kick, when milked.

DANDA (I), n. Buttocks, the whole rump; hind-half of small animal.

DANDABUZA, v. Go a long weary distance, tramp on.

DANDALAZA, *v.* = *Danda*.

Ex. *idandalazile* = *is'obala*, it is visible (used of the moon a few days before or after new moon, when it is just visible).

DANDATO (*In*), *n.* Ring.

DANDELA, *v.* Go along a ridge to; narrate for = *Landela*

DANDISA, *v.* Make to go along a ridge; make to follow a story, give a full account of to (double acc.) = *Landisa*.

DANGA (*Isi*), *n.* Large mass of beads of any colour, worn on breast or loins = *isiSinga*.

DANGA (*I* or *Ama*), *n.* Things neglected, run to waste, as a garden, &c.

DANGABANE (*I*), *n.* Plant, whose leaves are eaten in time of dearth.

DANGADANGA (*Ukuti*) = *Dangadangazela*.

DANGADANGAZELA, *v.* Crackle up brightly for a few moments, at a fire kindled with dry bits of wood, or as burning grass does every now and then.

DANGALA, *v.* Be languid, as a body; be dejected, out of heart.

DANGALISA, *v.* Make languid, dejected, &c.

DANGANA, &c. = *Dangala*, &c.

DANGU (*I*), *n.* Pool of standing water, unfit for drinking (properly in the bush, not in the open country) = *iCibi*.

DANSU (*Ukuti*) = *Dansula*.

DANSULA, *v.* Hit a swipe with a stick.

DANYANA, *adj.* dim. from *De*.

DAO (*In*), *n.* = *inDawo*.

DATSHANA (*In*), *n.* dim. from *inDaba*.

DAWANE (*Isi*), *n.* Fox.

DAWO (*In*), *n.* Place; point in a matter, action, discourse, &c.; point of propriety, nick of time, &c., in doing an action; kind of rush, whose roots have

a pleasant scent, and are eaten as an aromatic, for pain in the stomach, or cut into little bits, and mixed with large beads in necklaces.

Ex. *ikona y'ine indawo yokupela, yokuba umuntu az'ati sokufikile manje endaweni!* is there a place of ending, so that a man may come to say, at last I have got to the place? = will this ever come to an end?

wayipeka innyama yetz, yadhlula indawo, is'ititibele, he boiled our meat, but it passed the proper point (of cooking), and is now done to rags.

ndawo is used adverbially for 'any where, any way, at all, to any purpose.'

Ex. *adakuzondeli ndawo*, they do not hate it to any purpose, it's of no use their hating it = *aiko indawo yokuzonda*, there is no good in hating it, there's nothing to be gained by it.

awenzele ndawo, you have not done it to any purpose.

ukudhlula ndawo, to surpass out and out, pass all bounds.

DAXA (*Ukuti*) = *Daxazela*.

DAXAZELA, *v.* Sound, as a person or garment, that is wet, dragged, &c., with rain or mud.

DAXU = *Dansu*.

DAYA, *v.* = *Dala*.

DAYI (*Um*), *n.* *Isibongo* of Mpande, which occurs in the phrase *umdayi wezwe* = *umdalali wezwe*, maker of the land.

*DAYISA, *v.* Sell by auction.

DAZULUKA, *v.* Break out into a cry.

DE, auxiliary verb, used to express 'continually' = *Zinge*.

Ex. *wad'eshumayela ize*, he was continually talking nonsense.

DE, *adj.* Long; high; deep: distant, far off.

Ex. *amasuku amade*, long days, a good while.

elide (itambo) lomkono, long bone of arm, tibia = *imBilati*.

elide lomlenze, long bone of leg.

DE (*Ubu*), *n.* Length, height; depth; distance.

DEBE (*Ukuti*) = *Debeza*.

DEBE (*I*), *n.* Person, whose face is marked with cuts, as the *amaBaca*; used contemptuously of any one, to imply that he is a stranger, and has no concern in the business of the kraal.

DEBE, (*U* for *Ulu*), *n.* Lip.

¶ *isindebe*, used at times for the female organ.

DEBEZA, *v.* Smite or stab severely.

DEDA, *v.* Get out of the way.

DEDELA, *v.* Get out of the way for.

Ex. *zidedele lezo'nkunzi*, stand away from those bulls = let them fight away and have it out.

DEDELANA, *v.* Make room, stand away for one another.

DEDIKA, *v* = *Deda*, but milder.

DEDISA, *v.* Remove, take away, make to get out of the way.

DEGEDEGE (*I*), *n.* Sand-flat near Congella (*Kangela*).

DEKANE (*U* for *Ulu*), *n.* Plant, used for making *intelezi*; general name for all plants so used.

DEKAZI (*In*), *n.* Traditionary story; long time of loitering = *inDendende*

DEKU (*Isi*), *n.* Tuber of the *amaDumbi*; real substance, origin, root, &c., of a matter.

DELA, *v.* Give up; give up hope or expectation of; give up or leave a chief for a time, not in anger, but with the purpose of returning at some future time to live under him; let go, somewhat unwillingly; give in, give out, have enough, be satisfied, be content, have done, leave off.

¶ *ukuzidela*, to give up one's-self, give up one's life, comfort, &c., or give up care and respect for one's-self, neglect what is due to one's self.

¶ *ukuzidela amatambo*, to give up one's-self as to one's bones = run risks.

Ex. *bayadela, baba*, they are enjoying themselves. on my word, they have enough of it.

ngidelile, I have given up, I have had enough of it, (used of any conflict or special effort, either of mind or of body.)

besengiwadelile amabele lawa, I had now given up those *amabele* = I had given up the idea of enjoyment, drinking *utshwala*, &c., I had made up my mind for a desperate fight, or death-grapple.
uya'uncind'adele, you will pick it up (with your fingers) and have done with it = you will drop it with surprise, you will be surprised, astonished.
 So *uya'uncind'adele*, he will be astonished, *baya'uncinda badele*, they will be astonished, &c.

DELA, (*I*), *n.* Careless person.

DELABUTONGO (*I*), *n.* Hyæna, (lit. a creature that gives up sleep).

DELANA, *v.* Give up one another, have enough of one another, have done with one another.

Ex. *imbaza aidelani nomfula ukuhamba ngokwayo*, the branch does not drop its connection with the stream, so as to go by itself (a proverb.)

DELELA, *v.* Give up, leave, for, at, with a purpose; despise, disregard, set at nought, make nothing of; take it easily.

Ex. *ib'is'ihamba idelele*, it (the *impi*) was marching at its ease, not expecting an attack, &c.

EIELELANA, *v.* Set at nought, make light of, one another.

DELELI (*Isi*), *n.* Careless, easy-going, person.

DELELEKA, *v.* Be such as to be despised, disregarded, made nothing of.

DELISA, *v.* Make to give up or have enough of; give one enough of; make to let alone; satisfy about, inform fully about.

DEMBESA or DEMBESELA, *v.* Loiter.

DEMBULUKA, *v.* Go very slowly.

DENDA (*U* for *Ulu*), *n.* Expectoration, foam, &c., as when a man or animal has been running violently

Ex. *uhlanze ulenda*, he cleared his throat, expectorated, as after violent exercise.

DENDENDE (*Isi*), *n.* = *inDekazi*

DENGE (*Isi*), *n.* Plant, whose roots are eaten for worms.

DENGA (*Isti*), *n.* Wilfully careless, negligent, person.

DENGA (*Ubu*), *n.* Wilful carelessness, negligence.

DENGE (*Ukuti*) = *Dengeza*.

DENGE (*I*), *n.* Used of ground with small pools, and very little short grass, but mostly barren; moor.

DENGEZA, *v.* Break in pieces.

DENGEZI (*U* for *Ulu*), *n.* Potsherd.

DENI (*In*), *n.* Inside; womb.

Ex. *ikiwane elibomvu libol'indeni*, a red (fine-looking) wild-fig is rotten inside, (a proverb, expressing that a promising person or thing often turns out to be good for nothing.)

DEPA, *v.* Grow tall, as a man, high, as a tree, or full grown plant, long, as grass, &c.

Ex. *imiti eyadepayo*, trees which grew long = *imiti edepileyo*.

DETSHANA (*In*), *n.* dim, from *inDebe*.

DEVU (*I*), *n.* Nose, as a bullock's.

DEVU (*Ama* or *Izin*), *n.* Hair about a man's mouth, moustaches, beard, &c.

DHLA, *v.* Eat; drink *utshwala*; take snuff; feed, graze; enter upon, enjoy, as an inheritance; enjoy, delight in (*nga*); take possession of, as cattle delivered for a girl; eat up, confiscate; eat up, clean out, cheat, as by demanding large prices; eat up, ruin, as a lawsuit; destroy, as a tiger, hawk, &c., though it may not actually devour its victim; bite or sting, as a snake; eat away; eat away, wear out; eat away or into, as an ulcer, rust, &c.; go fully into, go through, as a story, a dance, &c. (*ukudhla indaba, umcwayo, &c.*); grind, as teeth; cut, as the sharp edge of a knife or *umkonto*; pinch, as a tight shoe; surpass, excel, by (*nga*); do in a masterly way, as dancing, singing, &c.; handle or make use of, as clay with which the face is painted; fix upon, indicate, point out, catch, as a lot.

¶ *ukuzidhla*, to eat one's-self, be proud.

Ex. *ngalidhla ihlobo*, I ate the summer or the summer-fruits, = I spent the summer.

ladhliwa ihlobo, the summer-crop was eaten, = the summer was past.

icala limdhlile, his case has eaten him = he has failed, been cast, in his lawsuit.

wadhliwa inkato, he was chosen by lot.

angisadhli'luto olwehlayo or *angisadhli'lwehlayo*, I do not digest anything that goes down—I do not enjoy anything.

ngiyamvuma uJojo edhle umgqabo, I admire Jojo with his clay (upon his face).

kaloku isinsizwa zidhla ngokucacamezela, now the young men delight in wearing beads over their eyes.

wati ngadhla, he said, there I gave it you home, there you had it, (the word *ngadhla* being uttered by a warrior, when he has struck his *umkonto* into an adversary in close fight).

nuti ngadhla, strike home.

DHLA (*Ubu* or *Uku*), *n.* Cutting part, sharp edge, of an *umkonto*, &c.

* *ukuzisikela ngas'ebuhleni*, to cut one's fingers against a sharp edge, (proverb, used of one who brags and is caught out, or put down, by some one who knows him).

DHLA (*Uku*), *n.* Food; *utshwala*, the main food of men; feast, festival.

DHLABA (*I*), *n.* Young he-goat.

DHLADHLA (*Isi*), *n* = *isiDhlodlo*.

DHLADHLA (*Isi*), *n.* Courage, vigour of mind or body.

Ex. *watol'iridhladhla*, he took courage.

DHLAIDHLA, *v.* Reduplicated form of *Dhla*.

DHLAKADHLA (*Isi* or *Ubu*), *n.* Violence.

DHLAKATA (*Ukuti*), Seizure, as a dog a buck; grasp, grip, lay hold of firmly.

DHLAKU (*I*), *n.* Large water-rat.

DHLAKUBI (*I*), *n.* Food eaten by a man at a friend's whose friend has died, and the man has not been given anything, which food will make him ill, unless a beast or goat be killed for money given to him.

DHLAKUDHLA (*Isi*), *n.* One greedy for food.

DHLAKUSE (*In*), *n.* Small caterpillar which eats *amabele*.

DHLALA, *v.* Play, sport, frolic ; jump about ; make merry, enjoy one's-self.

¶ *ukudhlala umkosi*, to hold a review.

Ex. *ngingaba ngidlal ngaye*, I should be talking idly, in sport, about him (if I said, &c.)

udhlala ngegeja kuzilwa, you are playing with the pick, when it is forbidden to cultivate—I wish you would leave that alone, I don't like it.

DHLALA (*In*) *n.* Dearth, scarcity, famine (*embomvu indhlala*) ; gland, especially one near the rump of an ox, which is considered a delicacy.

Hence, if a traveller, on arriving at a place, is told that they have an *indhlala*, dearth of food, he may reply, by way of a joke,—*aniy'osi, yini, indhlala leyo na?* are you not roasting, then, that *indhlala*?

DHIALELA, *v.* Play, frolic, for, on account of, &c.

DHLALIFA (*In*), *n.* Heir.

DHLALISA, *v.* Help or make to play, frolic, &c.

DHLALISANA, *v.* Help one another to play.

DHLALISELA, *v.* Play about, show off, as young people or women preluding before the dance, or as handsome birds flying=*Gqiza*.

DHLALO (*Isi*), *n.* Disease, either of the lungs or liver, with stabbing pain; sport, laughing-stock, plaything.

DHLAMAFU, (*In*). *n.* Heir.

DHLAMBEDLU (*U* for *Ulu*), *n.* Name of one of Dingane's regiments.

DHLAMBI (*I*), *n.* Wave.

DHLAMBI (*Um*), *n.* Foam of the sea-waves.

DHLAMBILA (*Isi*), *n.* Plant, eaten by the rock-rabbit.

DHLAMBILA (*Um*), *n.* Large rock-snake.

DHLAME (*U* for *Ulu*), *n.* Stand or stage of sticks, covered with grass, on which is erected the garden watch-hut (*ixiba*) ; used also, without any hut upon it, as a stand for watchers.

DHLAMLUKA, *v.* Struggle, gasping, &c., to keep the head above water, as one wading in a deep place.

DHLANA, *v.* Eat, &c., one another.

† *ukndhlana ngenkato*, to divide among one another by lot.

Ex. *wati ake idhlane imilala* he said let the *imilala* cut one another (used of men playing with their assegais, putting the sharp edges together, and trying which can be dexterous enough, by a sudden stroke, to cut the string, which binds on the *umlala* upon the other's weapon).

DHLANA (*Uku*) *n.* Little food or *utshwala*; dim. from *nkuDhla*.

DHLAKU, (*I*), *n.* Large water-rat.

DELAKUBI (*I*), *n.* Food eaten by a man at a friend's, whose friend has died, and the man has not been given anything, which food will make him ill, unless a beast or goat has been killed for him, or money given him.

DHLANDHLA (*In*), *n.* Frog.

DHLANDHLATU, (*U* for *Ulu*), *n.* Ridge between two precipices.

DHLANGA (*Isi*), *n.* = *isiDhlalo*.

DHLANGALALA, *v.* Run away from (acc.) in different directions.

DHLANGUDHLANGU (*Isi*), *n.* Rough, harsh, violent, outrageous, ferocious, person, savage.

DHLANGUDHLANGU (*Ubu*), *n.* Roughness, harshness, outrageous violence, ferocity.

DHLANYAZI (*I*), *n.* Mischievous person or animal.

DHLANYAZI (*Ubu*), *n.* Mischievous spirit.

DHLATI (*Isi*), *n.* = *isiHlati*.

DHLAU, (*U* for *Ulu*), *n.* Pincers; wing of an *impi* or hunting party.

DHLAVUDHLAVU (*Ukuti*), or DHLAVUZA, injure, as a paper or coat by tearing, a tree by lightning, &c.

DHLAVUZeka, *v.* Get injured as above.

DHLAZANA (*I*), *n.* Small company.

DALAZANYONI (*In*), *n.* Eagle with reddish feathers, regarded as the king of birds = *iNgqungqulu*.

DHLAZI (*In*), *n.* Small bird, whose long tail-feathers are used for the head.

DHLE (*In*) *n.* Human ordure, fæces.

Ex. *washiya indhle*, his bowels acted involuntarily, he dirtied himself.

DHLEBE, (*I*), *n.* Barb of an *inhlenhdla*; lobe, as of lungs.

DHLEBE (*Um*), *n.* Ear, *lock of a gun.

DHLEBE (*Um*), *n.* Name of a deadly plant.

DHLEBELENDHLOVU (*I*), *n.* Name of a tree.

DHLEDHLA, *v.* Go steadily forward, as oxen not trotting.

DHLEDHLELA, *v.* Go steadily forward to.

DHLEDHLEZELA, *v.* Trot, as a bullock.

DHLEDHLISA, *v.* Help to make to go steadily forward.

DHLEKA, *v.* Get eaten, eaten up, cheated, cleared out (of money, &c.), worn out, worn away, rusted, &c.

DHLEKE (*Isi*), *n.* Wasp's nest=*isiHleke*.

DHLEKEDHLE (*Um*), *n.* Old bullock, or thing worm-eaten, &c.

DHLELA, *v.* Eat in, upon, for, &c.

¶ *ukudhlela indhlala*, to eat for famine's sake, that is, to eat a morsel that would be despised at another time as not worth eating—to make nothing of a thing.

¶ *ukudhlela emkombeni wempaka*, to eat upon or out of a wild cat's basin=be rude, coarse, unmannerly, in behaviour; used also of not having the ear bored.

Ex. *lesi'sitsha siyadhlela*, this plate is for eating.

abantu bayadhlela kulesi'sitsha, people eat upon or out of this plate.
ukamba, isitsha esidhlayo, the *ukamba* is a vessel fit for eating out of

ngamdhlela indaba, I went into the whole story for him.

umlimela omkulu audhlelwa'zele, a great hoeing is not eaten so much as a stalk, (a proverb, expressing that much labour has come to nought).

asiyikuba sisadhlela'lulo abantu betu, we shall no longer gain anything, do any good, by eating up our people—they are so addicted to evil that they will not be mended by punishment.

DHLELA (*In*), *n.* Path, native foot-path.

Ex. *ngeyama*, by my (path), *ngeyamahlati*, by the forest-path.

DHLELANA, *v.* Rival, try to outdo one another in rather a bad spirit.

DHLELA'NNYONA, (*Um*), *n.* Name of a pleasure-kraal of the Zulu King, to which he may betake himself for recreation with a portion of his family.

N.B. The goods, taken from other kraals to furnish it, are not returned to them, as in ordinary cases. Hence the word is also applied to any hut in a kraal, which the owner of the kraal chooses to have furnished by contributions from the other huts.

DHLELA'NNYONI (*Ubu*), *n.* State of enjoyment, at a country kraal, &c., as above.

Ex. *inkosi is'ebudhlela'nnyoni*, the King is at his country-house.

DHLESELA, *v.* Rejoice over, as when a man has overcome another, defy.

DHLELO (*I*), *n.* Place of pasture, run, for cattle.

DHLELO (*I* or *Isi*) *n.* Snuff-box.

DHLELO (*In*), *n.* Crop of a fowl.

DHLENGELELE (*Ukuti*), Start, start back.

DHLEPU (*Ama*), *n.* Old rags, old ragged blanket, coat, &c.

DHLEZANE (*Um*), *n.* Woman that has lately given birth ; used also of a bitch-dog.

DHLEZANE (*In*), *n.* Cow, that has lately calved.

DHLIKI (*Ukuti*) = *Dhlikiza*.

DHLIKIDHLIKI (*Ama*), *n.* Old, worn-out, clothes.

DHLIKILILI (*Ukuti*), Be or act in a confused hurried manner, run helter-skelter, from all directions, &c.

DHLIKIZA, *v.* Worry, as a dog or cat.

DHLINGOZI (*I*), *n.* Beetle, supposed to haunt the head of a sick man, and madden him.

DHLINZA, *v.* Ponder ; think, consider.

DHLINZA (*I*), *n.* = *iLiba*.

DHLISA, *v.* Help to make to eat ; eat with another, so helping him to eat ; a minister poison to.

DHLITI (*Ama*), *n.* Stoutness, bulk of person.

DHLIZA (*I*), *n.* Burial-ground (not a Zulu word).

DHLIWA (*I*), *n.* One who speaks, sings, dances, &c., clumsily ; a noodle, numskull, simpleton.

DHLO (*Ukuti*), Take a wink of sleep = *ukulala kunye*.

DHLO (*Izi*), *n.* Food, as of a very large party feasting.

DHLO (*Imi*), *n.* Unsociability.

Ex. *unemidhlo emibi lo'mfana*, that boy is unsociable, he won't allow others to share in what he has, he drives them away.

DHLOBA *v.* Be noisy, quarrelsome ; rage, be furious.

DHLODHLO (*Isi*) *n.* Crest or plume of any feathers, as ostrich feathers ; person of middle height.

DHLOKODHLA *v.* Poke a stick into a hole = *Hlokoza*.

DHLOKOLO (*I*), *n.* Large plume of ostrich feathers, worn at the Umkosi.

DHLOKWE (*I*), *n.* Lower drift of the Tugela.

¶ *umoya was'edhlokweni*, easterly wind.

DHLOMLUKA, *v.* = *Dhlamluka*.

DHLONDHLOPALA, *v.* Rave as a wild beast, or as one greatly enraged.

DHLONZO (*I* or *Um*), *n.* Plant, whose leaves are rubbed, and smelt for the relief of headache.

DHLOTI (*Um*) *n.* Name of the river passing by Verulam.

DHLOVA (*Isi*), *n.* Rough, rude, ill-conditioned, overbearing, violent, person.

DHLOVA, (*Ubu*), *n.* Rough, overbearing, violent, conduct.

DHLOVANE (*In*), *n.* River in Zululand.

DHLOVODHLOVO (*Ukuti*) or DHLOVOZA, Smash = *Fohloza*.

DHLOVU (*In*), *n.* Elephant.

DHLOVUKAZI (*In*), *n.* Female Elephant, used as a term of honour for a woman of rank.

DHLOVULA, *v.* Be violent, overbearing, rude, savage.

DHLOVUNDAWANA (*In*), *n.* Wild hog.

DHLOZA or DHLOZELA or DHLOZOMELA, *v.* Seize violently.

DHLOZANA (*Isi*), *n.* The neck.

DHLOZI (*I*), *n.* Ancestral spirit = *iTongo*.

DHLOZI (*In*), *n.* Tiger-cat.

DHLOZI (*Isi*), *n.* Nape of the neck=*isiJingo*.

DHLU (*In*), *n.* Hut; house; family; bird's nest; hole in which bees live.

Ex. *us'endhlini kwake*, he is at home in his hut.

aba'nllu'nye, people of one family.

abendhlwenye, people of a different family.

owendhlu (plu. *abendhlu*), person of the house or family.

iza indhlu ifa, *ang'azi ukukoka isinkomo*, if the house (perishes=) the connexion between you and your husband is broken, I don't know how to pay the cattle (to pay back the cattle, which I have received for you, if you are returned upon my hands.)

indhlu ende, a strong house, barrier.

DHLUBU (*In*), *n.* Sort of underground nut, used as a vegetable.

DHLUBU (*Isi*), *n.* Garden for the above.

DHLUNDHLU (*I*), *n.* Basting young man.

DHLUDHLU (*Um*), *n.* Cow, which runs away when milked.

DHLUKULA, *v.* Take with violence.

DHLUKULA (*Isi*), *n.* One who takes up with violence, (used only in *izibongo*.)

DHLULA, *v.* Pass on; advance, pass forward, go on; pass (with acc.); pass on from (dat.), pass by; out-run; pass away, be done with, die; excel, surpass; pass beyond (what is right); make a mistake (as in reading).

† *ukudhlula na*, destroy in passing.

ukudhlula nendoda, to pass by a man.

ukudhlula nomuntu, to carry off a person (as death.)

ukudhlula'ndawo, to surpass out and out.

ukudhlula pezu, *kwamazwi ake*, to transgress, misrepresent, his words.

kudhlula, notwithstanding.

Ex. *uti ungipe ingubo entsha*, *kepa ngidhlula ngiyagodola*, he says he has given me a new blanket and yet I am cold (= I have none).

uti izinkuni s'omile, *kepa zidhlula kasivuti*, he says the wood is dry, and yet it does not kindle.

wyakukunika imali yako yezinnyanga, *udhlul'utshay'iukomo*, he will give you your monthly money, and besides you will knock off an ox.

DHLULA (*Um*), *n.* Springe or snare, without bait, for taking wild cats, &c., as they pass by.

DHLULAMITI (*In*), *n.* Giraffe, which 'surpasses trees' in height.

DHLULANA, *v.* Surpass, pass by, as one or two persons the other, (not, one another.)

DHULELA, *v.* Pass to, for, &c.

DHLULISA, *v.* Help or make to pass on or forward, send on, send forward; make to pass by (what is right) act fraudulently.

DHLULISELA, *v.* Help or make to pass on to, for, &c.

DHLULUNDHLULU (*In*), *n.* Distorted or injured eye.

DHLULUZA or **DHLULUZELA**, *v.* Be dazzled, as at first on using an eye which had been injured.

DHLUKU (*Ukuti*)=*Dhlukula*.

DHLUNGA, *v.* Rage furiously.

DHLUNGA (*Isi*), *n.* Clump of thick, fine-grown mealie-plants.

DHLUKULU (*In*), *n.* The great House, the Chief's principal kraal.

Ex. *abas'endhlunkulu*, the people of the great kraal.

DHLUNKULU (*Um*), *n.* Girl or girls of the chief kraal.

DHLUTSHANA (*U* for *Ulu*), *n.* Small spider, said to be very venomous.

DHLUZULA, *v.* Pull violently.

DHLUZULA (*In*), *n.* Violence.

DHLWABIDHLWABI (*Isi*), *n.* Savage, wild, person.

DHLWAI *U* (for *Ulu*), *n.* Tall person.

DHLWAMBI (*Ukuti*), Sink, deep, as in crossing a drift.

DHLWANA (*Um*), *n.* Young puppy=*um Wundhlwanc*.

DHLWANE (*In*), *n.* Small house or hut, cell, trap; dim. from *inDhlu*.

DHLWANYA (*In*), *n.* Deadly threat.

DHLWE (*Ukuti*), Be refreshed, as by eating a stalk of *imfe* when exhausted.

DHLWEDHLWE (*U*), *n.* Very long stick, such as might be used by a young man.

DIBI (*U*), *n.* Boy who carries food, baggage, &c., for warriors on the march.

*DIBITSHI ((*In*) *n.* Penny (Dutch, *dubbeltje*).

*DIBILITSHANA (*In*), *n.* Halfpenny or farthing.

DIDA, *v.* Put out, confuse, as in reckoning.

Ex. *ingididile leyo'ndaba*, I have only a confused recollection of that affair.

DIDAKALA, *v.* Get put out, confused, as in reckoning; be per-plexed, at a loss what to do.

DIDAKALISA, *v.* Make to be put out, confused, at a loss what to do.

DIDEKA, *v.* = *Didakala*.

DIDI (*I*), *n.* Rectum in man.

DIDI (*Um*), *n.* Rectum in man or beast = *umTshazo*.

DIDI (*U* for *Ulu*), *n.* Swazi name for a military kraal.

DIDIDI (*Ukuti*), Reverberate, as the ground with dancing.

DIDIYELA, *v.* Do one thing in continuation of another of the same kind (as when an *impi* routs one regiment and then another in the same direction, or a man cuts out one joint in continuation of another, that is, two joints in one piece of meat).

DIKADIKA (*Isi*), *n.* Corpse, dead body of human being, remains.

DIKAZI (*I*), *n.* Widow going to be married again.

DIKI (*In*), *n.* Little finger, with part of the last joint cut off, as among the amaBomvu, the people of Somahashi.

DIKIBALA, *v.* Be disgusted, surfeited, &c.

DIKI DIKI (*Ukuti*) = *Dikiza*.

Ex. *akusati diki kimina, ang'esabi*, I no longer tremble, I am not afraid.

DIKILA, *v.* Refuse food in anger.

DIKILI (*Isi*), *n.* Herb used to soothe the pain of a wound.

DIKIMBA (*In*), *n.* Actual essence of a thing; bulk, body; hull of ship, &c.

DIKINYANE (*In*), *n.* Diminutive from *inDiki*.

DIKIZA or **DIKIZELA**, *v.* Quiver, throb, tremble, flicker, pulsate, ripple, vibrate rapidly; applied to the sound of distant thunder, heard usually in spring time.

DIKIZELISA, *v.* Make to quiver, &c.

DIKOZA, *v.* Say spiteful, malicious things, without any ground for them.

DIKOZI (*Isi*), *n.* Grudge, spite, ill-will, malice.

DILI (*I*), *n.* Something strange, unusual, extraordinary, as great abundance of food, a grand to-do, great doings.

DILI (*Ukuti*) = *Dilika* or *Diliza*.

DILIKA, *v.* Fall down, fall in pieces, used of a wall, an obese person, &c.

DILIKELA, *v.* Fall down in pieces upon, &c.

DILINGA, *v.* Round, make into a ball.

DILINGA (*In*), *n.* Ball; mass.

DILINGANA, *v.* Make one another into a ball, as the parts of a substance; hence, become rounded.

DILINGELA, *v.* Make round for, in, &c.

DILINGISA, *v.* Help or make to round into a ball.

DILIZA, *v.* Make to fall in pieces, pull or dig down, &c.

DIMA (*In*), *n.* Row or patch of dug ground.

¶ *ukwala indima*: see *Ala*.

Ex. *us'endimeni yabantu*, he is of mean, average height, size, &c., of the common run or order of men.

DIMI (*U* for *Ulu*), *n.* Tongue = *uLimi*; but it is only used in such a phrase as the following:

Ex. *o'ndimi'mbili*, a double-tongued, treacherous, person.

DIMIDE = *Zinge*.

DINA, *v.* Be irksome to, be too much to bear, &c.

x. *loko kwini lina uFaku*, that was more than Faku could endure

DINA (*Isi*), *n.* Irksomeness, tiresomeness.

DINDA, *v.* Beat violently, lay it on ; seek the cow, as a bull.

DINDA (*I* or *In*), *n.* A thing whose owner is not known.

N.B. This word is applied to meat of a bullock, killed for a girl who has been immoral before marriage, of which meat only the older women will eat ; it is applied also to game, that has been stabbed by two men at once, when, to avoid a quarrel, some headman may call it *idinda*, and give it away to somebody.

DINDELA, *v.* Lay it on, beat violently, for.

DINDI or DINDIKAZI, *adj.* Dead (= without feeling) ; tasteless, flat, insipid, &c.

DINDI (*Isi*), *n.* Ch d, sod, taken up with grass attached ; cheek-bone.

DINDI (*Um*), *n.* Insipid, worthless thing ; concert, combination (n a bad sense) = *umBimbi*.

DINDILI (*Isi*), *n.* Pers n stark-naked.

DINDILIZA or DINDILIZI (*Ukuti*), *v.* Lie stark-naked ; throw down (used obscene y).

DINDILIZEKA, *v.* Get thrown down.

DINDIMANA (*Um*), *n.* Small *imbiza*.

DINDIDA, *v.* Beat violently, recklessly.

DINE = *Simze*.

DINEKA, *v.* Be disagreeable, offensive, wearisome, annoying.

DINGA, *v.* Be in want, be needy, go destitute.

Ex. *dinga uzihambela*, get along about your business, be off with you ; lit. go needy, by yourself.

siyadinga, we don't know = *as'azi*.

DINGANISO (*In*), *n.* Large *iqoma*, used as a measure for selling mealies.

DINGELA, *v.* Be scarce.

DINGI (*In*), *n.* Kafir tee-to-tum, made by thrusting a little stick through a spherical seed-vessel.

DINGIDWANE (*Isi*), *n.* A silly person ; bad snuff.

DINGILIZA (*In*), *n.* Round solid ball.

DINGISA, *v.* Make to wait.

DINI (*I*), *n.* = *iDili*.

DINI (*U* for *Ulu*), *n.* Edge of book, cup, &c.

DISINA, *v.* Make to feel annoyed, &c.

DINWA, *v.* Be annoyed, worried, tired, worn out, as with something irksome.

*DIO (*U*), *n.* God (Missionary).

DIPIZISA, *v.* Surpass one's power to comprehend, beat, puzzle.

DIVA (*Iu*), *n.* Worthless, common, thing.

DIVAZA, *v.* Walk as a man weary and done-up.

DIWO (*U* for *Ulu*), *u.* Earthen-pot, = *uKamba*.

*DIVA, *v.* Cut carefully, as a border of a garment (*amaTefula*).

DIYA (*Isi*), *n.* Skin-petticoat.

DIYE (*I*), *n.* Small locust, eaten by boys.

Ex. *nanso inngqoto yami, mfana, uze ungigolele amadiye emvu kwendhlu kwenu*, there's my staff, my boy you'll have to catch locusts for me behind your own mother's hut (a challenge to fight from a boy lightly tapping another with a stick on the head).

DOBELA (*I*), *n.* Tide.

Ex. *sokubuye idobela*, the tide has now come back = it is high water. *lis'emukile idobela*, the tide is at this time gone out = it is low water.

DOBO (*I*), *n.* Spot or strip of ground under a hill, or on the edge of bush-land, which admits of cultivation.

DOBO (*U* for *Ulu*), *n.* Fish-hook.

DODA, *r.* Play the man, act manfully.

DODA, *In*, plur. *Ama*, *n.* Man; husband; eminent, superior, masterly, person.

DOD'UQOBO (*In*, plur. *Ama*), *n.* A truly manly person.

DODA (*Ubu*), *n.* Manliness; virility.

DODAKAZI (*In*, plur. *Ama*), *n.* Daughter.

DODANA (*In*, plur. *Ama*), *n.* Son.

LODEMNYAMA (*In*), *n.* Name of a strong purgative medicine (*amaHlubi*).

*DODI (*U*), *n.* Dirt (English).

DODISISA (*In*), plur. *Ama*). *v.* A man indeed, *i.e.*, manly, &c.

DODOVU (*U*), *n.* Infirm person, *e.g.* walking with crutches.

DOFANE (*In*), *n.* Porridge of meal and new milk.

DOFO (*Ukuti*) or DOFOZA, *v.* Crush, with heel, knobstick. &c.

DOFU (*Ukuti*) or DOFUZA, *v.* Pass through long grass.

DOJELANA or DOJEYANA (*In*), *n.* dim. from *inDoda*.

DUKODO (*I*), *n.* Temporary hut, tabernacle, booth.

*DOKOTELA (*U*), *n.* Doctor (English).

DOLA (*In*), *n.* Name of a small shrub.

DOLO (*I*), *n.* Knee; *large herd of cattle (Dutch).

DOLOLWANE (*In*), *n.* Elbow.

DOMU (*Ukuti*), or DOMULA, *oass.* DONYULWA, *v.* Pull up by the roots.

DOMULEKA, *v.* Become, or be such as to be pulled up by the roots.

DONDA, *v.* Be unwilling, reluctant, hold back; sulk.

DONDA (*Uku*), *n.* Reluctance; sulkiness.

DONDI (*Isi*), *n.* Unwilling, reluctant, sulky, person.

DONDO (*In*), *n.* Small round brass ball or bead.

DONDOLO (*U* for *Ulu*). *n.* Dong walking staff; used of bread, as the 'staff of life.'

DONDOLOZELA, *v.* Walk with a staff.

DONDWANE (*Isi*), *n.* Low flat ant-heap.

DONGA, *U* for *Ulu*, *n.* Bank, river-bank, side of ravine.

Ex. *udonga lokufa*, lit. bank of death=executioner.

udonga lwabadala, maturity.

DONI (*In*), *n.* Berry of *umDoni*.

DONI (*Um*), *n.* Waterboem, a large tree growing generally by the water-side.

DONQA or DONQABATWA (*U* for *Ulu*), *n.* *Sesamum Indicum*.

N.B.—This plant resembles somewhat in general appearance the foxglove. The seeds of one variety are white, and contain a valuable oil.

DONSA, *v.* Pull, draw, attract; draw, as by suction; protrude or strain the eye, as in anger, or after smoking hemp.

DONSA, (*Isi*), *n.* Difficulty in making a steel (used of cattle).

DONSELA, *v.* Pull for, towards, &c.; protrude (the eyes) at.

DONSI *U* for *Ulu*), *n.* Sting of the bee or wasp; plur. *izindonsi*, hairs off the back of dog, cat, buck, &c.

DONSISA, *v.* Pull or draw hard; help or make to pull.

DONSISISA, *v.* Pull very hard.

DONYA (*In*), *n.* White star on the forehead of an ox or horse.

DOSA (*In*), *n.* The planet Jupiter.

DOSI (*U*), *n.* = *uDonsi*.

***DOTSHA** (*I*), *n.* Metal snuff-box, match-box, &c. (*Dutch, doos*).

DOTSHANA (*I*), *dim.* from *iDobo* or *iDotsha*.

DOVU (*Um*) *n.* Old *umbila* or *amabele*, smelling strongly of the pit, ready to rot.

DU (*Ukuti*), Fire off, as a musket; sound, as a musket fired.

DU (*Ukuti*), Make an end of a thing.

Ex. *sakuleka sati du ezinduneni*, we went through our salutations of respect to the indunas.

inza siyiyeke inkabi, siyiti du, when we had completely cooked the ox.

DUBA, *v.* Treat with contempt or disdain, throw off, reject, slight, offend, as by slighting; take offence, as at a slight; leave a husband for a time in ill humour; sow over again, when the first sowing has failed.

DUBE (*I*), *n.* Zebra.

DUBEKA, *v.* Get treated with contempt, slighted, &c., be put out of temper, in a pet, offended, (as at a slight).

DUBELA, *v.* Take offence at, for, &c. ; show ill-temper at a person.

DUBISA, *v.* Make a person take offence, offend.

DUBU (*Um*), Name of a tree.

DUBU DUBU (*Ukuti*), Do quickly.

DUBU (*Ukuti*) = *Dubuza*.

DUBULA, *v.* Fire off a musket ; shoot at ; bring down, as if by a shot from a distance, an unwilling girl, by going to her father, and agreeing for cows with him ; strike, with hard words ; begin to flower, as mealies.

DUBULI (*Isi*), *n.* Suddenness.

DUBUZA, *v.* Strike, as clods to break them.

DUDA, *v.* Put up, excite, encourage, set up, stimulate, provoke, indulge, &c., as when a person is made saucy or fretful, or put into a rage, or induced to do something by seeing others do it.

DUDEKA, *v.* Get put up, encouraged, excited, to do any thing.

DUDHLUZA, *v.* Thump.

DUDHLU (*Ukuti*) = *Dudhluz*.

DUDUKAZANA (*Um*) *n.* *umTantikazi*.

DUDULA, *v.* Drive off, as one bull drives off another.

DUKA or EDUKA, *v.* Wander, go astray.

† *ukuduka nendhlela*, to go along a *wrong* path (not, wander from the *right* path), lit. to go astray along with the path.

DUKELA, *v.* Wander, go astray, to, for, &c., miss ; escape a person's memory.

Ex. *indhlela ingidukele*, the path has gone astray for me, I have missed the path.

DUKELANA, *v.* Wander to, for, with respect to, one another, miss one another.

DUKISA, *v.* Make to wander.

*DUKU (*I*), *n.* Handkerchief, (Dutch, *doek*).

DUKU DUKU (*Ukutî*), Happen shortly after something else.

Ex. *kusati dukuduku*, at that very moment.

DUKU (*In*). *n.* Long staff, whether knobbed (*iwisa*), or plain (*umzaca*), or supplied with an iron barbed end.

¶ *ukubeka induku*, to set up a staff for (acc.) = challenge; see in *Ngqoto*.

¶ *ukuguba indukn*, to strike or point the staff, make motions with the staff in dancing.

Ex. *sib'eleke induku* = we have beaten them, lit. we have laid the staff (*inngqoto*) upon their heads.

sishiye induku, we have thrown away the stick, as it were, by the violence of our motions = we have danced with great spirit.

DUKU (*Isi*), *n.* Near end of anything, as shaft of spear, handle of sword.

DUKUZA, *v.* Walk in the dark, not seeing the way.

DUKUZA (*U*), *n.* Chaka's great kraal, at which he was killed, and of which the site is still to be seen near Stanger.

DULELA, *v.* Speak, call, tell, &c., many times without being heeded.

DULI (*I*), *n.* Hill, eminence.

DULI (*Isi*), *n.* Great ant-heap; used of a stubborn, impracticable person.

DULO or DULU (*In*), Time of old, beginning, origin of things; hoar antiquity.

DULU, (*Isi*), *n.* Generation = *isiZukulwane*.

DUMA, *v.* Sound, resound; thunder; rumble, as the stomach; sound, as a cannon, or the treading of many feet; hum, as a bee; sound abroad, be famous, notorious, well-known; be vapid, stale, turn sour, &c., be unpleasant, as the mouth on first waking, or after eating certain kinds of food; be offensive, disagreeable; go with an impetus, rush, hurry, be off.

Ex. *lidume ladh'l'umunga*, it thundered and struck the *umunga* tree (said of a chief killing a man).

~~as~~ *lo'muntu! ngityo okwami, adume aye kokwake!* that fellow! when I give my orders, that he should be off about his own business!

DUMA (*I*), *n.* Choice youth, girl, cow, &c., among their own *intanga*; person or animal with a famous reputation.

DUMA (*Isi*), *n.* Mound of earth, &c, thrown up, as a dung-heap.

DUMA (*U* for *Ulu*), *n.* Severe blow or contusion on the head.

DUMALA, *v.* Be disappointed; be dejected; be insipid, wanting flavour; lose richness, as food mixed with water; be stale, flat, vapid; be offensive, as obscene words.

DUMAZA, *v.* Disappoint; make ridiculous, expose to contempt, discredit, disgrace; ridicule, insult; treat lightly the affection of another, mortify; make offensive, flat, vapid, as food; deflower, as a virgin.

DUMBA, *pass.* DUJWA, *v.* Swell, become stout, large, &c.

DUMBA (*In*), *n.* Kind of bean.

DUMBA (*Um*), *n.* Whole pod of *indumba*.

DUMBE or DUMBI (*I*), *n.* Kafir potatoe; trembling; palsy.

Ex. *injalo yapuma edumbini*, she (*intombazana*) has come out so from the potatoe (that is, as the new tubers come out from the old) = she is a chip of the old block.

DUMBI (*Isi*), *n.* Garden of *amadumbi*; Esidumbini, name of a district near the Umvoti, where the vegetable abounds.

DUMBI (*I*), *lika'Nhloile*, *n.* Name of plant used medicinally.

DUMBISA, *v.* Make to swell; magnify, as a microscope.

DUMBU (*I*), *n.* Skin-thong.

DUMBU (*Isi*), *n.* Carcase, body of man or animal.

DUMBU (*Izin*), *n.* Whole grains, found in meal badly ground.

DUMBU (*Um*), *n.* Whole of a day, week, month, &c.

DUMELA, *v.* Go with impetus, resolutely, at a thing ; rush or spring upon, pounce upon ; be in bad odour, have a bad name.

DUMELA (*In*), *n.* Great renown ; great noise of talking.

DUMEZULU (*Um*), *n.* Sound of a swarm of bees ; hence, swarm itself, when heard, not seen ; name of an *ikanda* of Mpande's.

DUMISA, *v.* Extol, honour, revere, reverence, venerate, worship.

DUMO (*Isi*), *n.* Stirring matter, matter of moment or importance, alarming or exciting report.

DUMO (*Um*), *n.* Sound of a swarm of bees ; swarm itself, when heard, not seen ; sound, as of musketry or cannon.

DUMO (*U* for *Ulu*), *n.* Sound ; fame ; reputation.

Ex. *udumo lwezulu*, thunder.

***DUMUKA** (*Isi*), *n.* Woman's word for eland (*iMpofu*), whose flesh used not to be eaten at all, and now is forbidden to young married women and girls, it being supposed that the sight of the animal (as, formerly, of a horse) would cause them to produce some monstrous abortion ; disagreeable, offensive, person.

DUMUZELA, *v.* Make a continuous, indistinct, din, as people talking or singing at a distance.

DUNA (*I*), *n.* Person of consequence, having land and people under him, but not being in office, as an *induna*.

DUNA (*In*), *n.* Officer of state or army (not of the household), *innceku*, under a chief ; male of animals.

Ex. *induna yennja*, *yekati*, *yengulube*, *yenkuku*, &c., or *innja yenduna*, *ikati lenduna*, &c.

For first-class animals it is more common to use the word *inkunsi*, as *inkunsi yehashi*, or *ihashi lenkunsi*, &c.

uritsaya innja yenduna, you make yourself out to be a male dog, a fine fellow.

¶ *we! gayekasi! ukuhamba kuzala induna*, used to express falling out of joy into sorrow, 'Alas! poor Guy! you've got into grief!'

DUNBUBALA, *v.* Come upon the top of the hill, get upon the high ground; rise, as the sun over a hill.

DUNDCLU (*Isi*), *n.* = *isiDindili*.

DUNDULUZA, *v.* Lie naked, without any blanket.

DUNDUZELA, *v.* Hush a child, by patting and shaking it.

DUKGA, *v.* Disturb, as water containing sediment, by shaking it, or people sitting comfortably by brushing roughly in among them.

DUNGAMUZI (*I*), *n.* Tree said to produce quarrels in a kraal, if used for firewood; hence its name, kraal-disturber.

DUNGEKA, *v.* Be disturbed, as water containing sediment, be dirty or muddy; be disturbed, as people by the entrance of a person; be muddy, disturbed, clouded, 'seedy,' muddled, as the mind, by sorrow, trouble, perplexity, or consciousness of guilt; be out of order, as the body on first waking in the morning before washing.

DUNGULU (*In*), *n.* Strong-scented medicinal shrub, good for colds and coughs, and to drive away snakes.

DUNGUZA (*I*), *n.* Swelling.

DUNGUZELA, *v.* Be sick.

Ex. *inkosi iyadunguzela kusasa*, the King is not well to-day.

DUNU (*Ukuti*) = *Dunusa*.

DUNU (*Isi*), *n.* Rump, as of a chicken, &c.

DUNUSA, *v.* Lean on the hands and knees, and turn up the rump rudely.

DUNUSELA, *v.* Turn up the rump rudely for or to a person.

DUNUZELA, *v.* = *Dunusela*, but stronger.

DUSA, *v.* = *Dukisa*.

DUTSHUZA, *v.* Punch with fist or foot, kick, as a horse, push with horn, &c.

DUTSHUZISA, *v.* Help or make to push, punch, &c.

DUYANA or DULANA (*I*), *n.* Hillock, dim. from *iDuli*.

DUZA, *v.* Bind down thatch with reeds = *Kwengca*.

DUZE (*Um*), *n.* Name of a lily.

DWA (*In*), *n.* Crane of Basuto-land; feather of the same.

DWA (*Isi*), *n.* Yellow lily, whose leaves are used for a band over the eyes, and whose root is carried by women, when sowing, it being supposed to improve the thickening powers of the meal, which their crop will produce.

DWA (*Umu*), *n.* Line drawn, scratched, &c.

DWA (*U* for *Ulu*), *n.* First menstruation of a girl.

N.B. This is kept a secret for a time, perhaps till the next harvest, when it is allowed to be known by her subsequent menstruation, and she is then taken into a hut with the other girls, who sing very lewd songs at this time. At such periods very free intercourse is allowed between the young people, and the name *udwa* is applied to this whole business.

Ex. *siya odweni namhlanje*, we are going to a girl's coming-of-age to-day.

DWABA (*Isi*), *n.* Petticoat, not so high as the breast, reaching down to the knees.

DWADWA (*Isi*), *n.* Word of reproach, implying a person poor, unknown, &c.

Ex. *isidwadwa leso* ! that beggar.

DWADWATSHOLO (*I*), *n.* Curtain or hanging.

DWALA (*I*), *n.* Flat rock : see *iWa*.

DWALA (*U* for *Ulu*), *n.* Hard soil.

DWAMBA (*Um*), *n.* Any tall person or thing, as a tree.

DWANI (*U* for *Ulu*), *n.* Single stalk of grass.

Ex. *usa nexindwani*, it comes along with stalks and rubbish (description of a flooded river).

DWANGU (*In*), *n.* Cotton or linen cloth ; *flag.

Ex. *indwangu yobukosi*, royal flag.

DWANGUZELA, *v.* Go feebly, as one recovering from severe sickness.

DWATSHANA (*Isi*), *n.* Dim. from *isiDwaba*.

DWEBA, *v.* Draw, as a line ; scrawl, delineate ; scratch, tear, as thorns.

DWEBELA, *v.* Draw for, &c.

DWEBISA, *v.* Help or make to draw, scrawl, &c.

DWEDWE (*Isi*), *n.* Cast-off garment, rag, or any thing, which has been soiled by the use of a person, employed by an *umtakati* for his spells against him.

DWELE or DWELEMANA (*In*), *n.* Clever person.

DWENDWE (*U* for *Ulu*), *n.* Rank or file of people or cattle ; especially the troop who conduct an *intombi* to her husband ; used to express a large number of people.

Ex. '*uhamba nobani na ? abantu bakini bangaki na ?*' '*O numzana, si udwendwe.*' 'Whom have you with you ? how many are your people ?' '*O, sir, we are a good many*' (= we shall want more than one hut).

DWENGULA, *v.* Tear roughly.

DWENGULELA, *v.* Tear roughly for.

DWENGULISA, *v.* Help or make to tear roughly.

DWESHU (*Um*), *n.* Long strip of cloth ; long-continued scarcity.

DWEZA (*Um*), *n.* Name of a bird.

DWI = *Dam*.

DWI (*I*), *n.* Large toad with which *abatugati* are supposed to work.

DWITSHI (*I*), *n.* Sting.

DWIYA, *v.* Tear or rend, as cloth.

DWIYELA, *v.* Tear for.

DWIYISA, *v.* Help or make to tear.

E.

E, *int.* Eh! Ah! used often in calling a person, or on entering a hut, or in beginning to address a person.

Ex. *e mngane!* I say, my good fellow!

E is also used as a prefix for *Ke*.

Ex. *engikudhlise*, let me help you to eat, eat with you.

EBA, *pass.* I.BIWA, *v.* Steal, rob, plunder; used also jocularly, crib.

EBANA, *v.* Steal with; used euphemistically for *Hlobonga*.

EBANDA = *Randa*.

EBELA, *v.* Steal for, at, &c.

EBISA, *v.* Help or make to steal, put up to steal.

EBU (*Ulw*), *n.* Outer skin or husk, epidermis, cast-off snake's skin, &c.

EBUKA, *v.* Be taken off, cast off, &c.
as an *ulw-bu* of any kind.

EBULA, *v.* Strip off, as a skin; peel, as a willow rod; peel off, lose skin, &c.

EBULELA, *v.* Strip off, &c., for.

EBULISA, *v.* help or make to strip off.

EBUSIKA, *adv.* In winter; loc. from *ubuSika*.

EBUSUKU, *adv.* By night; loc. from *ubuSuku*.

EBUZA *v.* Cast off, as a snake its outer skin.

ECINI, *adv.* On purpose.

ECWECWA, &c. = *Cwecwa*, &c.

EDUKA, &c. = *Duka*, &c.

EDUSA, **EDUZA**, = *Dusa*, *Duza*, &c.

EDUZE, *adv.* Near, adjacent to (with *na*).

EDWA, *adj.* Only, alone, as in *ngedwa*, *wedwa*, *yedwa*.

Ex. *kayedwa*, he is not alone = there is something more in his affair than we see.

EFUNDA, &c. = *Funda*, &c.

EFUZA, &c. = *Fuza*, &c.

EGCE, *adv.* Out, outside, used in the following phrase.

Ex *ukuya egce*, to go out (for a necessity of nature).

EGCEKENI, *adv.* Openly; loc. from *iGceke*.

EGCWALA, &c. = *Gcwala*, &c.

EHE, *adv.* expressing assent, Yes.

EHLA, *v.* Come down; go down; descend, alight; come or go down, descend along, as a mountain (acc.); come down, light, as sleep; befall, as an omen; go down, as food; fall upon (acc.), as to kill with an *iwisa*.

Ex. *inkomasi sey'ehlisa emtini*, the cow has now come down from the tree = she has made her udder appear large, she is soon about to calve.

engisadhli'hehlayo (= *'luto olwehlayo*), I no longer (eat) enjoy (any thing that goes down) my food.

EHLANE, *adv.* In the veldt, uninhabited country; loc. from *iHlane*.

EHLALA, *v.* Come down to or upon, alight on, go or get down to, into, &c.

Ex. *umzimba wehlele yansi*, my body has come down upon the ground (an exaggerated expression of astonishment).

EHLIKA, *v.* Descend, dismount, get down.

EHLISA, *v.* Bring down, lower; let down, yield, give, as milk.

¶ *ukwehlisa ubutongo*, to bring down sleep, by taking a pinch of snuff, when lying down.

Ex. *izulu l'ehlisle namhlanje*, the sky has let down rain to-day = it rains heavily.

EHLO (*Am*), *n.* Eyes; irregular plur. for *iSo*.

Ex. *o'mehlo as'enhloko*, one whose eyes are in his head, who knows what he is about.

us'engangabas'emehlweni, he is at this time like those in the eyes (the images seen in the pupils) = he is reduced to a mere nothing, as by sickness, &c.

omehlo ake engahlangani nawabantu, he's not looking people in the face.

EHLORO, *adv.* In summer; loc. from *iHlobo*.

EJWAYELA, &c. = *Jwayela*, &c.

EKADENI, *adv.* Long ago.

EKAMA, &c. = *Kama*, &c.

EKATA, &c. = *Kata*, &c.

EKAYA, *adv.* Home ; at home ; loc. from *iKaya*.

¶ *ukungena ekaya*, to enter the kraal (of a person).

¶ *ukufika ekaya*, to get home, to get to any place, which a person makes his home for a time, even for a single night ; hence to 'get in,' at the end of a day's journey, to the place for which a traveller is bound.

ELA, *v.* Winnow (by dropping the grain out of a basket, so that the wind carries off the chaff).

ELAKANYA or **ELAKANYANA**, *v.* Lie one on another, get to be one over another ; lie about in numbers.

ELAKANYISA, *v.* Lay over one another ; add one word or matter upon another, as blankets to sleep in.

ELAMA, *v.* Come upon suddenly, unexpectedly, &c. ; be born after (acc. or with *na*) another from the same *parents* ; used often of persons born of the same *father* only ; generally, follow in age or standing.

Ex. *abaLondolosi b'elanywe isinNyosi*, the Guards were followed by the Bees, that is, the soldiers of the one regiment were next in standing to those of the other.

ELAMANA, *v.* Be born of the same parents ; be born of the same father.

ELAMANE (*Iz*), *n.* Persons born of the same parents, or of the same father.

ELANYA (*Um*), *n.* = *umLanya*.

ELAPA, *v.* Treat, as a doctor, prescribe or administer medicine ; heal, cure, as a person or a disease.

ELAPELA, *v.* Prescribe for.

ELAPISA, *v.* Help or make to prescribe, heal, &c.

ELAPISISA, *v.* Prescribe carefully, effectually.

ELEKA, *v.* Put one thing (*pezu*) over another ; add, give, lay, put, something (*pezu*) in addition to, over and above, something already existing ; be burdensome upon (acc.) ; add (blood) upon (excrements) = begin to pass blood.

† *ukwelekwa (ukwelekeka) usizi*, to have trouble on trouble.

Ex. (*izulu*) *l'elekile* (the sky) has laid (clouds over its face) = it is cloudy.

sokwelekwe ikasi, it is already laid over with leaves = leaves are already laid over him, he is almost dead, he is as good as buried.

sib'eleke induku, we have put the staff upon them = we have beaten them: see in *Duku*.

ELEKEKA, *v.* Have one thing added upon another, as accumulated troubles, &c.

ELEKELA, *v.* Add to or upon; give over and above, reinforce, bring or give aid, help.

ELEKELANA, *v.* Reinforce one another.

ELEKELELA, *v.* = *Elekela*.

ELEKELO or ELEKO (*Is*), *n.* Thing given in addition, over and above.

ELELA, *v.* Winnow for.

ELELESA, *v.* Do mischief, do harm.

ELISA, *v.* Help or make to winnow.

ELISANA, *v.* Help one another to winnow.

ELISISA, *v.* Winnow carefully.

ELOKU, *adv.* Ever since = *Seloku*.

ELUKA, *v.* Let go, as a stick lying under, by lifting up the arm, elbow, leg, &c.

Ex. *ng'eluka*, get away from me!

ELULA, *v.* Stretch out, extend, straiten = *Olula*.

† *ukuz'eluka*, to stretch one's-self, as from weariness.

ELUNGU (*Ab*), *n.* = *abuLungu*.

EMA, &c. = *Ma*, &c.

EMANA, *v.* Be stingy.

Ex. *umuntu ong'emaniyo*, a man who is not stingy, a liberal man.

EMBA, &c. = *Mba*, &c.

EMBATA, *v.* Put on, clothe one's-self with, as a blanket.

EMBATISA, *v.* Make to put on, as a blanket.

EMBESA, *v.* Clothe (another) with, as a blanket; cover, as a ship with sails.

EMINALOKU, *adv.* Up to this time, even now.

EMMINI, *adv.* By day; at mid-day; loc. of *imMini*.

EMNYANGO, *adv.* At the entrance, door, window; loc. from *umNyungo*.

EMPUMALANGA, *adv.* In, at, from, the East; loc. from *imPumalango*.

EMSAMO, *adv.* At the back (of a hut); loc. from *umSamo*.

EMSUKWINI, *adv.* Every day, daily; loc. from *imiSuku*.

Ex. *yenzeni kahle njengas'emisukwini*, do it nicely, as every day (it is done).

EMUKA, &c. = *Muka*, &c.

EMULA, &c. = *Omula*, &c.

EMUVA or **EMVA**, *adv.* Later in time, or behind in place; hence behind in time, after; behind, at the back of; back, backwards; in the far-back country; back, behind, = at home.

Ex. *kas'azi emuva, uma ngaleli'langa lanamhla siyakumfumana esekona nje na*, we do not know, back there at home, whether this very day we shall find him still alive.

N.B. A word coming *after* another, in a sentence, would be said to be *pambili*, in 'front of,' in advance of, the other; whereas *emuva* would be used to express a word being *behind*, at the back of, another, and so coming before it in the order of reading.

ENA, *v.* Be thick, as grass or tangled bush; be stuffed with wealth, good things, &c.

ENA (*Ukw*), *n.* Thick grass, &c.

ENABA, &c. = *Naba*, &c.

ENAKALA, *v.* Be spoiled, deteriorated, damaged, good for nothing; be corrupted, depraved; be routed, done for, as an army; = *Onakala*.

Ex. *kwenakele*, there is something wrong, there is mischief here. *lo'mfana wenakele*, that is a depraved, bad, boy.

ku'enakala, it was tremendous, there was a fine to-do.

ngabona ukuti kw'enakala, I saw that something was up, in the wind, &c.

ENAKALA (*Ukw*), *n.* Spoiled, damaged, defective, condition; roughness, as of a body, which is generally smooth.

ENAKALISA, *v.* Spoil, damage; corrupt, deprave.

ENAMA, *v.* Rejoice, be contented, comfortable, happy,
= *Nama*.

ENAMA OR ENAMELA (*Ukw*), *n.* Contentment.

ENAMELA, *v.* Rejoice at, for, over, &c.

Ex. *musa ukwenamela pezu kwami*, do not you rejoice over me, at my misfortune, &c.

ENAMISA, *v.* Content, gladden, rejoice.

ENANA, *v.* Exchange by (*nga*). take for, replace by in the way of exchange = *Nana*.

ENANELA OR ENANEZELA, *v.* Give back in exchange for; echo, re-echo; resound, as a number of men, expressing their assent together; shout for joy, cheer, as when the men of some kraal have struck a buck, 'Mamo, ukuKanya!' 'Bravo, men of Ekukanyeni!'; be grateful for, give thanks for (so used by girls in thanking for wedding-meat).

ENANELA (*Uku*), *n.* Echo; shout, cheer, hurrah.

ENANELO (*Is*), *n.* Cheer, shout of success.

ENANISA, *v.* Help or make to give in exchange.

ENANISANA, *v.* Help each other to give in exchange.

ENCIKA, &c. = *Ncika*, &c.

ENDA, *v.* Make an antenuptial visit, as follows:

- (1) A girl, about to be married, will go with a younger girl as confidante and spokesman, of her own accord, and without the knowledge of her friends (*balekela*), to the kraal of her intended; where, if the connection be approved, she will be received by the women with a cry of acclamation (*umkosi*), and will be induced, by three separate presents from her future father-in-law, to enter, sit down, and eat; after this she will stop a week or ten days, and then will be sent back under the charge of some of the young men, with three or four oxen, as part of the *ukulobola*. In such a case it is said *intombi yendile* or *intombi ibalekile*.

(2) The act of the bridegroom's party of young men, going back with the girls as above, and also going after this with oxen, each time, till the necessary number is completed, is also expressed by the same word *abayemi b'endile*.

Ex. *ung'endi*, don't be stopping, loitering, &c.

ENDHLALA, *v.* Lay as a mat, litter, layer of leaves, &c.

ENDHLELELA, *v.* Lay (a mat, &c.) for.

ENDHLALISA, *v.* Help or make to lay (a mat).

ENDHLE, *adv.* Outside (a house, kraal, &c.).

ENDHLULU, *v.* Take up (as a mat, &c.).

ENDHLULELA, *v.* Take up (a mat) for.

ENDHLULISA, *v.* Help or make to take up (a mat, &c.).

ENDHLUNKULU, *adv.* At the Great House.

ENDISA, *v.* Help, make, send, allow, a girl to *enda* (used of her father, &c.); convey a girl as a bride, with the usual presents, give her up, to her husband.

ENDISELA, *v.* Convey a girl as above to, for, &c.

ENDISELANA, *v.* Convey a girl, as above, to or for one another.

ENDO (*Um*), plu. *Im*), *n.* Well-trodden, beaten, path.

ENDULU, *adv.* In ancient times; loc. from *inDulu*.

ENEKA, *v.* Spread out, as the arms, or grain, or a garment left to dry.

ENEKELA, *v.* Spread out for.

ENEKISA, *v.* Help or make to spread out.

ENEZELA, *v.* Add, give in addition.

ENZELELA, *v.* Give in addition for, into, &c.

ENZEELISA, *v.* Help or make to give in addition.

ENGAMA, *v.* Impend, hang over, as a cliff; overhang, by might, influence, &c.

ENGCO (*Is*), *n.* Female sweetheart.

ENGEZA, *v.* Give more in addition.

ENZEZELA or ENGEZELELA, *v.* Give more in addition for, into, &c.

ENGULA, *v.* Skim, as cream off milk, or scum off a pot.

ENGULELA, *v.* Skim for, into, &c.

ENGULISA, v. Help or make to skim.

ENHLA, adv. Above; upwards, as up the stream; hence north-west (as most of the rivers of Natal and Zululand flow from that direction), used with *na* or *kwa*.

ENHLANGO, adv. By the side of.

ENHLANYE, adv. Aside, to a place on one side.

ENKE (Um), n. Young Kafir potatoes.

ENQAKA, v. Catch, as a ball.

ENQENA, v. = *Nqena*. **ENQENI (Is), n.** = *isiNqeni*.

ENQIKA, v. Lean against.

ENTINI, adv. In contempt or disregard of a person's presence, feelings, &c., in spite of one.

Ex. *w'enzela entini*, he did it in total disregard of us.

ENWABA, &c. = *Onwaba, &c.*

ENWAYA, v. Rub, scratch, as a place which itches.

ENWAYISA, v. Scratch, heartily, thoroughly.

ENYELA, v. Be dislocated, as a person, be put out of joint (with dative of the joint); used metaphorically of a thing being out of order, as when there is no fire on the hearth, or very little, so that the pot is 'put out of joint.'

Ex. *le'mbiza iy'enyela, asibaselwa; ukudhla sokutakabele*, this pot is not in order; we have no fire lit for us; the food is all sodden and watery.

ENYELISA, v. Make to be put out of joint; put a person's nose out of joint, disappoint him, by giving him but a small supply of snuff; put a cooking-pot's 'nose out of joint,' by giving it but a small supply of fire, &c.

ENYUKA, v. Go up; mount, ascend; go towards the north-west.

ENYUKELA, v. Go up, or in the north-west direction to or for.

ENYUKISA, v. Help or make to go up.

ENYULA, v. Choose, select, pick out, prefer; make to go up, lift, carry, take, move, up, towards the north-west.

ENYULELA, v. Choose for, take out (food) for travellers, &c.

ENYUSA, v. Go up; help or make to go up; lift, carry, take, move, upward or upwards the north-west.

¶ *ukwenyusa umfula*, to go up along a river.

ENYUSELA, v. Help or make to go up to.

ENZA, v. Do; make; do to or with; manage with, deal with, treat; work out, wreak, as wrath.

¶ *ukwenza amagama*, to sing; *ukwenza izindaba*, to tell a story.

¶ *ukwenza inngqobo*, to challenge, throw down the glove: see in *Ngqobo*.

Ex. *yenza kahle!* softly! gently! patience! stop or wait a bit! stay quiet.

kwenze uJojo, it was Jojo did it, it was Jojo's fault.

kwenze njani? how has it done? = what has happened?

kwenze ngoba, that's because.

w'enziwa ubugwala, he was made (to be thus) through cowardice.

ng'enziwa loku, I was treated with this way, in this way.

uma kung'enza, if it can act, if it can take place.

wang'enza amandhla, he made me (strength) strong.

kawenzi kona, you are doing nothing to the point or purpose.

ub'ungayikuz'enza'luto izimbuzi ngaleyo'nkati, you would not have done any thing with the goats at that time = you would not have been able to manage them.

ENZAKALA, v. Be done for, done up, done with; get done, happen, as a calamity.

ENZAKALISA, v. Do for, do up, serve out, treat roughly; do or bring about successfully, prosperously.

ENZANSI, adv. Down below, on the lower side; downwards, as down the stream; in the south-east direction.

ENZEKA, v. Get down, be capable of being done.

ENZELE, v. Do for, in order to; make for, in, &c.

Ex. *uz'enzele konke*, he does everything for himself, he is absolute.

senjasesiz'enzele nje ngalapa nitonda ngakona, now you must do for yourselves in what way you please.

ENZELELA, *v.* Help ; also = *Enzela*, but stronger.

ENZISA, *v.* Help or make to do or make ; especially, help a cow, whose calf has died, to do, that is, to give milk, by putting another calf to it, and enticing it with the smell of certain herbs.

† *ukuz'enzisa*, to make one's self to do, pretend, feign.

ENZISANA, *v.* Help or make one another to do or make.

ENZISELA, *v.* Help a cow to yield milk = *Enzisa*.

ENZISISA, *v.* Do thoroughly, energetically.

EPA, EPANA, &c. = *Pa*, *Pana*, &c.

EPA, *adv.* = *Kepa*.

EPEPA, &c. = *Pepa*, &c.

EPULA, *v.* Take out of, off, away from, as a pot or meat from the fire, a person from trouble, sickness, &c.
= *Opula*.

EPUSA, EPUZA = *Pusa*, *Puza*.

EQA, *v.* Leap, spring, skip, jump ; leap over, transgress (dat.) ; start, make a quick sudden movement ; march rapidly, as an *impi* ; fly, as a stone ; run off, without any one knowing it, escape ; skip, make a mistake, as in reading ; surpass, excel.

EQELA, *v.* Jump for, on, to ; stop, turn back, as cattle.

EX. *k'eqelica'muntu*, he is not turned or thwarted by any one, no one ventures to go counter to his will.

EQELANA, *v.* Jump one before another, as persons out-bidding one another at a sale.

EQELELA, *v.* Leap, skip, jump, beyond ; get beyond, by a quick, sudden, movement.

EQISA, *v.* Help or make to leap, escape, transgress, &c. ; make (words) to leap, pervert, distort them.

ESA, ESABA, ESASA, &c. = *Sa*, *Saba*, *Sasa*, &c.

ESE = *Ngas'ese*.

ESELA, ESEZA, &c. = *Sela*, *Seza*, &c.

ESIBO = *Kesibone*, let us see.

ESIPUNDU, *adv.* Behind one's back.

ESITA, *v.* Privately, secretly.

ESONGA, &c. = *Songa*, &c.

ESUKA, ESULA, ESUSA, ESUTA, &c. = *Suka*, *Sula*, *Susa*, *Suta*, &c.

ETA, ETABA, ETAMELA, &c. = *Ta*, *Taba*, *Tamela*, &c.

ETEMBA, &c. = *Temba*, &c.

ETIMULA, &c. = *Timula*, &c.

ETUKA, ETUSA, &c. = *Tuka*, *Tusa*, &c.

ETULA, *v.* Take off or down, as a pot, hat, book; put or let down, as a load.

ETWALA, &c. = *Twala*, &c.

ETSHATA, ETSHWAMA, = *Tshata*, *Tshwama*.

ETSHISA, *v.* Chew the cud.

EUKA, *v.* Go down towards the south-east.

EUKISA, *v.* Make to go down, move down, or towards the south-east.

EULA (*Is*), *n.* Cold wind from the north-west, tending towards the south-east.

EUSA, *v.* Go down, or towards the south-east.

¶ *ukweusa umfula*, to go down along the river.

EWAMI, EWAKO, EWAKE, = At my, thy, her, husband's tribe: see *iKwe*.

EXABANA, &c. = *Xabana*, &c.

EXWAYANA, *v.* Be dry with drought.

EYA, *int.* Not a bit of it! also a sound of satisfaction, *wo! eya!* as when hungry men have eaten.

EYA, *v.* Be dissatisfied, discontented; reject with disdain or discontent.

EYAMA, *v.* Lean against (*nga*); go across a river.

EYEKA, *v.* Come short, fall short.

EYELA, *v.* *Yela*.

EYI = *Ngas'eyi*.

EYISA, *v.* Make dissatisfied, discontented; treat with contempt, disdain, insolence.

EZA, &c. = *Za*, &c.

EZANYANA (*Ab*), *n*: see *uMezanyana*.

EZELA, *v.* Doze, be drowsy = *Ozela*.

EZI (*Ulw*), *n.* Month from about the middle of January to about the middle of February; cicada, or frog-hopper, which surrounds itself with white froth, and abounds in this month.

EZWA, EZWAKALA, &c. = *Zwa, Zwakala, &c.*

F

FA, *v.* Be sick; die; die away, faint; perish, as with cold, want, famine, misery, war, &c.; die down, calm down, as the heart, after emotion of any kind; be satisfied, as with a gift or explanation, or as a heart resting in perfect confidence; be broken or worn out, as a vessel; fade, be dull, lose colour, by age; become small and disappear, as the moon in the last quarter; jocularly, be undone; be very thin, half-dead, ready to die, perishing, for want of snuff, &c.

Ex. *uyafa*, he is sick; *ns'afa* = *usel'afa*, he is dead.

us'af us'afa njalo, he is quite dead.

kas'azi na'kufa na'ni, we do not know whether death or what whether he will live or die.

aku'hashi leli! ukufa! that's no horse! it's death!—word of strong commendation, perhaps meaning that it will be death to race with it.

yaingahlabi leyo'nkunzi! yai'ukufa! that bull did not push! it was death.

us'efe nya us'eyalele, he is now quite dead, he has given his last directions.

ifile leyo'nkomo, kepa aikayaleli ukuti nya, that ox is very sick, is dead (so to speak), but it is not yet stone-dead.

wafa ehamba, he is dead, while yet alive (may be said of a very false, passionate, or, generally, wicked person).

wafa! wafa! baleka! you are dead men! run! run!

ufile ngomtanake, she has died with regard to her child, she has lost her child.

innyanga efileyo, the last month.

ngeyafayo, at the last moon.

wafa eruka, he gave himself die-away airs.

ngafa ngokumangala, I died of astonishment, I was utterly amazed. into *efileyo*, a thing of the colour of (venous) blood.

FA, v. Become insensible from any cause, faint.

Ex. *baruka sebefile, baruswa imvula ebusuku*, they woke after lying insensible, they were roused by the rain in the night.

FA (I), n. Property left by one departed or deceased, acquired by succession or inheritance; fatty tumour.

FA (Im), n. Sickness (in a hut or kraal).

Ex. *kukona imfa enkulu ekaya kiti*, there is a great deal of sickness at our place.

FA (U for Ulu), n. Breach, crack, flaw, blemish, chink, fracture; chasm; used for female organ.

FA (Uku), n. Sickness; disease; death.

Ex. *nkufa okungaketiyo*, a sickness which spares none.

ukufa kuy'inkosi, ngoba akunqatshelwa lapo kutanda kona, death is the king, for it is not forbidden where it wishes to go.

FABA (I), n. Soft place, suited for cultivation = *iDobo*; long strip of skin, with hair on it, used as a girdle.

FABA (Um), n. Barren stalk of *amabele*; barren husband, that is, one who has no children, or few, or most of them girls; barren family of children, either few in number or mostly girls.

FACA (Isi), n. Dent in cup, pot, &c.

FACAMFACA or FOCOMFOCO (Im), n. Soft bone, as of a fat beast.

FACANE (Im), n. Axe or hatchet with very long edge (*imBemba*).

***FADUKO (Im), n.** Dish-cloth (Dutch).

FAFA (Ukuti), = Fafaza.

FAFA (I), n. Name of a river, south of Durban.

FAFAZA, v. Sprinkle.

FAFAZELA, v. Sprinkle for, upon, &c.

FAFAZISA, v. Help or make to sprinkle.

FAHLA, v. Begin to weave, *set*, a mat.

FAHLA FAHLA (Ukuti), Begin to speak, say a few words.

FAHLASI or FAHLAYIYG (U for Ulu), n. Tall person or thing (not a tree).

FAHLELA, v. Begin to weave a mat for, *set* a mat for.

FAHLISA, v. Help or make to begin to weave a mat.

FAKA, v. Place, put; put in or into; put on dress of any kind (double acc.); put on, as an ox to a wagon.

† *utufaka inniqina*, to arrange, put, station, a hunting-party.

Ex. *inkomazi iyafaka*, the cow puts in (milk into her udder) = is soon about to calve.

le'nja ifakwe isibelu sennhlango, this dog has had put on a collar of tail of reed-buck.

FAKANA, v. Put on one another.

† *utufakana imilomo*, to put mouths together, whisper.

FAKAZI (U), n. Witness for a thing or person.

FAKELA, v. Put in for.

FAKELELA, v. Introduce the sister of a deceased wife into a place as wife.

***FAKOLWENI (U), n.** Half-a-crown (English).

FAMBELE (Im), n. Cow with only one teat (formed from *fa* and *umbele*).

Ex. *inkonyana yemfambela*, a poor destitute person, barely able to get the necessities of life (like a calf of such a cow).

FAMONA (Isi), n. Envious, jealous, person.

FANA, v. Be or seem like, resemble, be similar to.

FANA (Um), n. Boy; young lad or son; dim. from *umFo*.

FANA (Isi), n. Dim. from *isiFe*.

FANA (Ubu), n. Boyhood.

FANEKISA, v. Shadow forth a thing, really existing or imagined; give an outline or sketch of a story; make a likeness or resemblance; imagine, fancy.

FANEKISELA, v. Image, shadow forth, pretend, for.

FANEKISO (Isi), n. Image or figure, such as an idol.

FANEKISO (Um), n. Image, picture, likeness, resemblance.

FANELA, v. Be fit, meet, proper, suitable, convenient, for.

FANELEKA, v. Become fit, meet, &c., for.

FANISA, v. Make like, liken, compare.

Ex. *ngiyalifanisa lelo'hashi*, I liken that horse (in my mind) with another that it resembles, = I think I know that horse, or I know that horse, or I know a horse like that.

FANISANA, *v.* Make like one another, dress alike.

FANISELA, *v.* Liken for, assign to a person by guess, guess at.

FANTA (*U* for *Ulu* or *Um*), *n.* Cleft or fissure in a rock ; female organ.

FASIMBA (*U*), *n.* Dry fog, as in winter.

FAXAZA, *n.* Grave on metal.

FAZANA or FAZANYANA (*Um*), *n.* Dim. from *umFazi*.

FAZANA (*Isi*), *n.* Collection of females, womankind.

Ex. *umuntu wesifazana*, a female, woman or girl.

FAZI (*Um*), *n.* Wife ; woman.

Ex. *umkami, umkako, umkako*, my, thy, his, wife.

umka'Jojo, Jojo's wife ; plur. *omka'Jojo*, Jojo's wives.

So *umka'nkosi*, the chief's wife, plur. *omka'nkosi*, the chief's wives.

N.B. The amaLala use *umka* with reference to the husband also, e.g., *umka'Zondile*, the husband of Zandile.

FE (*Im*), *n.* Sweet reed.

† *ukutyaya ngem'ipindiwe*, he strikes you with a stalk of *imfe* doubled, = takes revenge, pays back double the injury done.

FE (*Isi*), *n.* Small vegetable-garden.

FEBE (*Isi*), *n.* Fornicator ; harlot.

FEBE (*Ubu*), *n.* Fornication ; whoredom.

FECANE (*Imi*), *n.* Things lank, limp, easily bent, as an empty pod, or a tall thin man.

FECE or FECEKAZI (*Ukuti*) = *Feceka* or *Feceza*.

FECE (*Um*), *n.* Large cocoon, used as a snuff-case.

FECEKA, *v.* Get broken down, beaten or bruised, as a reed (not snapped off) ; get turned, as the edge of an *umkonto*.

FECEKAZI = *Fece*.

FECEZA, *v.* Break or bend down (without snapping off) ; as a reed ; turn, as the edge of an *umkonto* ; break down the truth, quibble, prevaricate.

FEJISA, *v.* Depreciate, decry.

FEHLA, *v.* Shiver from fever, show disdain of food, &c.

FEHLANE (*U* for *Ulu*), *n.* Ague.

FEHLE (*Ukuti*) = *Fehleka* or *Fehleza*.

FEHLEFEHLE (*Isi*), = *isiCanucanu*.

FEHLEKA, *v.* Get snapped into two, as a bone by a sharp blow.

FEHLEZA, *v.* Break as a bone snapped by a blow.

FEKA (*I*), *n.* Woman, whose husband or child is dead.

FEKELA, *v.* Fade, be in a faded, withered condition.

FEKETA, *v.* Do playfully in sport.

FEKETISA, *v.* Treat playfully; flounce, train, embroider.

FELA, *v.* Die for, in, at, among, &c.; spit.

† *ukuzifela*, to die to one's self, = take no notice of anything, attend to nothing, be indifferent to everything, as a sick man; also to have the heart die away within one, as from fear, &c.

† *ukufela pakati*, to die inwardly, = be dumb-founded, silenced, shut-up.

† *ukufela enhliziyweni*, to die within the heart, as something which one wished to say, but has not had an opportunity of saying.

Ex. akufele = *akwanele*, it is not enough (meaning, perhaps, it, the heart, its desire, has not died away).

kungafele na'kufela, it not being quite enough.

umfele umona, he has died for him through envy, he is consumed with envy on his account.

umfele umhau, he is consumed with a feeling of compassion, or of ill-will, on his account.

ufelwe umntwana, her child is dead for her (used of a woman who has miscarried, or whose child is dead).

wafisa akufelwa umuntu na? did you wish to have a man killed on your account?

zifelwe unina izigubu, the gourds have their mother (i.e. the plant from which their runners spring) dead.

FELELA, *v.* Spit on, into, &c.

FELISA, *v.* Make a widow.

FELISWA, *v.* Be made a widow.

FELOKAZI (*Um*), *n.* Widow.

FELOKAZI (*Ubu*), *n.* Widowhood.

FENDA, *v.* Obscene word for sexual intercourse.

FENE (*Im*), *n.* Baboon = *uNohoha*.

FENYA (*I*), *n.* Strip of land under a hill, &c., fit for cultivation=*iDobo*; country down the coast below the Bluff.

Ex. *abantu bas'eFenya*, Unnini's people.

FFNYANE (*Im*), *n.* Scented plant, a sort of mint, used in pomatum for perfuming the hair of a person.

FENYISA, *v.* Depreciate, decry, disparage, 'put under a cloud.'

FENU (*U* for *Ulu*), *n.* Male organ (obscene).

N.B. *abakwa'lufenu lwennja*, an ancient *isibongo* of the Zulus.

e! Lufenu lwennja! original *isibongo* for the Zulu King, for which *Ndaberita* was adopted when they ate up the tribe which used it.

FETE FETE ((*Ukuti*),=*Feteza*.

FETEZA, *v.* Chatter, talk away.

FETSHE (*Ubu*), *n.* Words spoken in an affected tone or manner.

FEYENKALA (*Im*), *n.* Kind of sorrel, used for cleaning teeth (contracted for *imfeyenkala*), 'land-crab's *imfe*.'

FEZA, *v.* Finish a row of anything, as an *indima*, a row of bricks, line of writing, &c.

FEZEKA, *v.* Get finished off.

FEZELA, *v.* Finish off for.

FEZI (*Im*), *n.* Large brown poisonous snake.

FEZISA, *v.* Help or make to finish off a row, &c.

FESISELA, *v.* Give more snuff (perhaps meaning literally, help to finish off my row of digging, &c., by a pinch of snuff); fill up the meaning of a word, give full expression to its idea.

FI (*Umu*), *n.* Deceased person.

Ex. *umtanomufi* = *umtaka'mufi* (plur. *abantwana bomufi*), child of a deceased man, fatherless orphan.

FIBINGA (*Im*), *n.* Mpande's favourite bead, with several stripes upon it.

Ex. *ngiyihulule*, or *ngiyihulule imfbinga*, I have slipped *imfbinga* (off the string), [if I have done so and so,]—a form of oath.

FICA, *v.* Press or squeeze, applied to various operations of this nature ; as to drain (*fica* or *finca*) whey from an *igula*, by taking out the plug at the bottom, so that the weight of the *amasi* presses out the whey ; to drain off milk from a platter of *umcaba*, by sucking or supping it ; to squeeze together the brows, knit them, frown ; to squeeze the eyes together, so as nearly to close them, as in strong sunlight, or in order to see clearly a distant object ; to press up, or ravel, into a bunch or knot, as the fibres of a string ; to press forward, hasten, run violently, rush ; to press forward words, speak violently, scold severely ; to press upon, be close, draw in, close in, as an *impi* ; to charge with a heavy burden or responsibility.

Ex. *wahla wafica umkatshana wangakanana*, he actually rushed over in an instant.

FICEKA, *v.* Become pressed, as with a weight ; get ravelled up.

FICEKELA, *v.* Become pressed, ravelled up, for.

FICELA, *v.* Drain for, into, purposely, &c. ; press with a heavy load ; burden with a great charge ; frown at.

FICELELA, *v.* Press on with a heavy load, for, &c.

FICEZELA, *v.* Press down firmly with hands or feet, press heavily = *Cindezela*, *Gcinezela*.

FICINGA, *v.* Squeeze anything yielding fluid, as a sponge or lemon.

FICINGELA, *v.* Squeeze (a sponge, lemon, &c.) for, into.

FICINGISA, *v.* Help or make to squeeze (a sponge, &c.).

FIFANE (*Isi*), *n.* Choleric, petulant, irascible, person.

FIFI (*U* for *Ulu*), *n.* Person with eyes naturally half-closed.

Ex. *umkambati siwubuka lufifi namhlanje*, we see Table Mountain to-day indistinctly (as with half-closed eyes).

FIHLA, *v.* Hide, conceal, keep secret.

FIHLANA, *v.* Hide one another.

FIHLELA, *v.* Hide on account of, keep secret from.

FIHLELANA, *v.* Hide for, keep secret from, one another.

FIHLI (*Ukuti*) = *Fihliza* or *Fihlizeka*.

FIHLISA, *v.* Help or make to hide, conceal, &c.

FIHLIZA, *v.* Crush.

FIHLIZFKA, *v.* Get crushed.

FIHLO (*Im*), *n.* Secret, thing concealed, hidden, &c.

FIKA, *v.* Arrive; come upon (acc.); attain to, reach; get to or into; get to, manage to (with *nga*); get possession of (with *na*); get home, reach home; go home, penetrate, as an *umkonto*; see *First Steps* (310).

Ex. *sadhla amatambo amadala, esafika emhlope emanziweni*, we ate the old bones, which we came upon, white, in the old deserted places.

uma ufika ezwini, if you come to say.

wafika ugokwesibindi, he attained to, adopted, exhibited, managed to act, with resolution.

sengifikile, I am with you already = I'll come in a moment.

ngafika qede isihlahlana, no sooner did I arrive at the little bush.

ngafika insizwa lexi, I got at the young men, got to see them, had them before me, = there were the young men, you know.

FIKELA, *v.* Reach at, get at, come at or upon.

Ex. *vafikelwa ubutongo*, he was got at, overcome by, sleep.

anisafikeli ndawo, you no longer arrive anywhere = there is no longer a place here, we are all ruined.

FIKI (*Um*), *n.* New comer, fresh arrival.

FIKISA, *v.* Help or make to arrive or reach; used especially of making a matter reach the *inkosi*, helping a man to bring his case before, = bring in; put in, as a knife into a wound.

FIKISELA, *v.* Cause to arrive to, for, &c.

Ex. *ngazifikisela*, I got myself to (a good thing), I managed well, I made a good bargain.

FILISA, *v.* Depreciate, decry, disparage.

FINCA, *v.* = *Fica*.

FINDO (*I*), *n.* Knot.

FINDO (*Ama*), *n.* Rug with little knots on it.

FINDO (*U* for *Ulu*), *n.* Bottom of spine ; back of a hut.

FINGO (*I*), *n.* Heap of faggots, cut up for firing.

FINGO (*Im*), *n.* Tree used medicinally (*palmiet*).

FINGO (*Isi*), *n.* Darkness before the dawn.

FINGQA, *v.* Double up ; double up (the legs of cattle)
=drive hard ; ruffle or ravel up, as a string ; shut
up, as a spy-glass.

† *utwifingqa*, to double one's-self up, spring, as a man or grey-
hound.

FINGQANA, *v.* Crawl, as a worm, drawing up its skin.

EL *umjoje*, *umfingqe*, he has thrust a stake up, and doubled him
up (with pain) = he hates him with mortal hatred.

FINGQEKKA, *v.* Become doubled up, ruffled, ravelled.

FINGQELA, Double up for.

FINGQISA, *v.* Help or make to double up ; double up
thoroughly.

FINGQISISA, *v.* Double up very carefully.

FINGWANA (*Im*), *n.* Seed at the top of the *imfingo*.

FINO (*Isi*), *n.* Dainty, thing liked.

FINO (*Um*), *n.* All kinds of vegetable food, as mealies,
utshwala, herbs, vegetables, &c.—used also, by way
of apology, of other food.

FINO, (*Imi*), *n.* Herbs, vegetables.

FINYA, *v.* Blow the nose.

FINYANA, *v.* Be embarrassed, under constraint, in speak-
ing ; be crowded or huddled together ; be stuffed
in the nose.

FINYANISA, *v.* Make to be embarrassed, under con-
straint, &c. ; arrive.

FINYELA, *v.* Draw in the legs, as to make room in sitting ;
draw in the legs, in order to make quick steps,
hasten (may be used by one in front to one behind,

telling him to 'come on') draw in,=be completed, finished; draw in from any matter, discontinue, drop it.

FINYELELA, *v.* Reach to.

FINYEZA, *v.* Make to draw in the legs=drive briskly; complete, finish; make to drop or discontinue.

FINYILA (*Ama*), *n.* Mucus from the nose.

FIPA (*Ukuti*),= *Fipala* for *Fipaza*.

FIPA (*U Ulu*), *n.* Dun-coloured ox.

FIFI (*I*),= *iLiba*, *iTuna*.

FIPALA, *v.* Be dim, obscure, indistinct; be cloudy, dark; change colour, grow pale from any cause, as anger, sickness, death.

FIPAZA, *v.* Make to dim, darken, change colour (as the countenance by an evil charm); daze a person (as by making a feint of striking him on the head), cause him to wink.

FISA, *v.* Make to die, used only in the reflexive, *zifisa*, make one's-self to die, pretend to die; also, desire, earnestly, covet.

FISANA, *v.* Exaggerative of *Fa*.

Ex. *lafisana izwe 'zinkumbi*, the land died of locusts.

FISEKA, *v.* Be very desirable.

FITEZELA, *v.* Assert violently, hurriedly.

FITI (*Isi*), *n.* Handsome tree, but soon worm-eaten.

FITI or **FITILILI** (*Ukuti*), Be chock-full, crammed, stuffed.

FITIZA, *v.* Prevaricate; speak uncertainly; put forth filaments (*ingoni*), as maize.

Fo (*Um*), *n.* Stranger; foe; disagreeable person; but also used as follows, with a possessive noun or pronoun.

Ex. *umfo was'emaBeleni*, man of the Amabele.

umfo ka'Jojo, son of Jojo.

umfo wetu, wenu, wabo, my or our, thy or your, his or their elder (properly) or younger brother, first cousin, friend.

plur. *abafu wetu, wenu, wabo.*
mfo wao'Jojo, brother of Jojo.

Fo (*Isi*), *n.* Sickness, disease.

FOCIYA (*Isi*), *n.* Woman's grass girdle.

FOCA, *v.* Squeeze, press.

FOCO (*Ukuti*)=*Focoka* or *Focoza*.

FOCOMFOCO (*Im*)=*imFacamfaca*.

FOCOKA, *v.* Get compressed, as an elastic ball.

FOCOZA, *v.* Compress, as the stomach, an elastic ball, &c.

FOCUZKA, *v.* Get compressed.

FOHLA, *v.* Break through, as a fence; get through, as a fence, irregularly, in any way, as by climbing over, or going out of the gate secretly.

FOHLELA, *v.* Break through for, towards, &c.

FOHLISA, *v.* Put through or over, as a fence, irregularly, secretly.

FOHLO (*Ukuti*)=*Fohloku* or *Fohlozu*.

FOHLOKA, *v.* Be broken, crushed down, dashed; smashed.

FOHLOMFOHLO (*Im*), *n.* Anything dried which can be crushed.

FOHLOZA, *v.* Break, crush, smash, dash down.

FOJA, FOJISA, *v.* Humble, bring down, lower the tone of.

FOJI (*Isi*), *n.* Anything stinking, as bad breath, &c.

FOKAZANA (*Um*), *n.* Needy stranger; poor, dependant; low fellow; beggarly sort of person.

Ex. *ngena, mfokazana!* may be said by Mpande to one of his inferior officers.

FOKAZANA (*Ubu*), *n.* Need, poverty; state of a stranger, dependant, or person of low habits.

FOKAZI (*Um*) *n.* Stranger (not merely a person from another kraal, *umuntu was'emizini*); dependant in a good sense; low, coarse, fellow; used much by women and girls, and jocularly by the latter of their lovers.

FOKO (*Isi*), *n.* Woman's top-knot.

FOKOTI (*U* for *Ulu*), *n.* Soft place on the top of an infant's head, fontanel; navel-string of a young calf.

FOKOZI (*I*), *n.* Booth, badly built hut, bothy.

FOLA, *v.* Stoop; give way, sink down, as the top of a hut.

***FOLEJI** or **FOLIJ** (*I*) *n.* Forage; oats. (Eng.)

FOLELA, *v.* Stoop, give way, for, on account of.

FOLISA, *v.* Make to stoop, give way, &c.

FOLO (*I*), *n.* Snare for catching bucks, &c.

FOLOGOHLA, *v.* Break or rush through blindly or heedlessly, as a thicket, pool of water, &c.

FOLOGOHLA (*Ukuti*), *crash*, as a buck through a thicket.

***FOLOKO** (*Im* or *Isi*), *n.* Fork. (Eng.)

FOLOZI (*Im*) *n.* River in Zululand, which has two branches, the White and the Black.

FONGOZI (*Im*) *n.* Stream in Zululand, near the Tukela.

FONONOKA, *v.* Perspire, begin to sweat.

FONYO (*Isi*), *n.* Muzzle for calf to prevent its sucking or eating.

FONYOFONYO (*Ukuti*) = *Fonyofonyoza*.

FONYOFONYOZA, *v.* Deal roughly with, handle roughly, = beat violently.

***FOTSHA**, *v.* Dig (Dutch).

***FOTSHOLO** (*I*), *n.* Spade, shovel (Dutch).

FU (*I*), *n.* Cloud.

FU (*Isi*), *n.* Stone-trap for birds, iguanas, &c.; quantity of soil, as much as a man can loose (in digging a hole) at one time, so that it should be removed before he goes on digging; used of any great distress which takes a man.

FU (*U* for *Ulu*) *n.* Paunch or first stomach of an ox, which is split up and dressed for old women's snuff cases.

FUBA (*Isi*), *n.* Breast, bosom, chest; pain in chest, with cough, &c.; conscience; secret main body of an army, centre of an *impi* or hunting-party.

Ex. *oy'isifuba*, intimate friend.

FUBA (*U* for *Ulu*), *n.* Disease in the chest, with very deep cough.

FUCE (*Isi*), *n.* Handsome tree, whose berries are used to ornament girdles, used as an aperient.

FUCU (*Isi*), *n.* Handful of *umcaba*.

FUDU (*U* for *Ula*), *n.* Tortoise; kind of dancing.

FUDUMALA, *v.* Be warm.

FUDUMALISA, Warm, make to be warm, as the sun's heat makes warm the earth.

FUDUMEZA, *v.* Make warm, as water.

FUFUFU (*Isi*), *n.* Spirited, impetuous, person or animal.

FUFUKALA, *v.* Act with spirit, as when a man looks fearlessly at a thunderstorm, &c.

FUFUYANA (*Isi*), *n.* Brooklet.

FUFUZELA, *v.* Go or come with force, vehemence, spirit, impetuosity, or with importance, as a great man.

FUKAMA, *v.* Sit, as a hen hatching; sit at home, as a woman does for about a week after child-birth or menstruation, during which time she is regarded as unclean, and no one must see her face or eat of her food; used jocularly of a person sitting continually in one spot.

FUKAMELA, *pass.* FUKANYELWA, *v.* Sit upon eggs, as a hen; sit over a person=keep worrying him about something.

FUKAMISA, *v.* Help a woman to sit at home after child-birth.

FUKU (*I*), *n.* Fowl-house.

FUKU (*Ukuti*)=*Fukuka* or *Fukula*.

FUKUFUKU (*Ama*)' *n.* (used adjectively) All in a heap.

FUKUKA *v.* Be lifted up, as a fog; rise, as chaff on the surface of the water, into which the grain is thrown; rise as a swelling river, a growing child, &c.

Ex. *liyafukuka ibuto*, the troop of children is growing up finely.

FUKULA, *v.* Lift up.

EUKUZA, *v.* Lift up, raise, as a bullet under the skin, or as something moving under a cloth, lifts it up.

FUKUZELA, *v.* Lift the head up continually, as a person bobbing along under a heavy load; hence, be heavily laden, with a burden, load of ornament, passion, &c.; be strenuous, exert one's-self, to do any thing; be heavy with clouds, as the horizon, when a storm is at hand=*Hloma*, but stronger.

FUKWE (*U*), *n.* Rain-cuckoo, a large brown bird, eaten only by old people; it makes a prolonged sound *ututututututu*.....descending from high to low notes.

FULA, *v.* Gather vegetables, green mealies, &c., for present use.

FULA (*Um*), *n.* River; cutaneous eruption, said to be caused by river-flags; running sore.

FULANA (*Um*), *n.* Stream, brook, rivulet; dim. from *umFula*.

FULATELA, *v.* Turn the back to; turn round; retreat, retire.

Ex. *ifulatel'enzansi*, used of the Moon in the fourth quarter, when it is seen at sunrise with its back, or bulge of the crescent, turned towards the Earth.

FULATELA, *v.* Turn the back to one another.

Ex. *bafulatelana amahashi*, they turned their backs to one another, as to the horses.

FULATELELA, *v.* Turn the back for, on account of.

FULATELISA, *v.* Make to turn the back.

FULELA, *v.* Thatch, cover, protect (with grass, skin, &c.); shelter (from blame, &c.).

Ex. *wafulela icilo*, he covered over the disgrace, hushed the matter up.

FULELEKA, *v.* Be fit for being used for thatching; get thatched, covered in, sheltered from blame, &c.

- FULELISA, *v.* Help or make to thatch, &c., thatch carefully.
- FULELISANA, *v.* Help one another to thatch.
- FULWA (*I*), *n.* Poisonous green snake on river-banks.
- FULUKUHELELA, *v.* Burst through, as a thicket.
- FULWA (*Im*), Cord-like creeper, used in medicine.
- FUMA (*Um*), *n.* Small calabash for grease, pomatum, &c.
- FUMANA, *v.* Find, meet with, overtake.
- FUMANISA, *v.* Help or make to find; find, overtake with ease or exertion, look up.
- FUMANISANA, *v.* Help one another to find; get up with (*na*), overtake with exertion.
- FUMBA, *v.* Heap, as wood upon a fire; throw into a heap; heap a person, as with a load or present.
- FUMBATA, *v.* Close the hand on, hold in the hand.
- FUMBATISA, *v.* Make to hold in the hand; close the hand strongly on, hold fast in the hand.
- FUMBE (*Im*), *n.* Thing held in the hand to be guessed at; hence riddle, secret, dark saying.
- FUMBEKA, *v.* Get thrown into a heap, fall into a heap.
- FUMBELA, *v.* Heap upon; especially, heap upon the fire, make a large fire.
- FUMBISA, *v.* Help or make to heap up.
- FUMBU (*Isi*), *n.* Heap or hump on the back; a hump-backed person.
- FUMFUTA, *v.* Feel the way, as in the dark, or over an unknown country; grope.
- FUMFUTO (*Um*), *n.* Heavy load in sack, mat, &c. (not in box), bale.
- FUNA, *adv.* Lest.
- FUNANA, Seek one another.
- FUNDA, *v.* Put into the mouth, in with it, as food of any kind (not water); put into the mind, learn; *read (*Miss.*).
- FUNDA (*Im*), *n.* Piece of meadow land, by a river side, or between hills, where maize can be grown.

FUNDA (*Isi*), *n.* Estate, the land, kraals, &c. (not the people), under a man; *parish, parochial charge, or cure.

FUNDA (*Um*) *n.* Low person, who never visits the chief kraal, outliving, and so despised; hence, generally, a clown, a rustic, uncouth and unpolished; also kind, sort; tributary country.

Ex. *us'emifundeni* = *us'emapandhleni*, he is in the country.
le'ngubo yako i'mfunda munye neyami, your blanket is of the same kind as mine.

FUNDA (*Ubu*) *n.* Boorishness, clownishness, rusticity.

FUNDAMA, *v.* Be collected together, as cattle.

FUNDAMO (*Im*), *n.* Large bon, so called from its habit of collecting itself into a coil=*inHlatu*.

FUNDEKELA, *v.* Tease, bother, worry.

FUNDEKELANA, *v.* Bother one another.

***FUNDI** (*Um*), *n.* Learner, disciple, pupil (Miss.).

FUDISA, *v.* Teach.

***FUNDISI** (*Um*), *n.* Teacher, Missionary (Miss.).

***FUNDO** (*Isi*), *n.* Lesson (Miss.).

FUNDULUKA, *v.* Go out, as the cattle in the afternoon, after they have been brought in at noon in summer-time.

FUNELA, *v.* Seek for; provide for.

FUNGA, *v.* Swear; swear, as a sign of anger; swear by (acc.).

N.B. A native generally swears by his chief, or his chief's great wife, or her son, or his own sister.

Ex. *wafunga (wagamela) wgomela*, he swore positively.

wafunga wambulula, he swore, he dug up a dead person = he swore a great oath by the name of a dead person (as Tshaka, &c.).

N.B. If a woman asserts something which another person utterly disbelieves, the latter may say to her *wyakuba weqa uninazala*, 'you will lie with your father-in-law'..... if that is false: in this case he is said to *fungela* her, and may compel her thus to speak the truth, or, if she has spoken it, may be compelled to *hlaula*, or make compensation to her for the insult. So a person may *dare* a girl to go out of a hut by using a similar expression, which any decent girl would feel herself bound by,

but might obtain compensation if the person speaking had no right to bind her. Or a man might be dared in like manner to take away a bullock by saying, *wyakuba wega unina wentombi oyitatile*, 'you will be lying with the mother of the girl you have married.'

FUNGELA, v. Swear for, on account of.

† *ukufungel'amanga*, to swear on account of falsehood = swear falsely.

FUNGISA, v. Make to swear.

FUSGISANA, v. Make one another to swear.

FUNISA, v. Help to look for; help to obtain money for a thing, bargain on behalf of another person; wish to sell.

FUNISELA, v. Try for (a thing), have a shy for it, as when one throws a stone at a place where a bird is supposed to be; bargain on behalf of another.

FUNISISA, v. Search thoroughly.

FENYANA, v. = *Fumana*.

FUNZA, v. Feed, as a mother feeds a young child, or a hen-bird her young one, by putting food into its mouth.

FUNZELA or FUNZELELA, v. Put into a person, suggest, whisper; supply words for a person, invent or misrepresent a speech for him.

FUNZI (Um), n. Budget, bundle tied up, of food, tobacco, &c.

FUPI, adj. Short.

Ex. *elifupi (lomkomo)*, short bone (*itambo*) of the arm, humerus.

elifupi (lomlenze), short bone of the leg, femur, thigh-bone.

kufupi nje kubo, his people are but a short way off.

FUQA, v. Be out of temper; put down a thing hastily as one in a pet or in grief, or a child running off to play.

FUQA, (Ukuti) = *Fuqa*.

FUQELA v. Break out in ill-temper at, on account of.

FUQISA, v. Make to be out of temper.

FUQULU (*Um*), *n.* Large bale of goods.

FUSA, *v.* Smoke over a fire.

FUSAKAZI (*I*) *n.* Heifer that has not yet been with the bull.

FUSAMVU (*Um*), *n.* Tree whose bark is used as an emetic.

FUSI (*I*), *n.* Old deserted mealie-ground ; ground lying fallow ; mark of an old wound.

FUTA, *v.* Blow, puff strongly ; blow up, as a bladder ; give off steam ; blow on (acc.) with (*nga*) venom, as a snake is supposed to do ; scold ; throb, beat, as a wound, or place where a thorn has entered ; used of the thorn itself, as if it throbbed.

Ex. *unyawo lwami luyafuta ameva*, my feet throbs with (thorns) a thorn = *ameva ayafuta onyaweni*.

FUTA (*Ama*), *n.* Fat, butter, oil, grease, ointment, &c.

Ex. *amafuta etambo*, marrow.

FATA (*U* for *Ulu*), *n.* Stench.

FUTANISA, *v.* Suffocate, Stifle, as with smoke or throttling.

FUTANISELA, *v.* Suffocate in, for, &c.

FUTE (*Im*) *n.* Scolding, rating.

FUTEKA, *v.* Get blown up, puffed out, with passion ; act or speak angrily, fiercely ; break out in a passion.

FUTELA, *v.* Blow upon, steam on, scold at ; throb or beat for.

Ex. *unyawo luyangifutela*, my foot throbs for me = *ngifutelwa unyawo*.

ngifutelwa ameva = *ameva ayangifutela*.

FUTELANA, *v.* Be suffocated, stifled, as one holding his breath = *Futanisa*.

FUTI, *adv.* Again ; beside, also, moreover ; often, continually, frequently.

FUTI is also used in the sense of 'perplexity,' as follows, where the noun is formed specially for the idiom.

- Ex. *wafa* or *wafela umfela wafuti*, he died right out.
wahamba (wahambela) umhambela wafuti, he walked away for good and all.
w'emuka (wemukela) ummukela wafuti, he went off for good and all.
walala (walalela) umlalela wafuti, he lay in an eternal sleep.

FUTIFUTI, *adv.* Very frequently.

FUTO or FUSU (*I*), *n.* New mealies boiled in the cob.

FUTO (*Imi*), *n.* Native bellows.

FUTU (*Ukuti*), *v.* Do anything under pressure, in haste or imperfectly, as half-cook meat, half-feed a horse, outspan oxen for a short time only, &c.

FUTU (*Im*), *n.* = *inSutu*.

FUTU FUTU (*Ukuti*), *n.* Come in great numbers, throng.

FUTSHANE, *adj.* Short; dim. from *Futi*.

FUTSHANYANA, *adj.* Very short.

FUYA, *v.* Be or become possessed of property of any kind, land, money, poor, dependants, live stock, &c.; keep, as a tame animal.

Ex. *le'ngulube ifuyiwe*, this pig is possessed (by a master) = is tame, domesticated, not a wild one.

umfokazana ng'umuntu ompofu ofuywe ng'umuntu omkulu, an *umfokazana* is a poor man possessed by a great man.

FUYANA (*Um*), *n.* Dim. from *umFula*.

FUYISA *v.* Make to possess property, enrich.

*FUYO (*Im*), *n.* Property of any kind. (Miss.)

FUZA, *v.* Strip grass off a hut; resemble, take after, either in body or mind.

FUZELA, *v.* Strip grass off a hut for.

FUZISA, *v.* Help or make to strip grass off a hut; resemble strongly.

FUZISANA, *v.* Help one another to strip grass off a hut; resemble strongly, take closely after, one another.

FUZO (*U* for *Ulu*), *n.* Habit or action, by which one person resembles another, resemblance; white or grey hairs, appearing in a young man's beard.

G

GA (*Isi*) or **IsAGA**, *n.* Token, almost equivalent to omen; regimental cry; old words without much meaning, like nursery rhymes, used by children in play; jocular proverb, current joke.

Ex. *abaka'Myovu seloku bazibopa, mhla kufa elakubo, nanamukha loku basazibopile*; *isiga-ke leso*, the children of Mr. Wasp, from the time that they began to gird themselves, when their land was ruined (as if they had then drawn tight 'the girdle of famine'), have ever since to this very day girded themselves: a jocular saying that (which may be applied to a young dandy, who has girded up his waist very tightly).

isiga sini? what's the matter? what has happened?

GA (*Umu*), *n.* Gash, cut, &c.

GA (*Ukuti*), *v.* Strike the ground, as with the pick in digging; light a large fire.

GABA, *v.* Be confident; vomit, by means of an emetic; fret, cry, complain, as a peevish child.

Ex. *ligaba ngemvula namhlanje*, it threatens rain to-day.

GABA (*I*), *n.* Small branch, twig.

GABA (*I*), *n.* Bottle.

GABA (*In*), *n.* Large branch; bough.

GABA (*Isi*), *n.* Small company; troop of soldiers.

GABA (*U* for *Ulu*), *n.* Stem of mealie cob without a joint, which, being heated in the fire and struck, splits with a loud crack.

GABADE (*I*), *n.* Cold, dry lump of earth.

GABADELA, *v.* Used in the *izibongo* of Dingane, of the chief walking about in the circle of warriors in full dress = *Keta*.

GABALAZANA (*U*), *n.* Long slug.

***GABANE** (*In*), *n.* = *inGange*.

GABATYANA (*U*), *n.* = *uGaba*.

GABAVU (*Isi*), *n.* Effort, attempt, endeavour.

GABAVULEKA, *v.* Make an effort, attempt.

GABE (*Isi*), *n.* Young pumpkin.

GABELA, v. Be confident, firm, determined about ; put in (*imigabelo*) loops in a shield.

GABELO (*Um*), n. Loop, at the back of a shield, through which passes the staff by which it is held.

GABISA, v. Be very confident.

GABISELA OR GABIGABISELA, v. Be very confident at, jeer at.

GADA v. Run ; move about in the belly.

GADA (*Isi*), n. Disease supposed to be caused by a small stone with another rattling inside it, which *abatakati* are said to introduce into the stomach of a person, especially a woman suspected of adultery, that her paramour may catch it from her ; the motion of the ball may sometimes be *heard* ; but it cannot be seen, until by some medical art it is extracted from the body of the sufferer.

GADA (*Isi*), n. Short stalk of *unbila*, *amabele*, &c., bearing no fruit.

GADABANE (*In*), n. Porcupine (*inNgungumbane*).

GADABULA OR GADAVULA, v. Go like a tired horse.

GADANQUNU (*In*), n. Name for a Basuto native among the Natal natives, because from his scanty tail-cover he seems to go bare (*Nqunu*).

GADE, adv. Just now.

Ex. *gad'efkile* = *us'and'ukufika*, he has just arrived.

GADE ((*I*), n. = *iGabade*.

GADELA, v. Move about, &c., for.

GADHLA, v. Strike, make a stroke, as in fencing.

GADIGADI (*U*), n. Red maize = *uGwadigwadi*.

GADISA, v. Make to run, &c.

GADU (*I*), n. Steenbok = *iQina*.

GADULA, v. Gallop, as an ox running off.

***GADULA (*In*), n.** Woman's word for *imPunzi*.

GAGA (*Isi*), n. Person with protuberant breast and retiring belly.

GAGA (*U* for *Ula*), *n.* Name of a yellow bird; carcase of a dead animal, eaten by birds, &c., so that only the ribs, head, &c., are left; large pot for *utshwala*.

GAGADU (*Isi*), *n.* Very hard soil.

Ex. libalele isigagadu, it has been scorching hot.

GAGENE (*U* for *Ulu*, no plur.), *n.* Small kind of mimosa.

GAGU (*I*), *n.* Person forward in a good or bad sense; hence quick in learning, apt, &c., or forward in behaviour, free and easy, or forward in professing to do a thing, but not performing.

Ex. indhlu yegagu iyaneta, the hut of an *igagu* (professing, but not performing) is wet = has holes in it by which the rain comes in. *kunjalo ukuba uPenjane wafulela ngezikohlela*, that's the way that Penjane (supposed to be a woman of former days, who out-talked her husband), covered (the sides of her hut) with spittle = caught a bad cold, and expectorated.

GAGU (*Ubu*), *n.* Forwardness, as above, in a good or bad sense, as when a person objects to something in food which is given to him.

GAGULA, *v.* Banter, as when a person asks for something, which he knows the person asked will not give or does not possess.

GALAGALA (*U*), *n.* Saucy, pert, rude, impudent, ill-behaved, unmannerly person; a jackanapes; usually, a girl of the above description, a saucy jade, a wild minx; applied to the moon in the month of Mpandu, when she seems to linger, as a saucy jade, about her setting.

GALAGAZELA, *v.* Be saucy to.

GALATI (*In*), *n.* Navel = *inKaba*.

Ex. ingalati seizwile, my navel at length has felt it = I here perceive that he is one of my own blood.

GALAZA, *v.* Be saucy.

GALAZELA, *v.* Be saucy to.

GALE (*Ukuti*), Faint.

GALELA, *v.* Strike, as with a staff.

GALO (*In*), *n.* Whole human arm=*umKono* ; used to express an act of power, exploit.

Ex. *umengalo*, he is able, he is skilful.

GALO (*Isi*), *n.* Bracelet.

GALO (*U* for *Ulu*), *n.* Fore-part of human arm ; fore-part of leg of beast (which is the cook's perquisite) ; finger.

GALONCI (*U* for *Umu*) *n.* Sort of pumpkin.

GAM or **GAMU** (*I* or *In*), *n.* Soft part of the body, just above the hips.

GAMA (*I*), *n.* Name ; name of honour ; word ; song ; matter of business ; order of a chief ; *letter of alphabet ; hymn (*Miss.*).

Ex. *umuntu onegama*, a person of note, importance, consequence.

amagama'nto'nye, different names of one thing.

babamba lona igama lelo lika' Mbulazi lokuti ningabazotshi kakulu, they observed that order of Umbulazi, to wit, don't chase them hard.

GAMA (*Um*), *n.* Hard faeces ; short interval.

GAMANXA, *n.* Hold as a rod, between the two ends, but not in the middle=*Gamata*.

GAMANXA=(*Ukuti*), get within a person, in a good or bad sense ; hence, be intimate with him, or defraud, injure, overreach him ; be conversant with a matter.

GAMATA, *v.* Hold, as a rod, between the two ends, but not in the middle ; reach somewhere between the bottom and top of a vessel, as water partly filling it (*ku*) ; be partially full of (*acc.*).

GAMATA'NDUKWANA (*I*), *n.* Name applied derisively to Tshaka, before he was known, as one unskilled in fighting, and so holding his 'little single-stick' (*indukwana*) not properly in the middle.

GAMATISA, *v.* Partly fill a vessel.

GAMBU (*I*), *n.* Black goat, with white stripe crossing the back.

GAMELA, v. Be in earnest about.

Ex. *wafunga wagamela*, he swore positively.

GAMU, (I), n. = *iGam'*.

GAMU (Isi) n. = *isiNgamu*.

GAMU (Um), n. = *umGama*.

GAMULA, v. Dock, cut in two.

GAMULELA, v. Dock, cut in two, for, at, &c.

GAMULISA, v. Help or make to dock, &c.

GANA, v. Marry, take a husband (used of females);
pass. Ganwa, be married, be taken as a husband,
(used of males).

Ex. *intombi iganile; indoda iganiwe*.

ungagani, don't stop to marry = don't loiter (may be said to either male or female).

GANDA or GANDAYA, v. Pound, as a person by beating him, or as a floor laid with ant-heap earth; lay a floor with planks or bricks.

GANDAGANDA, v. Pound, as a floor; pound, flog violently, as oxen.

GANDELA, v. Pound for, with a will, &c., as people trying to kill a snake with sticks.

GANDISA, v. Help or make to pound.

GANDO (U for Ulu), n. Native needle; metal skewer; iron shank of *umkonto*, with the end broken off.

GANE or GANI (Um), n. Companion, comrade, friend,
= *umNgane*.

Ex. *e mgane!* may be used respectfully on entering a hut, or to one not very high in rank, or to a chief coaxingly.
mgane wami, is used only to a familiar friend.

GANGA, v. Play tricks, behave unbecomingly, impudently, be naughty.

GANGA (I), n. Spur of a moment.

GANGA (U), n. Large mound of earth; lump of fat between the fore-legs of an ox or sheep = *iNgixa* or *uNgixane*.

GANGA (*U* for *Ulu*) *n.* Dry snuff.

GANGA (*In*), *n.* *Amasi* made with skimmed milk, which is disdained and thrown away.

GANGADEKA, *v.* Get stiff, dry, parched, as with thirst.

GANGADELA, *v.* Pound for.

GANGADISA, *v.* Help or make to pound.

GANGAKAZANA or **GANGAZANA** (*In*), *n.* Small kind of weasel.

GANGALEKA, *v.* Faint.

GANGE (*In*), *n.* Mound of earth raised by the ant called *inncombo*, which when kindled retains fire for some days.

GANGE (*U* for *Ulu*), *n.* Outer fence of a kraal.

GANGI (*Isi*) *n.* Mischievous, destructive person.

GANGO (*Um*) *n.* The second cow, given by the parent or guardian of a girl to her intended husband, being that upon which she is betrothed: see *isiGodo*.

GANI (*I*), *n.* Fruit of *umGani*.

GANI or **GANU** (*Um*), *n.* Large tree, much used by the natives for their utensils.

GANISA or **GANISELA**, *v.* Help or make a girl to marry, marry her off.

GANU (*I* or *Um*), *n.* = *Gani* (*I* or *Um*).

GANUNGA, *v.* Lust after a woman; discharge involuntarily.

GANUNGA (*Amia*) *n.* Involuntary discharge.

GANUNGISA, *v.* Excite, so as to discharge involuntarily; tantalise, by offering a thing and then withdrawing it.

GANZINGA, *v.* Roast or parch corn, fry meat = *Gayinga* or *Gazinga*.

GAZINGEKA, *v.* Get roasted or parched, as corn.

GAZINGELA, *v.* Roast or parch corn for.

GANZINGISA, *v.* Help or make to roast corn.

GANXA (*Um*), *n.* Buck with twisted horns.

GAOZI (*I*), *n.* Green locust with white face and long teeth, with which it bites; brownish person, male or female.

GAQA, *v.* Creep on hands and knees.

GAQA, *v.* Break up a new piece of ground=*Qata*.

GAQA (*I*), *n.* Large *umkonto*.

GAQELA, *v.* Creep to, for, &c.

GAQISA, *v.* Help or make to creep.

GAQO (*Um*), *n.* = *umGwago*.

GATSHANA (*I*), *n.* Dim from *iGabi*.

GAU (*I*), *n.* Young pumpkin of the *ipuzi* kind.

GAU (*U* for *Ulu*), *n.* Small ridge; watershed; isthmus.

GAULA, *v.* Cut down; cut, as with an axe or sharp stone.

GAULELA, *v.* Hew down for.

GAULISA *v.* Help or make to hew down.

*GAULO (*I*), *n.* Hatchet, axe (*amaLala*)=*iZembe*.

GAUMBILA (*U*), *n.* Name for a leopard, because it makes a sound like that of a woman grinding mealies.

*GAUSHE (*I*), *n.* (*amaLala*)=*iRau*.

GAXA, *v.* Put across, set astride; put as a riem or lasso, over the horns of oxen, &c.; lay a stick across a person's back, beat him; set a person astride upon a matter, involve him in it.

¶ *ukuzigaza*, to intrude one's-self into a matter or company.

GAXA (*Isi*), *n.* Lump, mass.

Ex. akuna'sigaza sezwi loko, that has no appropriate word.

GAXEKA, *v.* Get to be across, astride, &c., as a wagon running upon a tree.

GAXELA, *v.* Set across, astride, for; (involve in a matter) for.

GAXISA, *v.* Help or make to set astride.

GAYA, *v.* Grind, as corn.

GAYE (*Ukuti*), Be thick, as sheep on a hill side, or corpses on a battle-field.

Ex. *yabaqotula, yabati gaye*, it (the *impi*) cleared them off, it made an end of them.

GAYEKA *v.* Get ground, be fit or easy to be ground.

GAYELO (*Isi*), *n.* Pain in the wrist, as by much grinding.

GAYI (*Um*), *n.* High table-land between the Umtam-lume and Ifafa.

GAYINGA, &c. = *Ganzinga*, &c.

GAYISA, *v.* Help or make to grind.

GAYISISA, *v.* Grind thoroughly.

GAZI (*I* or *In*), *n.* Blood.

Ex *u'ngasi'sinhle* (*zimbi*), she has good (bad) blood (said of a man's wife, if he has good (bad) fortune, soon after marriage).

GAZI (*Izin*), *n.* Blood of menstrual discharge.

GAZI (*In*, or *U* for *Ulu*), *n.* Weight, name, character, influence, = *isiTunzi*.

GAZI (*Um*), *n.* Red beads with white inside.

GAZINGA, &c. = *Ganzinga*, &c.

GAZULA, *v.* Treat the name of a man disrespectfully, as by calling him by it when it would be proper to address him more deferentially.

GABA, *v.* Cut the skin and put in medicine; inoculate; vaccinate; put spots on the forehead with coloured clay, as some tribes near the S. border of Natal do.

GABA (*Isi*), *n.* Flat thing, as a cake, whether round or not.

GCAGCA, *v.* Dance, as a girl.

GCAGCISA, *v.* Help or make to dance, marry off, as a girl, used also, in the passive form, of the husband.

GCAGOGWANA (*I* or *Izi*), *n.* Slanders.

GCAKA, *v.* Whitewash.

GCAKA (*Isi*), *n.* Garden of pumpkins; *needy, dependant (not used by the Zulus in this sense).

GCAKEKA, *v.* Get whitewashed; be fit to be whitewashed.

GCAKELA, *v.* Whitewash for.

GCAKI (*I*), *n.* White stone, which gives fire, like a flint, when struck.

GCAKI (*Isi*), *n.* Place where the sun shines hot.

GCAKISA, *v.* Help or make to whitewash.

GCAKISISA *v.* Whitewash thoroughly.

GCAKO (*Um*), *n.* Whitewash.

GCANSA *v.* Be very thin.

GCATSHA (*Isi*), *n.* Venomous spider, which is often seen running nimbly about the road.

GCAU (*Isi*), *n.* Place for cattle outside the kraal; dancing-place, chosen where the ground is not too hard, and consequently reverberates pleasantly beneath the feet; any trodden-down place (*isikundhla*), kind of bead=*imFibinga*.

GCAZI (*In*) *n.* Large earthenware beer vessel with small mouth.

GCE (*U* for *Ulu*, plur. *Izin*), *n.* Dribble, as of an infant or feeble person, which hangs to the mouth and is not wiped away.

GCEBA (*I*), *n.* Rush for matting.

GCEKE (*I*), *n.* Cleared space round or in front of a house; court-yard.

Ex. *egcekeni*, openly=*obala*.

GCELEKETSHE (*Ukuti*), Make clear, distinct.

GCEMA (*I*), *n.* Large wooden needle, used for thatching or making mats.

*GCENGCE (*Um*), *n.* (*amaKala*=*umGqengqe*).

GCIBITSHE or GCIBITSHOLO (*Isi*), *n.* Mark for boys to throw sticks at.

GCIJA, *v.* Sharpen, as a stake; sharpen, as words, in order to provoke and annoy.

GCIJEKA, *v.* Get sharpened, be fit to be sharpened.

GCIJELA, *v.* Sharpen for.

GCIJISA, *v.* Help or make to sharpen.

GCILAZA (*U*), *n.* Mumps=*Guqilaza*.

GCILITSHA (*Isi*), *n.* Lizard; marrow of a jaw-bone of an ox.

GCINA, *v.* Make firm or fast; press down, so as to be compact, as vegetables in a pot; fix firmly; keep carefully, preserve, take care of; finish off, complete.

Ex. *ugcinile*, he is sound, strong, restored after sickness.

ogcinileyo or *owokugcina*, he who closes up a line, comes last, brings up the rear.

GCINEKA, *v.* Be made fast, firm, secure, comfortable, be all right.

GCINELA, *v.* Finish off, keep, &c., for; stuff all into.

GCINEZELA, *v.* Keep firm, press, as with hands and feet.

GCINISA, *v.* Help or make to keep firm, keep complete.

GCINO (*Ama*), *n.* End.

Ex. *umntwana wamagcino*, last-born child of a family.

GCITSHI (*Ukuti*), Fall heavily.

GCIWANE (*Ama*), *n.* = *amaGcwane*.

GCIWAZA, *v.* Be mad.

GCIZA = *Gqiza*.

GCOBA, *v.* Anoint, grease; oil; pitch; overlay, as with gold or silver.

† *sal'ugcobe wanele*, 'anoint and be satisfied' = 'take it and have done with it,' may be used by one party in a bargain to another, who is trying to beat him down.

† *umlobokazi uhamba esagcolile*, 'the bride goes off, having anointed herself,' may be used of one who has left a place pleasantly, on good terms, with a light heart.

GCOBEKA, *v.* Get anointed, &c.

GCOBELA, *v.* Anoint, &c., for.

GCOBISA, *v.* Help or make to anoint.

GCOBISISA, *v.* Anoint thoroughly.

GCOBO (*I*), *n.* Anything that men like to look at.

GCOGCO (*I*), *n.* = *iGzogzo*.

GCOGCO (*Isi*), *n.* Native head-ring.

GCOGCOMA, *v.* Hop, as a frog.

GCOKA (*Ukuti*), Mince or trip upon the feet, as one picking his way carefully.

GCOKUGCOKWANA (*U* for *Ulu*), *n.* Young child of seven or eight years.

GCOLA, *v.* Kill a bullock in honour of a girl about to be married, or in order to purify a woman after the death of a near relative, in which case the woman goes to her father's, and has the gall of the animal rubbed upon her arm.

GCOMBA *v.* Smear the face with clay of any colour, white, brown, red, &c.

GCONA, *v.* = *Laula*.

GCONO (*Isi*), *n.* Laughing-stock, ridiculous person, one good for nothing.

¶ *ukumtyaya isigcono*, to make him a laughing-stock.

GCUBULULU (*Ukuti*), Be on the point of death.

GCUGCA, *v.* Pillage, plunder.

GCUKA or GCUKE (*I*), *n.* Large yellow ant, common in the paths in hot weather.

GCULA, *v.* Stand in one place, as a man doing nothing; be still, as a man's heart, when he has got what he desires.

GCULA (*Um*), *n.* *Umkonto* with long shaft; barren mealie-stalk.

GCULELA, *v.* Stand in one place for.

GCUSULU (*U* for *Ulu*) = *isiMpantsholo*.

GCUMA (*I*), *n.* Name of a spreading, very thorny bush.

GCWA (*Ukuti*), Be full.

GCWABAKAZI (*I*), *n.* Poor woman, married a second time.

Ex. *igcwabakasi lami*, my wife (of the above description).³

GCWAKA (*Ukuti*), Be still, be hushed.

GCWALA or EGWALA, *v.* Be full, as a vessel with water (acc.); fill, as water in a vessel (dat.).

Ex. *kugcwele endhlini abantu*, it is full in the hut with people.
kugcwele itusi kuleyo'ndhlu, it is full of brass in that hut.

GCWALELANA, *v.* Be full.

GCWALISA, *v.* Make full, fill.

Ex. *gcwalisa amanzi kulesi'sitya*, or *esityeni lesi*, or *gcwalisa lesi'sitya ngamansi*, fill this cup with water.

GCWANE (*I*), *n.* Madman, light-headed person.

GCWANE or **GCIWANE** (*Ama*), *n.* Light ashes or dust, such as may be puffed up from the fire or table.

GCWANE (*Ubu*), *n.* Madness; folly, light-headedness.

GCWANEKA, *v.* Be mad, light-headed.

GCWANEKISA, *v.* Make mad.

GCWAYA, *v.* Put an *isidiya* over the breast, as an *umakoti*; used also, improperly, of putting beads upon the breast.

GCWEGCWANA (*U* for *Ulu*) *n.* Fish-scale, wafer, scab, &c.; dim. from *uGcwegcwe*.

GCWEGCWE (*U* for *Ulu*), *n.* Anything, not very thin, of a broad, flat shape, as a piece of glass, slate, cake of tobacco-leaf, piece of honeycomb.

GCWELEGCWELE (*Isi*), *n.* Person without cattle, corn, &c., living from hand to mouth, by what he can pick up or lay hold of; hence often, but not always, a marauder, one who gets his living by plundering others, a border-robber.

GCWELEGCWELE (*Ubu*), *n.* State of life of the above.

GCWELEZA. Live or act as above.

GEBA, *v.* Incline, as a bough, when bent down; incline, as the shadow of a hill towards the east, just after noon; hang with the head on one side, as a child carried awkwardly; incline, tip, on one side, as a dish not carried evenly.

GEBANGEBANE (*In*), *n.* Play of boys, one of whom is held near the wrist by another, so that he can only move his hand to and fro, ending by striking (not with violence) a third on the mouth.

GEBE (*In*), *n.* Deep pit or trench, like that used for catching buffaloes.

GEBE (*In*), *n.* Breech-loader.

GEBE (*U* for *Ulu*), *n.* Dangerous ridge.

Ex. *ukuba s'ogebeni*, be on the verge of, on the point of, in danger of.

GEBE (*Ukuti*) = *Geba*.

GEBISA, *v.* Make to incline, bend down.

GEBULA or **GEBUZA**, *v.* Dig out; cut off.

GEBUZA (*U*), *n.* *Isibongo* for a fine warrior = *ogebuz'izulu*, 'one who digs out the sky.'

GECE (*Isi*), *n.* Thing unfinished.

Ex. *uy'enz'isigece nje leyo'ndaba, kayiqedanga*, he has left that story unfinished, he has not made an end of it.

GEDE (*U* for *Ulu*), *n.* Precipitous height; deep pit.

GEDE (*Ukuti*) = *Gedeza*.

GEDEZA, *v.* Mutter, talk incessantly.

GEDHLA, *v.* Gnaw; craunch; grate upon with the teeth; slash, shave through, as with a knife; hough, as an ox or horse.

GEDHLA (*U* for *Ulu*), *n.* Precipitous mountains with ravines, &c., as the *Kahlamba*; used of a man with misshapen head, as twins are supposed to have. (N.B. Not the same as *Gedhle*.)

GEDHLANA (*U* for *Ulu*), *n.* Gravelly place; dim. from *uGedhle*.

GEDHLANE (*In*), *n.* One who secretly poisons people or informs the chief against them.

GEDHLE (*Isi*), *n.* Mass of stones river-borne.

GEDHLE (*U* for *Ulu*), *n.* Pebbly place; *woman's word for horn.

GEDHLE (*Ukuti*), *v.* Raze, shave off (not used of hair); make a craunching, grating sound.

GEDHLEZA or **GEDHLEZELA**, *v.* Make to gnaw, craunch, grate, &c., as a stone put in the mouth by mistake with a handful of mealies = *Lumela*.

GEDHLEZELISA, *v.* Make to gnaw, craunch, grate; grind, as the teeth.

GEA, *v.* Shave off (hair of head) = *Puca*.

- GEGE (*Isi*), *n.* Person who wishes to eat alone, so as to eat much, and keeps off others.
- GEGE (*Ubu*), *n.* Gluttony, greediness.
- GEGEZELA, *v.* Tripple, as a man making a sort of shuffling step between walking and running.
- GEGQEZA, *v.* Persist violently in an assertion, declare positively.
- GEJA, *v.* Hit on one side of a thing aimed at, miss, as a mark.
- GEJA (*I*), *n.* Native pick ; *plough.
- GELA *v.* Cut down, as an *impi* ravaging the crops of a country.
- GELE (*I*), *n.* Plant whose bulbous roots are eaten.
- GELE (*Isi*), *n.* Person with retiring forehead ; hence an old man with the ring far back on his head.
- GELE (*Isi*) *n.* Old men of a place=*amaDoda* or *amaLunga*.
- GELEGEQA, *v.* Strike a sharp decisive stroke=*Juqa*.
- GELEGEQEKA *v.* Get struck off or parted decisively, as by running away from one another.
- GEMA, *v.* Make a feint of striking ; nod assent.
- GEMENCA or GEMNCA, *v.* Banter.
- GEMPE (*I*) *n.* A reed-pipe, pipe, &c.
- GENAMA, *v.* Live securely, jolly, without fear.
- GENCA, *v.* Chip.
- GENGE (*I*), *n.* A wily, cunning scoundrel.
- GENGENENE (*Ukuti*), Widely, all abroad, used of opening a door, or of a man, ox, wagon, &c., falling.
- GENQEZA, *v.* Rattle, as calabashes struck against one another.
- GENQEZI (*I*), *n.* Kind of large bead.
- GENQEZISA, *v.* Make to rattle.
- GENI (*Um*). *n.* River Umgeni.
- GENUKA, *v.* Fall back, as a horse on its sides in the water by the force of the current ; fall back in a matter, give it up.

GENXE (*I*), *n.* Musical reed.

GEQA, *v.* Scrape or clear out, as a calabash, snuff-box, &c. ; clear out by an enema (to remove, as they say, the *ukuFudumala*) the bowels of a young wife, who either does not bear at all, or has borne a first child, or a first and second, neither of which has lived long, if at all, after birth ; find out a person's mind.

GEQE (*Ukuti*), Be quite at an end.

GEGQEZISA, *v.* = *Genggezisa*.

GEXO (*Um*), *n.* String of beads worn on the neck, or, if long, thrown over one shoulder and under the arm.

GEZA, *v.* Wash the body, or any part of it ; bathe ; wash, as clothes (more properly, *hlanza*).

N.B. A man washes his head first, then his arms and breast ; a woman washes her head first, then her legs and loins ; a man would be ridiculed for washing as a woman does.

GEZA (*I*) *n.* Nice-looking person.

GEZELA, *v.* Wash for.

GEZISA, *v.* Help or make to wash ; wash well.

GEZISISA, *v.* Wash thoroughly.

GIAMA, *v.* Lie down (woman's word).

GIBA, *v.* Pull or take out, draw, as a sword = *Kipa*, but stronger.

GIBE (*Um*), *n.* String stretched across a hut, to hang up things on.

GIBE (*U* for *Ulu*), *n.* string of a snare for taking small game and vermin, attached to a bent stick (*igwojo*).

GIBELA, *v.* Take out for ; ride on horseback.

Ex. *bagijelwa izinkomo zabo bonke*, all the others had their cattle taken out for them.

GIDA, *v.* Dance, as girls, or young men, or men, especially after a successful hunt.

GIDAZA, *v.* Tickle.

GIDAZANA, *v.* Tickle one another.

GIDAZISA, *v.* Help or make to tickle.

GIDELA, *v.* Lance for.

GINDELANA, v. Dance for one another, as in rivalry.

GIDHLA, v. Make a great fire.

GIDI (*Isi*), n. Ordinary work of any kind, great or small.

GIDI (*Ukuti*), Be confirmed (in boldness or courage).

Ex. *ngizwe sokute gidi isibindi*, I have felt now that my courage is confirmed.

GIDIGIDI (*I*), n. Absurdity, ridiculous thing, laughing-stock.

GI GI GI (*Ukuti*), = *Gigizela*.

GIGIZELA, v. Make a pattering noise with the feet, as one taking quick steps.

GIJIMA, v. Run; be quick.

Ex. *bagijima nayo*, they chased it (*inkomo*) along.

anizwa, y'ini, ukuti igijime (innyanga) ngomhlola na? do you not perceive that the *innyanya* has run in accordance with the omen = has spoken the truth?

GIJIMELA, v. Run for, after, to, &c.

GIJIMI (*Isi*), n. Runner; messenger, *apostle.

GIJIMISA, v. Help or make to run.

GILA v. Practice or play off (pranks) upon (double acc.); used also of *abatakati* practising on people.

GILA (*In*), n. Gizzard of fowl.

Ex. *yazamula indoda ngengila*, the man uttered a bitter cry.

[The word seems to be here used for 'throat.']

GILAMIKUBA (*In*) n. One who carries on evil practices, as an *umtakati*, or a native doctor, using powerful medicines, an adulterer, &c.

GILE (*Ukuti*), or GILEKA, v. Die quickly, in a short time.

GILELA, v. Practise or play off pranks upon.

GILIGIQA, v. Vomit violently.

***GINIDELA (*U*), n.** Grenadilla.

GILO (*I*), n. Projecting process in front of the neck, called 'Adam's apple.'

GIMBILIZA, v. Bolt, swallow.

GINGA, *v.* Gulp, swallow whole, as a pill ; gulp down a person's property=take it by force and keep it.

GINGILA (*In*), *n.*=*inGila*.

GINGINDHLOVU (*U*), *n.* Name of a military kraal in Zululand, destroyed in the Zulu war.

GINGQA, *v.* Roll.

¶ *ukuzigigqa*, to roll one's self, as a horse.

GINGQEKA, *v.* Get rolled, as one in pain.

GINGQELA, *v.* Roll for, to, &c.

GINGQIKA, *v.* Get rolled as a stone.

GINGQIKISA, *v.* Roll, make or help to roll.

GINGQILIKA, *v.*=*Gingqika*.

GINGQISA, *v.* Help or make to roll.

GINGXI (*I*), *n.* Insect, any creature with the body divided into segments, as the fly, beetle, &c.

GIYA, *v.* = *Gwiya*.

*GLAZI (*In*), *n.* Glass (*Eng.*).

GOBA, *v.* Menstruate or lose blood, as a woman, excessively ; draw, as water out of a stream, well, vessel.

GOBA, *v.* Bend, curve ; bend the claws, clutch, as a hawk seizing a mouse or small bird ; bend, as a stubborn heart ; retire, as the bride to the back of the hut, where she sits for a week or two after marriage, covered up from the sight of men=*Goya* ; rest uncomfortably, as without tents, &c., when travelling by wagon.

GOBE (*Izi*) *n.* Deep-set eyes.

GOBEKA, *v.* Get bent ; be bendable.

GOBELA, *v.* Bend for, &c.

GOBISA, *v.* Help or make to bend or curve ; help or make to retire, as a bride=bring home a bride.

GOBO (*In*), *n.* Crib for holding maize, pumpkins, &c.

GOBO (*In*), *n.* Honeycomb tripe.

GOBO (*Isi*), *n.* Thorny shrub used for torches.

GOBO (*Um*), *n.* Young edible plant of wild asparagus ; name of another bush-plant ; fancy-name for the *umsila* or buck's tail, wound on the upper projecting part of the staff, by which a shield is held.

GOBO (*Ukuti*)=*Goboza*.

GOBODA, *v.* Be bent forward, as the border of an ill-formed human ear.

GOBOLONDO (*I*), *n.* Any hard case or covering, as an eggshell, nutshell, calyx, &c.

GOBOLOZELA, *v.* Drink a great deal, guzzle.

GOBONGO (*I* or *Isi*), *n.* Wide-mouthed calabash ; egg-shell.

GOBOSI (*I*), *n.* Any kind of envelope or sac, empty of contents, as a cup, skin of a boil which has been discharged ; any light, empty, thing.

GOBOZA, *v.* Move up and down with a sort of undulation, as rippling water, cattle running home, people running down a declivity, a tall person with a bobbing gait, &c.

GOBOZELA *v.*=*Goboza*, but stronger.

GOBOZI (*U* for *Ulu*), *n.* Hollow thing.

GOCO (*Isi*), *n.* Kafir pillow ; also=*isAngcokolo*.

GODA (*I*), *n.* Thick cord, rope.

GODHLA, *v.* Keep back, suppress, reserve.

† *ukugodhla isihlangu*, to clap the shield under the arm, as when men are going to run.

GODHLA (*I*), *n.* Bullock with distorted horns.

GODHLISA, *v.* Help or make to keep back.

GODHLO (*Isi*), *n.* Upper part of a great chief's kraal, occupied by his wives, and 'kept back' from common contact.

Ex. *isigodhlo esimnyama*, the part occupied solely by the chief's wives or concubines.

isigodhla esimhlope, the part occupied by servants of various kinds (*izinnceku*) male and female.

GODHLO GODHLO (*Ukuti*)=*Godhlozela*.

GODHLOYELA, *v.* Rattle, as a wagon over stones.

GODI (*I*), *n.* Hole dug for a grave (before burial).

GODI (*I*), *n.* Any hollow, large or small, but not a deep hole (*umgodi*) ; hollow between two hills.

GODI (*Um*), *n.* Hole ; corn-hole.

GODI (*Isi*), *n.* Dried-up tree, stump, trunk, branch, lying on the ground ; the first head of cattle given by a girl's friends to her intended husband, which is considered to be given for her, and killed to provide her with a garment=*eyokubinca* (*inkomo*).

GODO (*U* for *Ulu*), *n.* Log of wood.

GODO (*Um*), *n.* Dry excrements of a dog, cat, human being, &c.

GODOLA, *v.* Be chilled with cold.

GODOLOLO (*Ama*), *n.* Kind of dancing, when the arms are held tightly-tent, with the fists closed over the breasts.

GODOYI (*Um*), *n.* Fabulous dog, a sort of wehr-wolf, said to devour men ; hence applied, in strong dislike, to a vagabond man or dog ; wild-dog, cur.

GODUKA, *v.* Go home.

GODUSA, *v.* Help or make to go home ; take, bring, lead, send, home.

GODUSELA, *v.* Take or send home, for, to, &c.

GODUSO (*In*), *n.* Name given to a betrothed girl (perhaps, from her being taken to her home again by the bridegroom's friends, after her runaway visit to his kraal, see *Enda*).

GOGA, *v.* Persistently urge.

Ex. *nampa abas'oSutu bayasigoga ukuba siye kubo*, here are the Sutu (Cetshwayo's tribe) urging us to join them.

Go go go (*Ukuti*)=*Gogoza*.

GOGO (*I*), *n.* Small kind of buck.

GOGO (*Um*), *n.* Small enclosure for taking game.

GOGO (*U* for *Ulu*), *n.* Dry carcase of entire dead animal ; mummy.

- GOGOBEZA, *v.* Bend down, as a branch.
- GOGODA, Scrape up with an *indebe* the small remainder of fluid in a vessel.
- GOGODELA, *v.* Scrape up, as above, for, into.
- GOGODISA, *v.* Help or make to scrape up, as above.
- GOGOZA, *v.* Rattle.
- GGOZELA, *v.* = *Gogoza*, but stronger.
- GGOZISA, *v.* Make to rattle.
- GOJANA (*Isi*), *n.* Dim from *isiGodi*.
- GOJE (*Ukuti*), or GOJELA, *v.* Finish off (as one drinking off at one draught, or as a leopard, seizing a man by the neck and finishing him, or as a person reaching the end of his journey; go down a hill.
- GOLA, *v.* Catch, as a grasshopper; pounce upon, as one seizing another from behind.
- GOLA (*I*), *n.* Leopard.
- GOLA *U* for *Ulu*, *n.* A disease of females.
- GOLO (*Um*), *n.* Greediness.
- GOLO (*Ukuti*) = *Golozu*.
- GOLO (*I*), *n.* Anus.
- *GOLOGO (*U*), *n.* Grog (*Eng.*).
- GOLOGOQA, *v.* Turn head over heels, toss a summerset.
- GOLOZA, *v.* Stare, glare, with the eyes starting forward, as one in rage or excitement.
- Ex. *Ilanga ligoloxile namhlanje*, the sun is glaring hot to-day.
- GOLOZELA, *v.* Glare at, for, &c.
- GOMA, *v.* Doctor, as the medicine-man who doctors a chief that he may be firm = *Gqinara*.
- GOMA (*Um*), *n.* = *isAnusi*.
- GOMA (*U* for *Ulu*), *n.* Chain of mountains, as the *Kahlamba*.
- GOMA or GOMANE (*In*), *n.* Any famous song, in honour of the Zulu King, sung at particular times of the year.
- GOMANKULU (*In*), *n.* Hill on the right, on the way from Pietermaritzburg to Durban.

GOMBA (*Um*), *n.* Tail-feather of fowl.

GOMBOLOQA, *v.* Extract, as ear-wax, a matter by questioning, &c.

GOMBOQO (*In*), *n.* A small hollow thing.

GOMBOQO or GOMBOQOKO (*U* for *Ulu*), *n.* A large hollow thing = *uGobolondo*.

GOME (*In*), *n.* Name of a large forest in Zululand.

GOMELA (*Izin*), *n.* Cry, tumult, &c., of many people, as at a marriage-feast, a battle, &c.

GOMFA, *v.* Stoop, as one writing.

GOMO (*Um*), *n.* The plain truth, naked fact, long and short, of a matter; mark, goal, &c., as for runners.

Ex. kupume impi, wancama ngamasi; umgonono ungebuye, the impi has gone out, you have tasted amasi; assuredly you will not come back (you will be killed).

GOMONQO (*I*), *n.* Large bat, used in witchcraft.

GONA, *v.* Hold or carry in the arms; embrace, hug.

GONANA, *v.* Embrace one another.

GONGO (*Ama*), *n.* = *amaNgcetyane*.

GONGO (*In*), *n.* Difficult, complicated, affair.

GONGO (*Ukuti*) = *Gongobala*.

GONGOBALA, *v.* Draw in the legs, shoulders, &c., shrink back.

GONGOBALELA, *v.* Draw in the legs, &c., as above, for.

GONGOBALISA, *v.* Make to draw in the legs, &c.

GONGOLO (*U* for *Ulu*), *n.* Large pole, log, or stump, cut down; applied to a large tall man.

GONGOLOZI (*In*), *n.* Something huge; an impossibility.

† *ubek' ingongolozi, itshe lensimbi lona lishiywa livela*, you are expecting a huge thing, an iron-stone left cropping out—you are expecting what you will never get.

GONGONI (*In*), *n.* Long thin grass, used for brooms.

GONGOSI (*I*), *n.* Large brown ant (*iye ekulu*).

GONGQOLOZI (*Um*), *n.* Large rope, cable.

GONOGONO (*Isi*), *n.* Ear-wax = *isiKonokono*.

GONOTI (*U* for *Ulu*), *n.* Rattan of which the doors of native huts are made=*nQoqogo*.

GONQO (*Um*), *n.* Concourse of young people at the time of the publication of a girl's first menstruation; see *uDwa*.

GONSI (*I*), *n.* Plant with bulbous, edible root.

GONI (*In*), *n.* Filament of maize; brush, of flowers, seeds, &c., at the top of a stalk of grass.

GONO (*In*), *n.* Nipple of woman; stalk of a pumpkin, the eating of which is supposed to make a person foolish.

GONSWANE (*Isi*), *n.* Tree, with red edible berries.

GONWANE (*Ama*), *n.* Sores in the mouth of a goat; the word is used by some for a certain disease (*umZuzo*).

GONYULUKA, *v.* Retch, strain, as in vomiting.

GOQA, *v.* Fence, or ward off, a stroke.

Ex. *wazihlaba, wazigoqa* (*izinduku*), he struck and warded off, gave and took.

GOQO (*I*), *n.* Heap of logs or wooden bars.

GOQO (*Um*), *n.* Wooden bar.

GOQO (*U* for *Ulu*) *n.* Large long log or wooden bar.

GOQOKAZI (*In*), *n.* Large cow, with horns curved towards each other, so as nearly to meet.

GOQONGA, *v.* Roll up, as a skin, paper, dough, &c.

GOQONGO (*Um*), *n.* Large roll of *umcaba*=*umGongqoloz*.

GOSI (*In*), *n.* Nook, corner.

GOSO (*In*), *n.* Small field-mouse.

*GOTSHELA (*I*), *n.* Small stick for securing thatch upon a hut (*amaLala*).

*GOTSHWANE (*I*), *n.*=*isiGondwane* (*amaLala*).

GOVANA (*U*), *n.* The bad principle of the heart; the evil heart, old man, flesh, &c.: see *uNembeza*.

GOVU (*I*), *n.* Large powerful dog of Dingane's favourite breed.

GOVUZA, *v.* Stir up, as *utshwala*, with a stick.

GOXA (*Isi*), *n.* Dell.

GOXANA (*Um*), *n.* Little dell ; small hollow, as one of the pits on the surface of an orange or lemon : *dim.* from *umGoxi*.

GOXI or **GOXIGOXI** (*Um*), *n.* Irregular hollow or ravine.

GOYA, *v.* Sit retired, as a bride, for a short time after marriage, covering herself from the sight of men, at the back of the hut.

GOYISA, *v.* Make or help to retire, as above ; **take** home a newly-married wife ; used in ridicule of a husband staying at home to keep company with a newly-married wife.

GOYISELA, *v.* Take home a bride for.

GOZI (*In*), *n.* Accident, casualty ; harm, hurt, injury ; danger ; bruise, wound, or old hurt, upon the *head*.

¶ *ukwehlelwa ingosi*, to meet with an accident.

Ex. *lezo'nkomo zi ingozi*, those cattle are dangerous, likely to do mischief.

GQABA, *v.* Mark the face with clay of any colour.

¶ *ukuzigqaba*, be bumptious, conceited, give one's-self airs.

GQABAGQABA (*Ama*) *n.* Spots, as on a dress or blanket.

GQABA (*Um*), *n.* Clay of any colour, used for making spots upon the person.

GQABU (*Ukuti*)=*Gqabuka* or *Gqabula*.

GQABUKA, *v.* Get broken or broken off ; be broken, as to the thread of life, expire, die.

GQABULA, *v.* Break, break off, as a string, weeds, &c.

GQABULAMIKWINDIYAMI (*In*), *n.* First husband (lit. he who broke off my *imikwindi*).

GQAGQA (*I*), *n.* Cob of maize, irregularly filled.

GQAGQANGISA, *v.* Place things here and there, in an irregular, disorderly, way ; do anything unevenly, as stitching, &c.

GQAGQA, *v.* = *Gqabu*.

GQAJNNYANGA (*U*), *n.* Night-watchman, sentinel (one who gets the first glimpse of the new moon).

GQALA (*Isi*), *n.* Cow that gives no milk.

GQALATSHU (*I*), *n.* A species of pole-cat, of about the same size as the ordinary pole-cat, but with the stripes clear; it is mostly jet black with two white stripes about as broad as the middle finger on each side of the spine.

GQAM or **GQAMU** (*Ukuti*) = *Gqamuka*.

GQAMBU (*Ukuti*), Splash, as a fish in water.

GQAMUKA, *v.* Flash, fire up, flame out.

GQAPAGQAPA (*Ama*), *n.* Spots of colour, as on a dress.

GQAPELI (*In*) *n.* Shrewd, knowing, sensible, intelligent person.

GQAPUNANA (*In*.) *n.* Sharp, quick, clever person, or animal.

GQAVA, *v.* Stand out well to the fore.

GQAYINGISA, *v.* = *Gqagqungisa*.

GQEBA, (*I* or *Um*), *n.* Name of a tree; collective name for *izinduku*, cudgels, single-sticks, quarter-staves.

Ex. *O wetu! ungang'ahlula ngokunye; kepa ngegqeba qa! ungakuncindulele*, my good fellow, you may beat me about something else; but with the cudgels, no! you would soon drop it.

GQENGGE (*In*), *n.* Any heap of small things, as dried peaches, shavings, &c.

GQENGQA, *v.* Roll, as a stone or plate on its edge; swing a man round; swing down, fling down.

GQENGQE (*Isi*) *n.* Bullock with spreading, not very large, horns.

GQENGQE (*Um*), *n.* Carved wooden vessel with cover, one used for milking, another for mixing *amasi*.

GQENGQELA, *v.* Roll for, towards, &c.

GQENGQELEKA, *v.* Get rolled along.

Ex. *uyagqengqelesa nje*, he rolls along comfortably, spoken of a person in good case, stout and jolly, walking.

GQENGQISA *v.* Help or make to roll.

GQENGQETSHWANA (*I*) *n.* Clever fellow.

GQETSHANA (*In*), *n.* Piece or part.

GQI (*Isi*), *n.* Sound of footsteps; step of a dance.

GQI (*Ukuti*), Make a sound of steps, patter.

GQIBA, *v.* Fill in, as earth into a hole ; fill up ; fill up, as a grave, inter ; cover up, hide, as a fault.

GQIBEKA, *v.* Get filled up, as a hole ; get covered up, as a heap of weeds.

GQIBELA, *r.* Fill up for.

*GQIBELO (*Um*), *n.* Saturday, as the day which fills up the week.

GQIGQA, *v.* Come frequently.

GQIGQELA, *n.* Come frequently to, for.

GQIGQIZELA, *v.* Make a sound of frequent stepping, patter.

GQIKI (*Ixi* or *Um*), *n.* Short log used by natives for a pillow.

GQILA (*I*), *n.* Short garment of women.

GQILA (*Isi*), *n.* Maid-servant, doing menial work for the royal ladies ; used also, but improperly, of a man doing menial offices.

CQILAZA, *v.* Pummel violently, as a woman putting her knees upon a child and beating it.

GQILAZA (*U*), *n.* Mumps.

GQIMBA (*In*), *n.* Fold or wave, as of people, stomach. &c., or of anything folded or multiplied.

GQIMLUPOTWE (*U*), *n.* Turning head over heels.

GQINARA, *v.* = *Goma*.

GQINI (*Um*), *n.* Animal with its tail docked.

GQINSI, *adj.* Heavy.

GQIRA, *v.* Breathe heavily, as a human being, horse, ox, &c., that is sick and about to die.

GQIZA, *v.* Bind beads or tails on arms or legs ; shuffle about, as women dancing when they come between the rows of girls and the spectators.

GQOBA, *v.* Milk out all the milk of a cow ; dig up, as roots ; press, as an usurer.

GQOGELA, *v.* Pluck secretly, pilfer, as ears of mealies.

GQOGQO (*Ukuti*) = *Gqogqoza*.

•GQOGQOZA, *v.* Rap or tap, as by striking the end of a staff upon the ground; patter away with a staff in walking.

•GQOGQOZELA, *v.* = *Gqogqoza*, but stronger.

GQOGQOZO (*Um*), *n.* Walking-stick.

GQOKA, *v.* Put on any garment in a civilised way.

•GQOKISA, *v.* Help or make to put on any part of civilized dress.

GQOKO (*Isi*), *n.* Hat, or cap, or, sometimes, jacket or coat, of European.

•GQOLOZELA = QOLOZELA.

•GQOMFA, *v.* Break the back, literally or metaphorically, as in hard work.

Ex. *usaggomfa*, he has the back bent, has a stoop—not with age (*qoto*).

GQONDO (*U* for *Ulu*), *n.* Head-ring, before the gum (*uNgiyana*) is put on.

GQONGQA, *v.* Do some hard work, as dig stones, strip bark, &c.

GQONGQOTA, *v.* Knock.

GQU (*Ukuti*) = *Gqula*.

GQUBU (*I* or *Ama*), *n.* Spite, grudge, ill-will, long-cherished, deeply-rooted enmity.

•GQUBU (*Ukuti*) = *Gqubuza*.

GQUBUZA, *v.* Strike, as on the head, or on water, so as to splash.

GQUBUZEKA, *v.* Get struck, as on the head.

GQUBUZELA, *v.* Strike, as with the head, against.

GQUGQU (*Ukuti*) = *Gqugquza*.

GQUKUZA, *v.* Shake.

GQUKUZEKA, *v.* Get shaken.

GQUKUZELA, *v.* Shake for.

GQUKUZISA, *v.* Help or make to shake.

GQULA *v.* Thrust, poke, prick; punch, pound (as mealies with a heavy stick).

GQULANA, *v.* Thrust, &c., one another.

GQULEKA, *v.* Get thrust into, poked, pricked, pounded, &c.; get thrust in the heart, be disappointed, rebuffed; be satisfied, cloyed.

GQULELA, *v.* Thrust, pound, &c., for.

GQULISA, *v.* Help or make to thrust, pound, &c.

GQULISANA, *v.* Help one another to thrust, pound, &c.

GQULISISA, *v.* Thrust, pound, &c., thoroughly.

GQULO (*Isi*) *n.* Goad for oxen.

GQUMA, *v.* Throb as a wound; beat, as a pulse or heart; tramp, stamp.

GQUMA (*I*), *n.* Knoll, hillock, mound.

GQUMELA, *v.* Throb, &c., for.

GQUMISA, *v.* Make to throb, beat, tramp, &c.; put in salt, as in meat.

GQUMO (*Um*), *n.* Carotid artery.

GQUMTSHELA, *v.* Dance, as women.

GQUMUTSHA (*I*), *n.* Name of a bird. [death.

GQUNA, *v.* Change colour, as by fear, sickness, anger,

GQUNGXA, *v.* Be dark, as men covered with dust.

GQUNELA, *v.* Change colour for, &c.

GQUNISA, *v.* Make to change colour.

GQWALA, *v.* Be dirty.

GQWEGQWE, (*U* for *Ulu*), *n.* Anything flat and stiff, as a plate of metal, = *uQweqwe*.

GU (*U* for *Ulu*), *n.* Bank or side of a river (used only in the locative, *ogwini*).

GU (*Ukuti*), Make a *dull* sound, as in digging.

GUBA, *a.* Perform the hunting-dance; splash, as water with the hands in bathing; toss, as the waves of the sea; flutter, as a bird caught in a trap; grind, as *umbila* or *amabele*; stint, as of food, &c.

† *ukuguba induku*, to strike the staff, make motions with the staff, in dancing.

GUBA (*Izin*), *n.* Disobliging, unaccommodating, selfish practices.

† *ukcensa insinguba*, to be disobliging, as a man who sits at the fire so as to exclude others from it.

GUBAGUBA (*Ukuti*) = *Gubaza*.

GUBAZA or GUBAZELA, *v.* Toss, as the waves of the sea.

GUBELA, *v.* Perform the hunting dance, splash, &c., for, at.

GUBELA (*I*), *n.* Wing-feather.

GUBELANA, *v.* Perform the hunting-dance for one another, as in rivalry ; splash at one another.

GUBISA, *v.* Help or make to perform the hunting-dance, splash, &c.

GUBO (*In*), *n.* Blanket.

GUBO (*Isi*), *n.* Habit of body.

Ex. *isigubo salo'muntu sibi*; *uya'utshetsha ukuguga*, that person's habit of body is bad ; he will soon grow old.

GUBO (*Um*), *n.* Hunting-dance or song.

GUBU (*Isi*), *n.* Hollow vessel, as a gourd or pumpkin ; *drum.

GUBU (*U* for *Ulu*), *n.* Musical calabash ; *organ, seraphine, harmonium, &c.

GUBU (*Ukuti*) = *Gubuka*.

GUBUDA, *v.* Hoax, humbug.

GUBUDISA, *v.* Help to hoax.

GUBUKA, *v.* Start up, as a wild animal, or a man suddenly rising, or the stomach, when it turns sick = *Qubuka*.

GUBUYA, *v.* Travel on and on, over a long tract of country.

GUBUZA, *v.* Splash, as water, in bathing, &c.

GUBUZELA, *v.* Splash upon ; throw (a veil) over the face, as a young bride when retiring (*goya*) after marriage ; may be used of a bird throwing its wings over its young = *Fukamela*.

GUBUZELISA, *v.* Make to veil the free = take as a wife or concubine.

This word is used of a man who takes to his embrace one who has been for some time a member of his own household, though not within the forbidden degrees of affinity, as when Abraham took Hagar, or Jacob took Bilhah and Zilpah.

GUDA, *v.* Milk a cow, without the aid of the calf to draw the milk.

GUDE (*Isi*), *n.* Plant like the banana, growing by the river-side, of which the *umncedo* is made.

GUDHLA, *v.* Rub, rub along; wear away by friction; whet, file; go close along the side of, graze; insinuate evil against a person, without naming him; coast along a country, shave the coast; rub up a *little* tobacco-leaf for snuff.

GUDHLA (*Um*), *n.* Name of a stone of which pipe-bowls are made.

GUDHLANA, *v.* Rub or go close along one another = speak confidentially with one another.

Ex. *gudhlana nobani*, take such a person into your confidence.

GUDHLELA, *v.* Rub, &c., for.

GUDHLISA, *v.* Help or make to rub, &c.; hint at, imply, &c., insinuate, a thing, tell it sideways, &c.

GUDHLISELA, *v.* Help or make to rub, &c., for; insinuate, hint at, imply, &c., a thing, tell it sideways, for.

GUDHLISISA, *v.* Rub, &c., thoroughly.

GUDHLO (*Isi*), *n.* File, rasper.

GUDHLU (*Ukuti*) = *Gudhluka*, or *Gudhlula*, or *Gudhluzela*.

GUDHLUKA, *v.* Move a little way, make room, budge, retire, go aside.

GUDHLULA, *v.* Displace a little, move on one side.

GUDHLULELA, *v.* Displace a little to or for.

GUDHLUZA, *v.* File.

GUDHLUZELA, *v.* Rattle as a wagon on stones.

GUDO (*Isi*), *n.* Cow that can be milked without its calf.

GUDU (*I*), *n.* Horn for smoking wild hemp.

GUDU (*Isi*), *n.* Great heat, as in a close hut, or when the sun shines hot, though partly hidden by clouds.

GUDULA, *v.* Plaster.

GUDULEKA, *v.* Get plastered.

GUDULELA, *v.* Plaster for.

GUDULISA, *v.* Help or make to plaster.

GUDUMEZI (*Isi*), *n.* Used of close, hazy, very sultry weather, when clouds hide the sun, but the heat is oppressive.

Ex. libalele isigudumezi namhlanje, it is very close and sultry to-day.

GUGA, *v.* Grow old; be wasted, as a country by an *impi*; be worn out, as an old garment; be used up, as a country eaten down by cattle; used also of a country being thronged with cattle, flourishing and thriving.

Ex. wafika wakwipila, izwe laguga, sadela, he came and stormed, it was tremendous, (lit. the land grew old with hearing it,) we gave in, had nothing to say.

GUGELA, *v.* Grow old for, at, &c.

† *ukusigugela*, to grow old for itself = wear itself out, not being used.

GUGISA, *v.* Make to get old, wear out, wear away.

GUGU (*I*), *n.* Any person or thing precious in the owner's eyes, though not necessarily so in itself.

Ex. igugu nje, it's a fancy merely.

leyo'nduku il'igugu, that is a fancy stick.

GUGU (*Ama*), *n.* Violently.

GUGUDA, *v.* Grind or grate with the teeth, as when one eats hard mealies.

GUGUDO (*Um*), *n.* Name of a large tree, whose bark is used for aperient medicine.

GUGULA, *v.* Carry away, as water, anything thrown into the current.

GULA, *v.* Be sick, be ill.

GULA (*I*), *n.* Milk-vessel, made of a gourd.

† *igula lendhlebe aligcawale*, let the milk-vessel of the ear be filled = tell out the whole, leave nothing unsaid, confess everything.—*R.*

† *nyekuteng'amagula*, he has gone to buy gourds = he has got drowned (from the fact of some one having been drowned who went once to get gourds from the Mtetwa district, along the coast, which is famous for gourds, and got drowned).—*R.*

GULEKA, *v.* Turn aside.

GULELA, *v.* Be sick at, for, &c.

GULI (*Isi*), *n.* Confirmed invalid.

GULISA, *v.* Make sick.

† *ukuzigulisa*, to feign sickness.

GULUBE (*In*), *n.* Hog, wild or tame.

GULUGUDELA, *v.* Burst out violently, as from a hut.

GULUGULU (*Um*), *n.* Large blue beads.

¶ *ukubeka ngemigulugulu*, to look as with glass eyes (said when a person cannot see an object, which is plain before him).

GULULA, *v.* Stroke, as the face with the bone-scraper, to remove sweat, or as a feather between the fingers, or as a milker the teats of a cow, when she has little or no milk.

GUMA (*I*), *n.* Little spot fenced in with reeds before the entrance of a hut, to keep out the wind; the reed-fence itself; hollow between the ribs and hips.

Ex. *ngiyafa ngipela emagumeni*, I have a great pain in my sides.

GUMBA, *v.* Scoop, hollow out, as wood, stone, iron, &c.

GUMBAMPALO (*Isi*), *n.* Hawk that catches field-mice.

GUMBANE (*In*), *n.* Disease said to prevail among the amaMpondo and other natives south of Natal, and to be contagious, described as a rotting away or 'hollowing out' of the interior parts of the body.

GUMBE (*I*), *n.* Deep place or pool in water.

GUMBELA, *v.* Scoop or hollow out for; keep secret from another (in a bad sense).

GUMBI (*I*), *n.* Corner.

GUMBISA, *v.* Help or make to scoop.

GUMBU (*U*), = *uGubu*.

GUMBUQEKA, *v.* Be overturned.

GUMBUQELA, *v.* Overturn; turn over upon (with acc.).

GUMBUQU (*Ukuti*), = *Gumbuqela*.

GUMBUZA, *v.* Play badly on the *ugubu*.

GUME (*Um*), *n.* Stupid, clumsy, person, blunderer.

GUMEDE, Word used in *izibongo* of Mpande, and used still in Zululand, but only as a title of honour for the King.

GUMELA (*U*), *n.* Number of men collected in a circle or semicircle for dancing, = *umKumbi*.

- GUNDA, *v.* Cut, as hair; clip, shear, as wool.
 GUNDANE (*I*), *n.* Common field-mouse=*imPuku*.
 GUNDELA, *v.* Cut hair, clip, shear, &c., for.
 GUNDELA (*I*), *n.* One who has cut off his *isigcogco*.
 GUNDISA, *v.* Help or make to cut hair, clip, shear.
 GUNGQOLOSİ (*Um*),=*umGungquluza*.
 GUNGQU (*Ukuti*)=*Gungquza*.
 GUNGQULUZA (*Um*), *n.* Large, rope, cable; any thing presenting a curved surface like a cable.
 GUNGQUZA, *v.* Rattle, as one searching among the pots, &c., in the *umsamo* of a hut; rattle or rumble, as a wagon.
 GUNGU (*Isi*), *n.* Secret plot; a sickness in sheep.
 † *ukubulala isigungu*, to kill by treachery.
 GUNGUBALA, *v.* Be imperfectly cooked.
 GUNGULUZA, *v.* Do an unprofitable, ineffectual thing, as to gather herbs where others have gathered already, pick a bone already picked, hit a blow which a man wards off, &c.
 GUNGUMBANE (*In*), *n.* Porcupine.
 GUNGUNDHLOVU (*Um*), *n.* Dingane's old capital, where Retief was killed; name given by the Dutch to Maritzburg.
 GUNGUNDHLOVWANA (*Um*), *n.* Little Maritzburg, native name for Greytown, the situation of which resembles somewhat that of Maritzburg.
 *GUNJI (*In*), *n.* Any fortified town of the Basutos, made with a mazy entrance, so that the Zulus, if they came to attack it, might lose themselves in its windings, and be stopped at the end of the passages, and so be killed by the inhabitants; hence, maze, labyrinth; peninsula formed by a stream running back with a sharp bend upon itself, *e.g.* Vanderplank's Island (or, properly, Peninsula) near Bishopstowe; *camp at Maritzburg.
 † *w'apuk'emgunjini*, you are brought up, baffled, as when a man, thinking to take a short cut to his home by crossing Vander-

plank's Peninsula, would find himself brought up by the stream again on the opposite side of it: see *Sogezé*.

N.B.—The natives play a sort of game, when smoking, by spitting on the ground the outline of such a labyrinth, the centre representing the chief, and the difficulty being to find the way to him from the outside.

GUNYA, *v.* Stiffen the muscles of the back, so as to put forth one's strength; be raw, as half-dressed meat; feel raw, sore, bitter at heart.

GUNYA (*Ukuti*)=*Gunyaza*.

GUNYAGUNYANA (*Ubu*), *n.*, Violent effort, violence.

GUNYAZA, *v.* Seize violently, with strong muscular exertion, gripe painfully.

GUPANE (*Um*), *n.* Small bird, with sliding note.

GUQA, *v.* Bow the knee, kneel (*ngamadolo*).

GUQA (*Isi*), *n.* Large bull buffalo, 'rogue' buffalo, which keeps away from the rest of the herd; very large earthen vessel for *utshwala*.

GUQELA, *v.* Kneel to, for, &c.

GUQISA, *v.* Help or make to kneel; tie up one of the fore-legs of a kicking cow in a bent position, in order that she may be milked, the hind-legs being already tied up together; knee-halter a horse; put the drag on a wagon.

GUQU (*Ukuti*)=*Guquka* or *Guqula*.

GUQUBALA, *v.* Be cloudy.

GUQUKA, *v.* Turn; turn back, return, turn to, be changed to.

GUQUKELA, *v.* Turn towards, &c.

GUQUKEZELA, *v.* Turn, turn round, twist, as a person's words.

GUQULA, *v.* Turn.

GUTSHA, *v.* Go round about intentionally, keep away, slink.

GUTSHANA (*In*), *n.* Dim. from *inGubo*.

GUZA, *v.* Spite a person.

GUZA (*I*), *n.* Large snuff-box.

- GUZEKA, *v.* Get spited, not fairly used, in a matter.
 GUZUKA, *v.* Get forcibly rent or struck.
 GUZULA, *v.* Rend forcibly, as a plank; strike forcibly, as a stone upon a wagon-wheel.
 GUZUNGU (*In*), *n.* Large stone or mass of rock.
 GWA (*I*), *n.* Orange River.
 GWABA (*Ukuti*), = *Gwabaza*.
 GWABABA (*I*), *n.* White-necked crow; used of *amasi* of a strange kraal.
 GWABABANA (*In*), *n.* Black crow.
 GWABAZA, *v.* Strike, as on a shield.
 GWACA (*Isi*), *n.* Small kind of quail.
 ¶ *isigwaca silind'induku*, the quail is waiting for the stick—that fellow wants to be kicked.—R.
 GWACELA, *v.* Go round the side of a house or hill, as in order to escape notice.
 GWADHLA (*In*), *n.* Assegai.
 GWADHLALAZA, *v.* Strike violently without effect.
 GWADIGWADI (*U*), *n.* Red maize.
 GWAGQA, *v.* Strive about a thing.
 GWAGQAZA, *v.* Finish an ox, by putting an *umkonto* into the wound and enlarging it.
 GWAGWA (*I*), *n.* Old pumpkin-leaf; pinna of the ear.
 GWAGWA (*In*), *n.* Ear-ornament of carved bone.
 GWAGWA (*Um*), *n.* Butter in process of formation by churning; anything white, as a whiteman.
 GWAGWASA, *v.* Rumble, as distant thunder.
 GWAGWASELA, *v.* Rumble as distant thunder, at, &c.
 GWALIGWALI (*Isi*), *n.* Ugly, ill-shaped, person.
 GWAHUBA (*I*), *n.* = *iGwababa*.
 GWAHUBANA (*In*), *n.* = *inGwababana*.
 GWAI (*U*), *n.* Tobacco; snuff.

Ex. *abadhla ugwai ngomlomo*, they who chew tobacco = whitemen.
ugwai wamakasi, leaf-tobacco.

¶ *ugwai nenhlaba!* tobacco and aloe-ashes (compounded to make snuff), used to express two lovers who are inseparable.

GWAJA (*Ukuti*), Be thronged together.

GWALA, *v.* Be rusty ; be dirty or dusty, as a thing left on the shelf.

GWALA (*I*), *n.* Coward.

GWALA (*U* for *Ulu*), *n.* Musical instrument of the abe-Suto, made of a rod with a stretched string fastened to both ends, and a piece of quill inserted at one end, through which the performer draws his breath, and produces a sound something like that of a Jew's harp.

GWALA (*Ubu*), *n.* Cowardice.

GWALA (*Uku*), *n.* Rust ; dust, collected on anything laid on a shelf.

GWALAGWALA (*I*), *n.* The Lory.

GWALIZA, *v.* Choke, as a man eating, or furious with passion, or in danger of drowning.

GWALIZELA, *v.* Choke at, for, &c.

GWAMBA (*Isi*), *n.* Stiff porridge made of the dregs of native-beer, and eaten by women.

GWAMBAQA (*Ukuti*), Be close, as the thatch of a well-built hut.

GWANEKANA (*In*), *n.* Nursery tale.

GWANGQAMISA, *v.* Rouse out an animal from a hole.

GWANGQEKA, *v.* Be such as to be striven about ineffectually, be impracticable, unmanageable ; may be used of a passage difficult of translation.

GWANGWALAZI (*Ukuti*), Make a craunching sound.

GWANYA, *v.* Be imperfectly cooked or ripened.

GWANYA (*I*), *n.* Unripe fruit of any kind.

GWAQO (*Um*), *n.* Wagon-road.

GWAQA (*In*), *n.* A stony place.

GWAVU (*In*), *n.* Leopard.

GWAVUMA, *v.* Growl, as an angry dog.

GWAVUMELA, *v.* Growl at, for, &c.

GWAVUMISA, *v.* Make to growl.

GWAYANA (*U*), *n.* Root used as a 'pleasant emetic.'

GWAZA, *v.* Stab, pierce ; strike over to, reach to.

GWAZANA, *v.* Stab one another.

GWAZELA, *v.* Stab for.

GWAZISA, *v.* Help or make to stab.

GWAZO (*Um*), *n.* A stabbing.

Ex. *umgwazo wetu waba namandhla, sab'esusa ngomhaha*, our stabbing was powerful, we routed them out of hand.

GWE (*In*), *n.* Panther.

GWE (*Isi*), *n.* Flower of pumpkin; name given to an *icimbi*, when the winter has begun, and the time is past for eating it.

GWEBA, *v.* Push powerfully with the horns, as a strong fierce bull; administer a kind of enema to a child, by inserting a green stem of the castor-oil plant, and twisting it round repeatedly.

GWEBA, (*Isi*), *n.* Ailment to which a child is supposed to be liable, who has not been treated as above.

N.B.—This practice was general, but is now dying out.

GWEBEDHLA (*Isi*), *n.* Strong robust person.

GWEBU (*I*), *n.* Froth, scum, foam, as in a cooking-pot; lather; foam on a horse's mouth.

GWEBU (*In*), *n.* Foam on the top of milk, *utshwala*, &c.

GWEDA, *v.* Hollow out, scoop, as a wooden milk-pail.

GWEDA, *v.* Do a thing completely; used particularly of a boy when of the age which allows him to uncover the end of the penis, *wahlakanipa wagweda*; hence used generally.

GWEDELA, *v.* Scoop out for.

GWEDHLA (*Isi*)=*isiGwebedhla*.

GWEDHLA, *v.* Row, paddle; get out of the way.

GWEDISA, *v.* Help or make to scoop out.

GWEDO (*Isi*), *n.* Iron instrument for scooping, *graving*, &c.

GWEGWA, *v.* Hook; draw with a hook or crook; hook a person, entice by promises.

GWEGWE (*In* or *Isi*), *n.* Hook; crook; curve.

Ex. *tina'ngwegwe*, we, prime fellows, (lit. we, the hook, by which the Chief hooks in other people's cattle).

GWEGWELEZISA, *v.* Make to go round-about.

GWEGWESA, *v.* Go out of the path, make a detour, go round-about.

GWEGWESELA or **GWEGWEZELA**, *v.* Go round about for, on account of.

GWEGWESELISA or **GWEGWEZELISA**, *v.* Make to go round about for.

GWEKAZANA (*In*), *n.* Little tiger, said of an angry woman or small man.

GWELE (*I*), *n.* Maize-water, made by pouring hot water upon crushed mealies, and letting it stand for a night = *iPiliba*.

GWELO (*I*), *n.* Shred of Skin.

GWEMA, *v.* Go round about.

GWEMBE (*U* for *Ulu*), *n.* Girls' dance, when all make a ring holding hands, and at a sign run round together.

GWENDA = *Gweda*, **GWENDO** (*Isi*) = *isiGwedo*.

GWENENEZA, *v.* Cry long, as a child.

GWENGCE (*U* for *Umu*), *n.* Shrub, whose bulbous root is eaten.

GWENGULA, *v.* Pare off the outside of anything, as meat; dig or plough very slightly on the surface only; tell the outside of a matter only.

GWENYA (*I*), *n.* Berry of wild olive.

GWENYA (*In*), *n.* Alligator.

GWENYA (*Um*), *n.* Wild olive-tree.

GWEVANA (*U*) = *uGovana*.

GWEVUKA, *v.* To refuse violently what has been promised or agreed upon.

GWIGWI (*Ubu*), *n.* Whizzing sound, as of a strong wind.

GWUJO (*I*), *n.* Stick or spring, by which a snare is set for birds, &c.

GWILI (*Isi*), *n.* Hyæna, = *imPisi*, *iDelabutongo*.

GWILI (*Um*), *n.* Any food, as meat, pumpkin, &c., which is not properly cooked.

GWILI (*Ubu*), *n.* Doggish desire to eat food alone.

GWILI (*Ukuti*) = *Gwilika* or *Gwiliza*.

GWILIKA, *v.* Abandon a previous engagement, refuse violently to give, lend, or give up, any thing, which had been previously promised; choke, as with food in windpipe.

GWILIKELA, *v.* Refuse, as above, for.

GWILIZA = *Gwilika*.

GWINJA, *v.* Dip down suddenly, as a bird, or as a man, when he avoids a blow.

GWINSA, *v.* Drink much.

GWINSI (*I*), *n.* Name of a green bird which eats the old wax of bees.

GWINSITSOKO = *Gwitsoko*.

GWINYA, *v.* Swallow.

GWITSOKO, *adv.* Exclamation of a person who has found *amacimbi*.

GWIIYA, *v.* Leap about, as a brave, brandishing his spear and shield, claiming the applause of his comrades.

GXA (*Isi*), *n.* Stake, sharpened at the end for digging up roots, &c.

GXA (*U* for *Ulu*), *n.* Stake used by an *innyanga* for digging up roots; fee for using it, after which the medicines themselves have to be paid for.

GXABA (*I*), *n.* Old, worn-out garment.

GXANGATSHA, *v.* Frisk, as a cat having caught a mouse.

GXIANGXA, *v.* Mix sweet milk with *umcaba*, &c.

GXIANGXULA, *v.* Spring up, as a man, when he sees a snake under his feet.

GXAZA, *v.* Ooze out, as water from a wet blanket, cooking pot, &c.

GXILA, *v.* Stand firmly, as a man stretching his legs, or a tree deeply rooted; be fixed in one spot, as pain or disease.

GXILISISA, v. Stand very firmly, as above ; stand fixed, be very strong, about a point in a matter.

GXIMEKA, v. Fix stakes in the ground.

GXIMEKISA, v. Help or make to fix stakes in the ground.

GXOBA, v. Beat, pound, as iron ; bruise, as medicinal herbs ; pound with the feet.

† *gzoba ngamatshe*, stone to death.

GXOBEKA, v. Get pounded ; be fit to be pounded.

GXOBELA, v. Pound for.

GXOBELA (Um), n. Mixed assemblage, as of cattle, goats, &c., or things generally.

GXOBISA, v. Help or make to pound.

GXOBISANA, v. Help one another to pound.

GXOBISISA, v. Pound thoroughly.

GXOBO (Isi), n. Wooden bar of door.

GXOGXO, (I), n. Toad, = *iSele*.

GXOGXOMA, = *Gcogcomo*.

GXUBA, v. Roll about water in the mouth to wash it.

GXUMEKA, v. Stick into the ground, as an *umkonto*, = *Gzimeka*.

GXUTSHA, v. Stuff, pack, into a bale, &c.

GXUTSHELA, v. Stuff in for.

GXUTSHISA, v. Help or make to stuff in.

H.

HABE (U for Ulu), n. Violent, noisy, person, especially used of females.

HABE (Ukuti), Rage, as sickness, fire, &c.

HAHA (Um), n. Used to express 'at one stroke,' &c.

† *ukuqeda ngomhaha*, to finish at one stroke, drink at one draught, &c.

HAHA (Ukuti), Start, say 'off with you,' as to runners, warriors, &c.

HAHAZA, v. Expectorate roughly.

HAI, int. = *Ai*, but stronger.

HALAGAHLA (*Ukuti*), Knock off a thing, as when a cup is drained at one draught, &c.

HALA (*Ubu*), *n.* Merecat, Suricate.

HALALA (*Ukuti*), Smell disagreeably when it is not known whence it comes.

† *kukona okuti halala*, there is something smelling disagreeably.

HALALA, *int.* Cry of congratulation to people arriving, especially when they bring the cows for a girl.

HALAHALA (*Ukuti*) } Speed, as warriors to the fight.
HALAZELA, *v.*

HALAHALA (*Ama*), *n.* Warriors speeding to fight.

HAJALISA, *v.* Make the cry *halala* !

HALAMAHOGO (*Isi*), *n.* Strong, as rum or a bitter medicine.

HAMBA, *pass.* **HANJWA**, *v.* Go ; move ; go off ; walk ; go on, go one's way, travel, trek, march, journey ; advance, proceed ; run, flow, as water ; walk over ; visit, come to (with acc.) ; live ; be in distress, trouble, want, necessity (= *hamba pansi*) : *humbe* or *hanjwe*, continually ; see *First Steps* (312).

† *ukuhamba ngehashi*, *ngezinyawo*, to go on horseback, on foot, &c.

† *ukuhamba pansi*, be sick or in trouble ; also to go secretly, craftily, underground.

Ex. *hamba kahle* or *hamba njalo*, good-bye.

ngihamba nje, I am just alive, that's all.

nging'umuntu wokuhamba, I am a distressed, necessitous person.

ang'azi ukuti ngahanjwa y'inina, I don't know what has come to me or over me.

umuntu lo ohamba ngezinyawo, a mere mortal man.

hukamba nomoya, *namanzi*, &c., it goes with—is carried away with the wind, the stream, &c.

HAMBA (*I*), *n.* Poisonous snake.

HAMBA (*Ama*), *ngapansi*, *n.* Whey.

HAMBA (*Uku*), *n.* Gait, manner of going, moving, walking, travelling, living, &c.

HAMBAKAYA (*Um*), *n.* Old *umutsha*, worn only at home ; hence, an every-day working dress.

HAMBAKUBI (*Isi*), *n.* *Umtakati*, miscreant.

HAMBALIKEME (*I*), *n.* Fabulous (?) small animal, which is continually opening its mouth as if it were talking; used of a person who is a chatter-box.

Ex. *wadhla ihambalikeme*, he has eaten an *ihambalikeme* (and so has become like it in his speech).

HAMBANA, *v.* Walk with.

HAMBELA, *v.* Go to, for, on account of; visit.

¶ *ukuzihambela*, to go for or by one's-self.

HAMBELANA, *v.* Visit one another.

HAMBI (*Um* or *Isi*), *n.* Traveller, one in the habit of walking, journeying, &c.

¶ *isisu somhambi asigedi'luto*, a traveller's stomach does not consume anything (consumes a mere nothing) = you can surely spare a scrap for a traveller like me.—(R.)

HAMBISA, *v.* Help or make to go, walk, move, &c.

HAMBISELA, *v.* Help or make to go to or for.

HAMBUMA (*Um*), *n.* Wanderer.

HAMU (*Ukuti*) = *Hamuka*.

HAMUKA, *v.* Be dried up with heat or wind, scorched, parched; be dried up, as a sore; come to an end, as a shower.

HAMULA, *v.* Dry up with heat or wind, scorch, parch, &c.

HANGA (*Um*), *n.* Strong, stout, brave, man; hence name of praise for a Boer.

HANGU, (*Ukuti*) = *Hanguka*.

HANGUKA, *v.* Be parched, as the mouth, = *Hamuka*.

HANSI (*I*), *n.* Goose.

HANSUKA, *v.* Be broken, as a string, = *Dabuka*.

HANYA, *v.* Plunder, ravage, as cattle ranging up and down in a field of maize.

HANYEKA, *v.* Be ravaged, &c.

HANYELA, *v.* Ravage, &c., for, at, &c.

HANYISA, *v.* Make or help to ravage, &c.

***HASHI** (*I*), *n.* Horse (Eng.).

HATAYIYA (*Isi*), *n.* Person who is always idling, smoking, &c., not minding his work.

HAU, *int.* = *Au*, but stronger.

HAU (*I*), *n.* Small travelling shield, which is used to remove ashes with.

HAYI (*U* for *Ulu*), *n.* Young man's *umutsha*.

HAZA, *v.* Fall, dashing, as the water of a cataract; raise the battle cry.

HE, *int.* Expressing surprise.

HEBE, *int.* Used to scare away locusts; hence used also to startle off a number of people, or jocularly, *one* man, taken to represent a multitude = be off with you.

HEBE (*Ukuti*) = *Hebeza*.

HEBEZA, *v.* Scare away locusts, people, &c., by crying *hebe* to them.

HEHEZELA, = *Pefumzela*.

HELO, (*Um*), = *imiXezo*.

HEM' or HEMU (*I*), *n.* Black ox with white band coming up high across the belly; white crane = *uNohemu*.

HEMA, *v.* Tell lies.

HEMBE, (*I*), *n.* Shirt.

HENGELA (*U* for *Ulu*), *n.* Disease in cattle, similar to lung-sickness.

HETSHA, *v.* Catch by the leg and throw down.

HETSHEZA (*I*), *n.* Name of a regiment of Cetshwayo's.

HETSHEZANA (*I*), *n.* Very little snuff, *utshwala*, *amasi*, &c., remaining in a vessel.

HEULA, *v.* Wound or cut severely.

HIBE (*Isi*), *n.* Loop.

HILA, *v.* Catch as by a snare.

HLA or HLE: see *First Steps* (213).

HLA (*Isi*), *n.* A number of children, grandchildren, &c., of the same father (like Jacob's family, = *umuNxu*).

HLA (*U* for *Ulu*), *n.* Row or line of things or people stationary; row of cells in a comb.

† *ukutshaya* or *ukwenza isinhla*, to place men in rows or circles one inside another.

HLA (*Umu*), *n.* Day.

Ex. *ngomhl'omunye*, to-morrow ; the day after.

ngomhl'omunye kwangomhl'omunye, the day after to-morrow, the third day.

imihla namalanga, or *imihla naizolo*, day by day, day after day.

mhlaimbe, or plur. *mhlaimbe*, perhaps.

HLABA, *v.* Pierce, prick ; stab ; gore ; slaughter, slay ; strike with a pick ; prick with the needle underneath in thatching = *hloma* ; strike up a song with an instrument or voice.

¶ *ukuhlaba inhliziyi* or *umzwelo*, to strike the fancy, please.

¶ *ukuhlaba enhliziyweni*, to give pain.

¶ *ukuhlaba ikwelo*, to whistle.

¶ *ukuhlaba ipika*, to take breath.

¶ *ukuhlaba ngamehlo*, to look fixedly at.

¶ *ukuhlaba ihubo lempi*, to strike up the war-song.

¶ *ukuhlaba umkulungwane*, to utter a howl, like a dog.

¶ *ukuhlaba inhlanhla*, to give good luck, (as when one gives another a charm, to ensure success in any matter,) to prosper, to bless.

¶ *ukuhlaba isikori*, to make a present to a chief beforehand, to secure his favour, or to make a deposit of part of the price of an article, so as to secure the bargain.

¶ *ukuhlaba umkosi*, to raise the cry, either in giving alarm of the arrival of an impi, or giving notice of a dance, or in driving to water the cattle of a chief or *induna* : see *umKosi*.

¶ *ukuhlaba'ujenga*, to go in train, as cattle, one after another.

Ex. *amazwi ako ayahlababa*, thy words stab, they give pain.

uhlabe ngendololwane pansi, he leans with his elbow on the ground, table, &c.

idaka liye lahlaba ezulwini, the mud (dry mud and manure in a cattle-kraal) pierced the sky, reached up to heaven.

wazihlaba wazigoqa, he struck and ward off (*izinduku*) = he gave and he took.

HLABA (*I*), *n.* Prickly aloe, with the leaves of which the natives raise the hair upon their skin-dresses.

HLABA (*In* or *Um*), *n.* Aloe plant.

HLABA (*Um*), *n.* The earth ; often used for the *amatongo* or *amadhlozi*, that is, the dead.

Ex. *kutsho umhlaba*, those below say so.

HLABAKANYE (*In*), *n.* One season only of harvest.

HLABAMAKWELO or **HLOHLAMAKWELO** (*In*), *n.* Water-beetle (*dytiscus*), which is applied by a boy to his

tongue, which it bites sharply, and then he will soon learn how to whistle, = *imFundamakwelo*.

HLABAMVULA (*I*), *n.* Young ox with its horns erect, so as to pierce the rain.

HLABANA, *v.* Stab one another ; engage manfully, take a manly part in any matter, as in fighting, killing a snake or tiger, mastering a difficulty, &c.

HLABANE (*I*), *n.* After-crop or second harvest of *amabele*, and some other plants.

HLABANEKA, *v.* Shiver, as with cold.

HLABANELA, *v.* Engage manfully for, as in the defence of a chief.

HLABANKOMO (*Im*), *n.* Place under the arm, corresponding to the spot where an ox is usually stabbed.

HLABATI (*I*), *n.* Whitish soil.

HLABATI (*In* or *Um*), *n.* Ground ; soil ; land.

Ex. *kw'inhlabati yak'obantu*, it is land of people, that is, of strangers, (*isizwe*).

N.B.—*Emahlabatini* (so called from its whitish soil), is the name of the district in Zululand where Cetshwayo's great kraals were.

HLABATI (*Isi*), *n.* Sand ; gravel.

HLABEKA, *v.* Get stabbed, with pain, sharp words, &c. ; be struck with disease, be attacked with pain, &c.

HLABELA, *v.* Pierce, slaughter, &c., for ; sing.

HLABELA (*In*), *n.* Short point or pricker, made on a quarter-staff, when a man intends to pierce, as well as strike, with it ; fight carried on with such a staff.

HLABELELA, *v.* Sing for, with a purpose, &c.

HLABELELO (*Isi*), *n.* Song, which has been sung for a person, as a lullaby in his infancy ; *psalm, hymn (*Miss.*).

HLABELO (*Um*), *n.* Medicinal plant, used in case of a fracture or sprain.

HLABEZA, *v.* Not mention at all.

HLABISA, *v.* Help or make to stab, slaughter, &c. ; give for slaughtering ; applied also to other presents, which do not require killing ; hence, present with.

Ex. *kuhle, uma uya kwa'mkwenya wenu, uke wendhlalelwe ukuko, uhlatshiswe imbuzi, katisimbe uhlatshiswe ubuhlalu*, it is proper, if you go to your wife's father's, that you should get to (be laid for with a mat) have a mat laid for you, and that you should be given a goat to kill, or, perhaps, be presented with beads.

HLABISELA, *v.* Help or cause to stab, kill, &c., for.

HLABO (*Isi*), *n.* File, rasp.

HLABO (*U* for *Ulu*), *n.* Stabbing pain in the chest.

HLABUMKONDE (*Um*), *n.* Person looking downward fixedly, from fear, &c.

HLAFA (*Ukuti*), = *Hlafaza*.

HLAFAZA, *v.* Break or smash slightly, as an egg, when eaten; speak a few words only.

HLAFUNA, *v.* Chew, masticate.

HLAFUNELA, *v.* Chew for; chew (metaphorically) for another, put thoughts or words into his mind or mouth.

HLAFUNO (*In*), *n.* Condyle of the jawbone, which turns upon the socket.

HLAHLA, *v.* Chop or cut off, as *imfe*, green mealies, &c.; cut into or out, medicinally, as a wound in the head; cut or chop up a beast (*hlahlela*); take out, or choose, people, oxen, &c., from a larger number.

HLAHLA (*I*), *n.* Branch, cut or broken off a tree.

HLAHLA (*Isi*), *n.* Clump of trees.

Ex. *wamtola esihlahleni*, she found him in a clump of trees = she brought forth a bastard.

HLAHLAHLA (*Um*), *n.* Name of a tree.

HLAHLAMELA, *v.* Be repeatedly lucky, fortunate, prosperous; have a habit or run of good luck; take chances of.

Ex. *ngihlahlamelwe imali namhlanje*, I have been lucky with money to-day = I have several times found money to-day.

ngiyauhamba nawe, ngihlahlamelwe inngoxi nawe, I'll go with you, — (and) take my chance of the danger with you.

HLAHLAMELISA, *v.* Make to have a run of good luck, make prosperous.

HLAHLE (*Um*), *n.* Bog-grass, which yields fibres.

HLAHLELA, *v.* Chop at or for; chop with a purpose; cut up a beast.

HLAHLISA, *v.* Help or make to chop.

HLAHLLO (*Um*), *n.* The whole process of going to consult an *isanusi*; consultation; party going to consult.

¶ *ukubula umhlahlo*, to consult an *isanusi*.

Ex. kako umuntu, akusimse, kwaliwa unukiwe, enganpunyelwe umhlahlo, there is no one, of whom it was ever said he is smelt out, when he has not been gone out for by an *umhlahlo*.

umikwe umhlahlo, he has the business committed to him, of going to consult an *isanusi*.

HLAKA (*I*), *n.* Beestings, the milk for three or four days after calving, after which it is called *umtubi*.

HLAKA (*In*), *n.* Gum; glue.

HLAKA (*U* for *Ulu*), *n.* Wicker frame, used for a hut-door, or to hang up mealie-cobs upon at the top of the hut; *bier (*Miss.*).

HLAKA (*Ukuti*), = *Hlakaza* or *Hlakazeka*.

HLAKAHLA (*U* for *Ulu*), *n.* Spittle which has exuded around the mouth of any one sleeping, and dried; dry humour about a sore, = *amakotokoto*.

HLAKAHLAKA (*Ama*), *n.* Porridge dried up, as about a child's mouth; dry humour about a sore.

HLAKALA, (*Isi*), *n.* Wrist; ankle.

HLAKANHLAKA (*In*), *n.* Meal not ground properly; *isijingi* not mixed properly.

HLAKANI (*I*), *n.* Cunning, crafty, artful, person.

HLAKANI (*Ubu*), *n.* Cunning, craftiness.

HLAKANIPA, *v.* Be clever, skilful; be sensible, prudent, sagacious; take notice, as a man beginning to recover from a very severe sickness; be alive, on the *qui vive*.

HLAKANIPELA, *v.* Be clever, skilful, for, &c.

¶ *ungihlakanipele nganhanye njengomese*, you deal cleverly with me on one side, like a knife (which has only one edge sharpened) = you are sharp enough in some respects, but not in all.

¶ *ukuzihlakanipela*, to have one's wits about one, to take care of one's-self.

HLAKANIPISA, *v.* Make clever, &c.

HLAKANISA, *v.* Make cunning, crafty, artful, &c.

HLAKANYA (*Um*), *n.* Large grub, which eats certain trees, wood-worm.

HLAKANYEKA, *v.* Feel a sudden shiver or tremor.

HLAKAZA, *v.* Scatter, disperse, spread abroad; derange, disorder; waste, as corn, by scattering or careless grinding; spread abroad, publish, as a secret, by reporting it.

HLAKAZEKA, *v.* Be scattered, dispersed, spread in disorder; be wasted; be fallen abroad, as meal too dry to be made into a cake; fly off, as sparks from a fire.

¶ *ukuhlakazeke nezwe*, to be scattered over the country.

HLAKOTI (*Isi*), *n.* Tree with edible berries, which has red wood around the pith, of which *iziviliba* are made.

HLAKULA, *v.* Weed up, take up weeds; weed, clear of weeds.

HLAKULEKA, *v.* Be fit to be weeded up or weeded.

HLAKULELA, *v.* Weed or weed up for; sweep for, = *Tshanelela*.

HLAKULISA, *v.* Help or make to weed or weed up.

HLAKUVA (*In*), *n.* Castor-oil pod.

Ex. *umpanda wenhlakuva*, an old broken pot, fit only for holding castor-oil, which is used chiefly for smearing women's skin-clothes.

HLAKUVA (*Um*), *n.* Castor-oil plant.

HLALA, *v.* Stay, stop, remain, abide, last, endure; live, dwell, reside; sit; perch, settle; settle in (with acc.), as a disease; sit merely, doing nothing, as an empty snuff-box; *perf.* *hlezi* or *hleze*, used for 'continually'; see *First Steps* (314).

Ex. *sihlezi kahle*, we are living comfortably.

sihlezi kabi or *kubi*, we are living uncomfortably, we are in trouble.
kahlezi'ndawo ukufa, he has no rest through sickness (in his own person, or in his family).

uhleziwe ukufa; *ukufa kumhlezi lapa*, he has a fixed disease; the disease is settled upon him here.

inngceba iya'unihlala emadolweni, the wild banana will take effect upon you, cause numbness to settle in your knees (if you eat it). *kwasukuhlala inhlamvu emakandeni abantu*, by this time bullets were settling, raining, upon the heads of the people.

bukheriwe kiti, all is quiet with us.

sokuhlesi ngomxwelo nje, he is only just alive, that's all.

aik'endi, isahlesi, she is not yet married, she is still living single.

ngingeke ngihlale nako, I could not live with it, I cannot be content with it.

uhleri ngaye njalo, you have been at him, scolding him, talking or informing about him, continually.

uhler'uhlala ngaye, you are always at him.

ngingahleri ngikwenwaya. I could be continually scratching it.

HLALA (*I*), *n.* Berry of the *nux vomica*.

HLALA (*Um*), *n.* *Nux vomica* tree.

HLALA (*In*), *n.* State of living: *inhlalakahle*, health, welfare; *inhlalakabi*, bad state of things.

HLAHLANA (*I* or *Isi*), *n.* Shrub, p'ant.

HLALAMAKWABA (*Um*), *n.* Tree with black wood, used by Tshaka and Dingane for their *izinduku*, and not allowed to others.

HLALANDAWONYE (*Isi*), *n.* Stay-at-home person.

Ex. *isihlalandawonye sadhla amajwabu*, the stay-at-home, indolent, idle, person, ate the scrapings of hides, had nothing better for food.

HLALANKOSI (*U* or *I*), *n.* Kraal or hut where the chief is residing, royal kraal or hut.

HLALANYATI (*I*), *n.* Name of a bird which eats the ticks on the back of the buffalo (*innyati*), ox, &c.

HLALAPANSI (*Um*), *n.* Act of lounging, lying upon the ground, &c., used as follows:

Ex. *badhla ngomhlalapani*, they eat, they live, get their food, in a lounging, do-nothing, sort of way.

HLELELA, *v.* Wait for, await, stay, sit, &c., for; used especially of waiting a few hours for the cow, in order to milk her a second time, the same morning or evening; used also of the bridegroom's man (*umhlaleli* or *umkongi*) waiting on the bride's friends to urge on the wedding arrangements = *konga*.

¶ *ukusihlalala*, to stay or sit for one's own pleasure.

Ex. *sihlalela*, live for yourself, keep your advice or talk to yourself, mind your own business.

HLALELI (*Um*), *n.* Bridegroom's man = *umKongi*.

HLALI (*I*), *n.* Herb from whose roots, mixed with flesh of kingfisher (*isivuba*), a snuff is made as a philtre, which is believed to throw girls into hysterics which cannot be quieted till she goes to the man who drugged her.

HLALI (*In*), *n.* Gristle, muscle, sinew, of which a snare (*utambo*) is made for catching birds.

HLALI (*Isi*), *n.* Small milk-vessel, used only by the *indoda*.

HLALI (*Um*), *n.* The river Umhlali.

HLALISA, *v.* Help or make to stay, sit, dwell, &c., place in a sitting posture; persuade or induce to sit, as a lover does a girl, by a present; help to settle down comfortably, as one newly come into the neighbourhood, by friendly acts, &c.

Ex. *nihlalise okweximpisi*, you live after the fashion of wolves.

HLALISANA, *v.* Help one another to stay, sit, settle down, &c.

***HLALO** (*Isi*), *n.* Seat, chair, bench, saddle, &c.

HLALU (*U* for *Ulu*), *n.* Rubbish of small stones, &c., which annoy the feet in walking; rubbish, dust, as of an old mat.

HLALU (*Ubu*), *n.* Beads.

Ex. *ubuhlalu bwamasele*, frog's spawn.

HLALUHLALU (*Ama*), *n.* People living dispersed, as the *amaHlubi*.

HLALUKA, *v.* Appear, come in sight, turn up, come to light; turn out to be.

HLALUKISA, *v.* Make to come to light.

HLALUNHLALU (*In*), *n.* State of being dispersed, as above.

HLALWANE (*U* for *Ulu*), *n.* Dim. from *uHlalu*; also a kind of grass.

HLAMA (*In*), *n.* Mealie-meal, made into dough with water, as it is ground ; used, by way of praise, of white fat.

Ex. *kwaba inhlama le eqoto*, that was real white meal.

HLAMA, (*Isi*) *n.* Ordure, adhering to the person after a stool.

HLAMBA, *v.* Swim ; wash the hands.

Ex. *inhliziyo iyahlamba*, my heart swims = I feel qualmish.

HLAMBA (*In*), *n.* Words of reproach or abuse of all kinds.

HLAMBA (*Isi*), *n.* Reproach, scandal.

Ex. *ungitele isihlamba esibi ku'bantu*, he has brought an evil reproach on me among the people, got me a bad name, &c.

HLAMBA (*Um*), *n.* Mass of green tobacco-leaves, done up on a string, to be dried before it is ready for use.

HLAMBALAZA, *v.* Run down, depreciate.

HLAMBAMASI (*Um*), *n.* Name of a large tree.

HLAMRELA, *v.* Swim for.

HLAMBEZO (*Isi*), *n.* Medicine for a pregnant woman having pain, which she must not look at, otherwise the child will greatly resemble her, instead of having, as is desired, its own proper individuality.

HLAMBI (*In*), *n.* One skilled in swimming.

HLAMBI (*Isi*), *n.* Soaking shower of rain.

Ex. *l'ense isihlambi kusihlwa*, there has been a heavy shower this evening.

HLAMBI (*Um*), *n.* Herd, drove, flock.

Ex. *ya'mhlambi wankomo*, or *kwa'mhlambi wankomo*, it (the impi) was a herd of cattle, all in confusion.

HLAMBISA, *v.* Help or make to swim.

HLAMBO (*I*), *n.* Used of an impi or *inngina* (hunting-party) sent out after the death of a King or great Chief, to wash away the signs of mourning, after which the people, having 'washed their weapons,' i.e., washed them of their defilement (not 'washed their spears' in blood, as some suppose), return to their usual habits.

Ex. *sihlalela*, live for yourself, keep your advice or talk to yourself, mind your own business.

HLALELI (*Um*), *n.* Bridegroom's man = *umKongi*.

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HLALI (*Isi*), *n.* Small milk-vessel, used only by the *indoda*.

HLALI (*Um*), *n.* The river Umhlali.

HLALISA, *v.* Help or make to stay, sit, dwell, &c., place in a sitting posture; persuade or induce to sit, as a lover does a girl, by a present; help to settle down comfortably, as one newly come into the neighbourhood, by friendly acts, &c.

Ex. *nihlalise okwezimpisi*, you live after the fashion of wolves.

HLALISANA, *v.* Help one another to stay, sit, settle down, &c.

***HLALO** (*Isi*), *n.* Seat, chair, bench, saddle, &c.

HLALU (*U* for *Ulu*), *n.* Rubbish of small stones, &c., which annoy the feet in walking; rubbish, dust, as of an old mat.

HLALU (*Ubu*), *n.* Beads.

Ex. *ubuhlalu bwamasele*, frog's spawn.

HLALUHLALU (*Ama*), *n.* People living dispersed, as the *amaHlubi*.

HLALUKA, *v.* Appear, come in sight, turn up, come to light; turn out to be.

HLALUKISA, *v.* Make to come to light.

HLALUNHLALU (*In*), *n.* State of being dispersed, as above.

HLALWANE (*U* for *Ulu*), *n.* Dim. from *uHlalu*; also a kind of grass.

HLAMA (*In*), *n.* Mealie-meal, made into dough with water, as it is ground; used, by way of praise, of white fat.

Ex. *kwaba inhlama le eqoto*, that was real white meal.

HLAMA, (*Isi*) *n.* Ordure, adhering to the person after a stool.

HLAMBA, *v.* Swim; wash the hands.

Ex. *inhliriyi iyahlamba*, my heart swims = I feel qualmish.

HLAMBA (*In*), *n.* Words of reproach or abuse of all kinds.

HLAMBA (*Isi*), *n.* Reproach, scandal.

Ex. *ungitele isihlamba esibi ku'bantu*, he has brought an evil reproach on me among the people, got me a bad name, &c.

HLAMBA (*Um*), *n.* Mass of green tobacco-leaves, done up on a string, to be dried before it is ready for use.

HLAMBALAZA, *v.* Run down, depreciate.

HLAMBAMASI (*Um*), *n.* Name of a large tree.

HLAMRELA, *v.* Swim for.

HLAMBEZO (*Isi*), *n.* Medicine for a pregnant woman having pain, which she must not look at, otherwise the child will greatly resemble her, instead of having, as is desired, its own proper individuality.

HLAMBI (*In*), *n.* One skilled in swimming.

HLAMBI (*Isi*), *n.* Soaking shower of rain.

Ex. *l'enze isihlambi kusihlwa*, there has been a heavy shower this evening.

HLAMBI (*Um*), *n.* Herd, drove, flock.

Ex. *ya'mhlambi wankomo*, or *kwa'mhlambi wankomo*, it (the impi) was a herd of cattle, all in confusion.

HLAMBISA, *v.* Help or make to swim.

HLAMBO (*I*), *n.* Used of an impi or *ingina* (hunting-party) sent out after the death of a King or great Chief, to wash away the signs of mourning, after which the people, having 'washed their weapons,' i.e., washed them of their defilement (not 'washed their spears' in blood, as some suppose), return to their usual habits.

Ex. *ukukipa (ukulahla) ihlambo*, to send out such an *impi* or *innkina*, in order to wash their weapons = go out of mourning.

HLAMBO (*Isi*), *n.* Low meadow-land, not boggy.

HLAMBULUKA, *v.* Become clear or thin, (as *isijingi* or *utshwala*, when watered, or *amasi* when mixed with new milk, or beestings, when cleared, after the first few days) ; get cleared of any defect, annoyance, or evil, get rid of it, have done with it (as when a man throws up his work, or throws off his grief, after a death in the family, and begins to mix again with the world, or gets clear of a number of people holding him, &c., or as when an ox recovers flesh, after being very thin, or is rescued out of a pit, or from the jaws of a tiger, &c.) ; become clear, as an *isanusi*, after he has passed his time of initiation.

Ex. *ungevube ngabo* ; *amas'ako angahlambuluka abe'mansi*, you would not like to sop by them, that is, mix your truth (*amasi*) with their falsehoods (*umcaba*) ; your *amasi* would then become thin and watery.

HLAMBULULA, *pass.* **HLANJULULWA**, *v.* Make thin or clear with water, milk, &c. ; clear of any evil, defect, annoyance, &c. ; dilute a person's word, so as to explain his meaning, when it is thick and unintelligible.

HLAMBULULEKA = *Hlambuluka*.

HLAMUKA, *v.* Run away, as an ox from a man driving it.

HLAMVAZANA (*In*), *n.* Small red heifer.

HLAMVU (*I*), *n.* Small branch ; herb used to produce conception.

HLAMVU (*In*), *n.* Berry ; kernel ; bead ; bullet ; chief point of a matter ; honey-bird ; applied to a talkative woman.

Ex. *inhlamvu yeso*, apple of the eye.

inhlamvu or *inhlamvu yezwi*, the kernel, main point, of a discourse.

ushumayela inhlamvu ezing'abantu, he speaks the real truth.

izinhlamvu sokufa, symptoms of sickness.

inhlamvu yendoda, glans penis.

HLAMVU (*U* for *Ulu*), *n.* Single grain, shot, berry, bullet, coin, &c. ; elementary portion of any thing ; particle

(in Grammar), syllable of a word, word of a sentence, sentence of a discourse, head of a discourse, head of a matter of business or piece of reasoning, &c.

Ex. *uhlambu lwemali*, piece of money, coin.

uhlambu luka'mpondwe, a pound.

isihlamvu esimbili zaoshelene, two shillings.

HLAMVUHLOTSANE (*U* for *Umu*), *n.* Name of a shrub.

HLAMVUKAZI (*In*), *n.* Red cow.

HLANA (*Um*), *n.* The back.

HLANDHLA, *v.* Agree about a thing.

HLANDHLA (*Isi*), *n.* Matting, woven coarsely of flags or grass, used especially to wrap up tobacco and other goods, or to cover huts with.

Ex. *umuntu o'sihlandhla*, a large, coarse man.

HLANDHLA (*Um*), *n.* The spine = *umHlonzo*.

HLANDHLOKAZI (*In*), *n.* Kind of hawk.

HLANDHLOTI (*Um*), *n.* Species of acacia.

HLANE (*In*), *u.* Uninhabited country.

HLANEKEZELA or **HLANEZELA** *v.* Turn wrong, so as to be inside out, upside down, &c.; invert, reverse, disturb, misrepresent, a person's words or meaning; give a distorted account of a matter = *ukukuluma ngapandhle kwezandhla*.

HLANEZELELA, *v.* Distort for a person (his words, actions, &c.).

HLANGA (*I*), *n.* Harvest-field, after the crops are off, stubble-ground, harish; scoundrel = *iRatanga*, *iShinga*.

HLANGA (*In*), or *U* for *Ulu*), *n.* Incision, made in the skin for ornament, or to relieve the pain of an old bruise or wound.

HLANGA (*Um*), *n.* A reed or reeds; reedy place.

HLANGA (*U* for *Ulu*), *n.* Dry stalk of Kafir-corn or mealies; reed snuff-box; front of throat; original source of a people.

Ex. *inkosi yohlanga*, originator of a nation, or any great chief under whom the nation has become illustrious.

uMpande ng'owohlanga lwakwa'Zulu, Mpande is the originator of the Zulus (and the same might be said of Tshaka or Dingane, or their father, Senzangakona).

uNkulunkulu wadabula abantu ohlangeni, Unkulunkulu formed people in the beginning, in their original state.

N.B. There is no reference in the above expression to *reeds*, as is commonly supposed, the word for reed being *umhlanga*, not *uhlanga*.

HLANGABEZA, *v.* Go or come to meet, in peace or hostility.

HLANGABEZANA, *v.* Go or come to meet one another, in peace or hostility ; meet or answer one another, as in singing.

HLANGALA (*Um*), *n.* Kind of pole-cat.

HLANGANA, *v.* Come together, meet, assemble, congregate ; meet (with), fall in (with), light upon ; hit, as a bullet or *umkonto* (used with *na*) ; associate with, be on terms of intimacy with ; agree, unite, make peace, make a treaty with ; meet in hostility, encounter, engage in fight with ; be cross-grained, compact, as wood, stone, &c. ; have sexual intercourse with (= *lala*) ; perf. *hlangene*, be full, as the moon.

Ex. *amehlo ake kahlangani nawabantu*, he does not look people in the face.

HLANGANISA, *v.* Help or make to meet, bring together, assemble ; join together, make to meet in any way, connect, close together, close up ; close in, as a hunting party ; add together, annex ; surround, encircle, (dat. or acc.), and so hold together ; join battle, engage in fight ; contribute counsel, concert, as a plan or device, about which several are consulted.

† *ukuhlanganisa indhlu*, to make up a house (used of a young man making arrangements with the father of the girl for the *ukulobola*, and so joining himself and her in one house or household).

Ex. *izulu lihlanganisile amafu*, it is clouded over, threatening rain.
yakusa yahlanganisa ishumi, it lowed and made up ten = it lowed ten times.

HLANGANISELA, *n.* Collect, assemble, contribute, &c., for ; join battle, engage, at.

HLANGANISELA (*In*), *n.* Miscellaneous collection, medley ; mixed body of troops.

HLANGANISO (*Um*), *n.* Collision, engagement, meeting or first onset in battle.

HLANGANO (*In*), *n.* Treaty, league, agreement, alliance ; meeting of people ; confluence of rivers.

HLANGANO (*Um*), *n.* Meeting of people, &c.

HLANGANOMAZINYOQINILE (*In*), *n.* One who becomes intimate (*hlangana*) with another when their teeth are firmly grown (*amazinyo aqinile*), *i.e.* in advanced age, not in youth.

HLANGANELA or **HLANGANYELA**, *v.* Participate, take part, join together, for, about, against, &c.

HLANGE (*U* for *Ulu*), *n.* The river, commonly, but erroneously, called Umhlanga.

HLANGO (*In*), *n.* Reed-buck.

HLANGOTI (*U* for *Ulu*), *n.* Side of body, down to the legs ; side of a limb, place, kraal, &c. ; company or section of a regiment.

Ex. *ufe uhlangoti*, he has the palsy, is paralysed on one side.

HLANGU (*Isi*), *n.* War-shield.

HLANGULA *v.* Wipe, rub ; brush ; rub out.

HLANGULEKA, *v.* Get rubbed, brushed, &c., be capable of being rubbed, &c.

HLANGULISA, *v.* Help or make to rub, wipe out, &c. ; rescue from debt, difficulty, danger ; hasten to help.

HLANGULISELA, *v.* Hasten to help, &c., for.

HLANGUZA = *Hlangulisa*.

† *ukuzihlangusa*, to excuse or defend one's self.

HLANGWANA (*In*), *n.* Name of a poisonous snake, dark brown with black marks.

HLANGWE (*Um*), *n.* Brown snake, not poisonous, but implying sickness for a hut in which it is found.

HLANGWI (*In*), *n.* Hill near the Umkomanzi.

HLANHLA (*In*), *n.* Prosperity, good fortune (opposed to *isiSila*).

¶ *ukuhlaba inhlanhla*, to give good luck, as when one gives another a charm to ensure success.

Ex. *unenhlanhla* = *udhle ubomi*, he is prosperous.

HLANHLATA, *v.* Nibble (as some mothers do lice upon the heads of their children, spitting them out, or as one may nibble a stalk of *imfe*, that a child without teeth may suck it); nibble the grass on the edge of the road = walk off the path; nibble the mats, &c., of people, by walking carelessly and treading on them.

HLANHLATELA, *v.* Nibble for; used metaphorically of one person preparing thoughts or words for another = *Hlafunela*.

HLANHLATISA, *v.* Help or make to nibble, make to go off the road, &c.

HLANHLATO (*In*), *n.* Place off the road among the grass.

Ex. *uhambe ngenhlanhlato*, he has walked off the way.

HLANSI (*In*), *n.* Spark of fire.

HLANTANA (*In*), *n.* Parasitical plant, burned for medicinal purposes.

HLANTI (*Isi*), *n.* Torch of grass or sticks, held up to give light in a dark night or to scare porcupines; torch used by *izinnyanga*; lantern.

HLANTI (*Um*), *n.* Sort of frail or basket, made by sewing up the ends of a Kafir mat or skin; bellows.

HLANU, *adj.* Five.

HLANU (*Isi* or *Ubu*), *n.* Five.

HLANYA, *v.* Be deranged in mind, insane, mad (not necessarily frantic or violent).

HLANYA (*U* for *Ulu*), *n.* Deranged person.

HLANYA (*Ubu*), *n.* Madness.

HLANYISA, *v.* Make deranged.

HLANZA, *v.* Wash, cleanse, as clothes, the hands, &c.; wash, clear up, as doubtful words; slander, defame; discredit, do discredit to, disgrace; cleanse (the

stomach), vomit; wash the black hands (*izandhla esimnyama*) of one who has helped to bury a corpse, (which is done by the friends of the deceased giving him a beast, and, perhaps, also killing a goat for him); purify generally from other acts or offences which require it (as when a man has used unbecoming language to his wife, or *vice versa*), by a gift of some kind; wash (the heart), refresh, cheer, gladden, by kind acts, a gift of food, &c.; set, show fruit after the blossom, as pumpkins, cucumbers, &c. (the word for fruit-trees being *tela*).

Ex. *izulu lihlansa innyanga*, the sky, or weather, washes the face of the moon (an expression used of the rain, which is common for two or three days after new moon, and which is supposed to wash the moon's face and make it bright).

HLANZANE (*In*), *n.* Practice of cattle going out in the morning without being milked, returning for milking about 9 a.m.

Ex. *siyakwaluka inhlanzane namhlanje, soza sibuye ikwele immini*, they (*usinkomo*) will go out before milking to-day, and so come back when the sun is high.

HLANZE (*I*), *n.* Bushy country.

HLANZE (*Ama*), *n.* *Utshwala* made by a bride on her first visit home, about two months after marriage.

HLANZE (*Ama*), *n.* Used only as follows.

Ex. *ukugwaza amahlanze*, to stab without letting go the *umkonto*.

HLANZEKA, *v.* Become washed, cleansed, purified.

HLANZELA, *v.* Wash, &c., for.

HLANZI (*In*), *n.* Fish.

HLANZISA, *v.* Help or make to wash, wash thoroughly.

HLANZISEKA, *v.* Become thoroughly washed.

HLANZO, (*Ubu*), *n.* Contents of the stomach vomited.

HLAPAPHLAPA (*Ukuti*) = *Hlapaza*.

HLAPAPHLAPA (*I*), *n.* Generous, liberal, profuse, large-hearted, free-handed, person (a word of praise).

HLAPAZA, *v.* Give away profusely, extravagantly, prodigally.

HLAPO (*Um*), *n.* Placenta of beasts.

HLASELA, *v.* Go out to war, invade (with dat. or acc.)

HLASIMULA, *v.* Feel a sudden shiver or tremor; j-rk, twitch, sob, draw the breath, as an *isanusi*, when the inspiration is coming on; have nervous twitchings = *Hlakanyeka*.

HLATI (*I*), *n.* Wood, forest.

Ex. *is'emaHlatini*, the country near Maritzburg, beyond the Camp. *ul'ihlati lami*, thou art my forest or hiding-place.

HLATI (*Isi*), *n.* Cheek.

HLATI (*Ubu*), *n.* Under-jaw.

HLATIKULU (*U*), *n.* Forest in Zululand, near the Tugela.

HLATU (*In*), *n.* Large spotted snake, sometimes eaten.

HLATUZANE (*Um*), *n.* Small river, south-west of Durban, running into the Bay.

HLAULA, *v.* Pay a fine or penalty; expiate a fault; satisfy for a fault (with double acc.)

Ex. *umfasi wayihlaula indoda icala*, the woman made satisfaction to her husband for her fault.

HLAULELA, *v.* Pay a fine, &c., for.

HLAULISA, *v.* Help or make to pay a fine, &c.

HLAULO (*In*), *n.* Fine.

HLAVA (*In*), *n.* Grub in green stalks of maize, *imfe*, &c., which, being a fat maggot, is used to describe a very fat animal = *isAngcokolo*.

HLAVA (*Isi*), *n.* Grub, as above; also the place in the stalk marked by such a grub.

HLAVELA (*Isi*), *n.* Number of huts or kraals close together.

HLAVAZANA, **HLAVU**, **HLAVUKAZI** = *Hlamvazana*, *Hlamvu Hlamvukazi*.

HLAWE (*I*), *n.* Small plant, whose edible seed-pods hang curled down like pairs of little horns.

Ex. *inkomo e'mahlawe*, an ox with horns curling downwards.

HLAYA (*I*), *n.* Joke, fun.

† *ukwenza amahlaya* = *ukuba namahlaya*, to joke, make fun, &c. (as when a person pretends to be angry, not to feel pain, &c).

Ex. *kungas' emahlaya, okungas' ehlaya*, it not being in joke, it being a serious matter.

nokwamahlaya nokweginiso, partly in jest, partly in earnest.

amahlaya amakulu, sharp play, rather beyond a joke (as when a man proposes in joke to a woman, and she accepts him, in which case he is bound).

HLAYIYA (*In* for *Izin*). *n.* Name given to grains left whole in mealie-meal through bad grinding, or to curdy particles floating in milk, when boiled immediately after the birth of the calf, &c.

HLAZA, *v.* Shame, disgrace.

HLAZA (*Isi*), *n.* Place for growing sweet potatoes.

HLAZA (*Um*), *n.* Sweet Potatoes; a sixth superfluous finger or toe.

HLAZA (*U* for *Ulu*), *n.* New grass; new snuff or tobacco; name of a bird smaller than a dove, which has a pleasant jerky note.

HLAZEKA, *v.* Become disgraced.

HLAZISA, *v.* Shame thoroughly.

HLAZIYA, *v.* Thicken slightly, as *amasi* or *ubisi*, by mixing a little meal with it.

HLAZO (*I*), *n.* Disgrace.

HLAZUKA (*In*), *n.* Hill near the Umkomazi.

HLAZULELA = *Cansisela*.

HLAZULULA, *v.* Lay out loosely, as herbs to dry; loosen, as a cramp passage in a book by explanation.

HLE, *particle*, see *First Steps* (313), may be often rendered by 'actually'; it may be used also in the infinitive form, *ukuhle* = *ukuhla*.

HLE, *adj.* Fine, fine-looking, elegant, pretty, beautiful, handsome, grand, goodly, nice, well-dressed, in best clothes, &c.; desirable, pleasant, acceptable, capital, proper, &c.

Ex. *okuhle!* (give us) good fortune!

HLE, used only with above, as follows.

Ex. *kuhle hle*, it is quite beautiful; so *bahle hle*, &c.

HLE (*Ubu*), *n.* Beauty, elegance, propriety, &c.; quietness or peacefulness of demeanour.

Ex. *uze ngo ngobuhle y'ini?* are you come for peaceful purposes, eh?

HLE (*Isi*), *n.* Kindness, good nature, &c., as in the expression, 'do a thing *for love*,' without pay.

HLEBA, *v.* Report secretly, either an ordinary matter to people generally, or a charge against another to a chief; speak evil of, defame, asperse, slander, whether by word or by action.

¶ *ukuhleba ngezandhla*, to make actions by the hand, 'take a sight,' at a person, so expressing that he is a bad, vile character.

HLEBANA, *v.* Slander one another.

HLEBELA, *v.* Tell another privately for his advantage.

HLEBISA, *v.* Help or make to slander, &c.

HLEBO (*In*), *n.* Secret = *isiFuba*.

HLEBO (*Isi*), *n.* Slandrous speech, calumny, false accusation.

HLEHLA, *v.* Step or go backwards, fall back, retire.

¶ *ukuhlehla nyovane*, to step backward.

HLEHLELEZA, *v.* Give freely, or for very little, as food to one who has done little to earn it.

HLEHLELEZELA, *v.* Give as above for, to, &c.

HLEKA, *v.* Laugh; laugh at.

¶ *ukuhleka usulu*, to laugh to scorn, mock, deride.

Ex. *inyanga ihlekwe izinnyoni*, the moon is laughed at by the birds (said of the moon when it sets just before sunrise).

HLEKABAYENI (*In*, no plur.), *n.* Term for little girls (who may laugh at the bridegroom and his party without offence); common name for a kraal.

HLEKANA, *v.* Laugh at one another.

HLEKE (*Ukuti*), Split, or be split, as a log of wood; sit, with legs spread wide.

Ex. *angina'luto*; *ngihlazi (ngite) hleke nje*, I have nothing at all; I am just sitting with my legs spread = like a fool, looking ridiculous.

HLEKE (*Isi*), *n.* Wasps' nest; cluster, as of grapes.

HLEKEKA, *v.* Be ridiculous, laughable.

HLEKELELE (*Isi*), *n.* Great spreading, as of a tree.

Ex. *wenze isihlekelele lowo'muti*, that tree spreads over a large space.

HLEKELELE (*Ama*), *n.* Astonishing story of something which has happened.

HLEKEZA, *v.* Split.

HLEKISA, *v.* Help or make to laugh.

HLEKISANA, *v.* Help or make one another to laugh.

HLELA, *v.* Arrange, as people sitting or standing, or as bundles of grass by trimming, or as a matter of business, settle a people in its affairs, &c.

† *ukuzihlela*, to conduct one's self properly, civilly, becomingly. *hlelani ukuba*, &c., arrange that, manage that, see that, &c.

HLELELA, *v.* Arrange for.

HLELELANA, *v.* Arrange for one another.

HLELELEKA, *v.* Be at ease, acting for one's self, not troubled by anyone; may be used of taking a walk.

HLELEMBE, *pass.* **HLELENJWA**, *v.* Level, as soil, a road, &c., by raking to and fro.

HLELISA, *v.* Help or make to arrange, &c.

HLELO (*Isi*), *n.* Large open basket, waste-paper basket.

HLENDHLA (*In*), *n.* Kind of barbed *Umkonto*.

HLENGA, *v.* Aid, assist, relieve, take care of, a person sick, fatigued, disabled, &c.; ransom, redeem, a person in trouble.

HLENGA (*Isi*), *n.* Float made of reeds; raft; island.

HLENGEHLENGE (*Ama*) *n.* Mucus of fœces.

HLENGELA, *v.* Relieve, ransom, redeem, for.

HLENGELELA *v.* Ransom, redeem.

Ex. *wamhlangelela ikanda lake*, he redeemed him as to his head = delivered him out of a great danger or scrape.

HLENGETWA (*I*), *n.* Large fish (dolphin or porpoise?).

HLENGETWA (*In*), *n.* Cold wind from the South.

HLENGEZELA, *v.* Rise to the eyes, as tears; have the eyes filled with tears; take care to keep possession of.

Ex. wahlengezela isinnyembezi or sahlangezela isinnyembezi kuyena, his eyes filled with tears.

ngihlangezela isikundhla pela, ngiti ngingez'onele ngisafake ikanda, I am taking care of my place here, thinking I could not ruin myself by having put my head among (them) = having just put myself in their power or under their protection.

HLENGISA, *v.* Help or make to relieve, ransom, &c.

HLEPU (*I*), *n.* Part of a herd of cattle.

HLEPU (*Isi*), *n.* Piece broken off, garment, potsherd.

HLEPU (*Ukuti*) = *Hlepula* or *Hlepuka*.

HLEPUKA, *v.* Get broken, chipped.

Ex. innyanga ihlepukile, the moon has a piece chipped off it (said of it when it is either just past the full or eclipsed).

HLEPULA, *v.* Break off, chip off; especially, break off a piece of bread.

HLESE (*In*), *n.* That part of the sediment of *utshwala*, which is fit to be eaten.

HLEVANE (*U* for *Ulu*), *n.* Little pits of the skin, *not* pores.

HLEZA (*I*), *n.* Any cartilaginous bone, as the breast-bone, such as can be gnawed; stalk of mealie-cob, when the grain is off it.

Ex. ihleza lesifuba, breast-bone; *ihleza lempapa,* rump-bone.

HLEZA (*Isi*), *n.* Bullock which has lost one horn.

HLEZANE (*In*) in *Hlanzane*.

HLEZI (*I*), *n.* Large kind of rat = *iVondwe*.

HLEZU (*Ukuti*) = *Hlezuka* or *Hlezula*.

HLEZUKA, *v.* Be chapped, split, broken asunder, as soil by the effect of rain and heat.

HLEZULA, *v.* Break, split, asunder.

HLIFI HLIFI (*Ukuti*) = *Hlifiza*.

HLIFIZA, *v.* Crush, as with a stone.

HLIKIHLIKI (*Ukuti*) = *Hlikiza*.

HLIKIHLA, *v.* Rub; rub to pieces, utterly destroy, massacre.

HLIKIHLIKI (*Ama*), *n.* Used as below.

Ex. *le'nagane sei'mahlikihliki isjingi*, this child is running down (his face and breast) with porridge.

HLIKIZA, *v.* Derange, disorder, scatter about (as the wind scattering thatch, or as a dog worrying a buck, or as cattle breaking down a fence, &c.).

HLIMBITWA (*I*), *n.* Name of a tributary of the Umvoti.

HLINZA, *v.* Flay, skin.

HLINZANYOKA (*I*), *n.* Name of a shrub.

HLINZEKA, *v.* Be fit or easy to be skinned; provide food (for a person coming or expected to come).

HLINZEKELA, *v.* Provide food for, as above.

HLINZEKISA, *v.* Help or make to provide food, as above.

HLINZEKO (*Isi* or *Imi*), *n.* Food provided, as above.

HLINZELA, Skin for.

HLINZISA, *v.* Help or make to skin.

HLIPI HLIPI (*Ukutl*) = *Hlipiza* = *Hlikiza*.

HLITO (*Isi*), *n.* Head of long or thick hair, usually of young men.

HLIZIYO (*In*), *n.* The heart; the heart in any one of its metaphorical meanings, as the will, conscience, inclination, desire, passion, appetite, &c.

† *ukuba'nhliziyom'bi*, to be out of temper, sulky, moody.

† *ukuba'nhliziyon'kulu* or *'bomvu*, to be angry.

† *ukuhlaba inhliziyo*, to strike the fancy.

Ex. *us'eswa ngenhliziyo pakati*, he still feels by the heart within = his heart still beats.

inhliziyoyami angisayizwa, I no longer listen to my heart = I cannot hear reason just now.

HLO (*Ukutl*), Be mixed up confusedly, as different sounds.

HLO (*I*), *n.* Eye: more commonly for *ihlo* is used *iso*, plur. *amehlo*.

Ex. *abas'emehlweni*, people in the eyes = images in the pupils.

inkomo es'emehlweni ako, a bullock which is in thine eyes = which thou admirest.

HLOBA, v. Put on fine clothes, ornaments, finery, decorations, &c.; show whey on the surface separated from the curds, as milk under certain circumstances, when heated.

HLOBELA, v. Put on ornaments, &c., for.

HLOBISA, v. Help or make to put on ornaments, adorn, decorate.

HLOBO (I), n. Summer.

N.B. The season is divided as follows :

- (i) *l'etwese ihlobo, uma selihlumile izwe lonke, uma sokusuta inkomo;*
- (ii) *ihlobo elikulu;*
- (iii) *ulibo, uma sokudhliwa ukudhla okutsha;*
- (iv) *ukwindhla, uma amabele es'elungile engak'omi ngesikati sokuhlupa kwezintaka;*
- (v) *ihlobo lipele, uma amabele es'omile, sokulungile ukuba arunwe, isikati sokuvuna.*

HLOBO (Isi or Um), n. Friend, acquaintance, relative in law, out of the immediate family circle.

HLOBO (U for Ulu), n. Sort, kind, species; race, breed, family; relative by blood.

Ex. *innja yohlobo oluhle, olukulu, &c.,* a dog of fine breed.

ausilo uhlobo lwakiti, uhlobo lwakini lulodwa, you are not one of our blood-relatives; your family stands by itself, is quite different from ours.

HLOBO (Ubu), n. Relationship.

HLOBONGA, v. Court or woo (in a good sense); court or entice a person to do any thing; have sexual intercourse in a lewd way externally.

HLOBONGELA, v. Court for.

HLOBONGISA, v. Help or make to court.

HLOFO (Ukuti) = Hlofoza.

HLOFOZA, v. Crush, as an egg, nut, dry grass under foot, &c.

HLOFO (U for Ulu), n. Bitter water-melon; bitterness.

Ex. *lelo'bece lil'uhlofu,* that water-melon is bitter.

ngike uhlofu lapa, I picked a bitter water-melon here.

HLOHLA, *v.* Thrust into, as a hole; ram in, charge, load, as a gun; run in, as the sea, or a re-entering bay; push on, in travelling, marching, &c. (used of wind).

† *ukuhlohla ikwelo*, to whistle.

Ex. izulu lihlohla kakulu umoya namhlanje, the sky whistles much with wind to-day.

HLOHLELA, *v.* Thrust into, &c.

† *ukuhlohlela ikwelo*, to whistle for.

HLOHLISA, *v.* Help or make to thrust into, &c.

HLOHLOLOZA, *v.* Thrust forward, as a man seized by the nape of the neck; thrust contemptuously.

HLOHLOLOZELA, *v.* Water in the mouth, as with desire for food, or when saliva is generated by some pain or sickness in the throat.

HLOHLOLOZI (*Ukuti*) = *Hlohloloza*.

HLOKO (*In*), *n.* Head; skull; red top-knot of a woman; principal person or thing among a number.

Ex. yena inhloko yake, he himself in person.

HLOKO (*Isi*), *n.* Head or top of a tree, *umkonto*, &c.; knob of an *induku*, *iwisa*, &c.; upper end of a bundle of grass, (the lower end being *isiqu*).

† *ukuhlangana ngezinhloko*, to assemble in full force.

† *ukuyis'amehlo esihlokweni somunwe womuntu*, to set the eyes on the top of a man's finger = to follow the beck of a man.

Ex. ingas'esihlokweni, the top (of a tree, &c.).

isizwana zonke ezila' ngas'ensansi zikupukile zihlangene ngenhloko le kwomkulu, all the small tribes down here have gone up, and are assembled in full force far away at the chief's kraal.

HLOKO (*Ukuti*) = *Hlokoza*.

HLOKOHLOKO (*I*), *n.* Small chattering yellow bird, which wastes *umabele*.

HLOKOMA, *v.* Make a loud confused noise, as many people talking, or as water rushing over stones, tingle, as the ear when dinned by a great noise; sing, as a kettle.

HLOKOMELA, *v.* Make a noise at, for, &c.; make a row at.

HLOKOMISA, *v.* Help or make to make a noise.

HLOKOSELA (*In*), *n.* Styte on the eye.

HLOKOTSHANE (*In*), *n.* Shrub, with sweet edible berries.

HLOKOZA, *v.* Thrust in, insert.

HLOLA (*I*), *n.* Spy:

¶ *ihlola likhol'izinto zonke*, the spy spies all things = you will be found out some time or other, there's an eye upon your doings, though you do not think it.

HLOLA, *v.* Spy; explore; survey; look at, observe; examine, as a mother does a girl before marriage; bring on or down, as an ill omen.

HLOLA (*Um*), *n.* Omen, sign of coming evil, ill-omened word or action (as a dog running over the top of a hut), &c.

¶ *ukuhlola umhlola*, to bring on some ill-omened word or action.

¶ *ukupunga umhlola*, to blow or drive away a bad omen.

Ex. *kwehlile umhlola*, there has lighted an omen.

HLOLELA, *v.* Spy for; bring on (a bad omen) for.

¶ *ukuhlolela umhlola*, to bring on for (a person) an ill omen (as by talking of the death of a sick person, or the possibility of an accident to a person travelling, &c.).

HLOLI (*In*), *n.* Spy in war.

HLOLISA, *v.* Help or make to spy, &c., watch a person with evil intent.

HLOLISELA, *v.* Watch with evil intent.

HLOLO (*Um*) = *umYolo*, *umHlola*.

HLOLOLWANE (*Um*), *n.* Sinewy piece of meat on each side of the spine.

HLOMA, *v.* Arm, prepare for war; be equipped with (acc.); fix, as meat on a spit; pierce, as with a needle underneath in thatching; put fire to grass.

Ex. *liyahloma*, the sky is arming = the clouds are gathering, there is going to be a storm.

HLOMBE (*In*), *n.* Top of shoulder = *iCeba*; sound of clapping with hands, or with metal, as cymbals.

¶ *ukutshaya ihlombe (ngexandhla)*, to clap the hands.

¶ *ukutatwa ihlombe*, to be carried away with mere impulse or excitement.

HLOMELA, *v.* Arm for, prepare war for, &c. ; attend to (as business) ; be on one's guard against ; expect, be waiting for, hope for ; be on the watch for ; lie in wait for ; watch to catch a person's words.

HLOMELANA, *v.* Arm for, &c., one another ; watch to get the better of one another.

HLOMELI (*I*), *n.* One who is posted to watch the movements of an *impi*, &c., scout = *imBonisi*.

N.B. *inhlomeli* is a stationary observer ; *inhlole*, a spy sent for any purpose.

HLOMENDEHLINI (*U*), *n.* Name of a Zulu regiment.

HLOMISA, *v.* Help or make to arm, &c.

HLOMO (*U* for *Ulu*), *n.* Stick strung with pieces of meat, locusts, &c. = *uHlonhlo*.

HLOMULA, *v.* Stab, as a buck, &c., in the second place, after another has stabbed it ; obtain a portion of the animal as a reward for so doing ; used also of a dog, who first seizes the wounded animal, and so gains a joint for his master.

HLOMULO (*Um*), *n.* Portion of buck, &c., given as above.

HLONGA, *v.* Be without, be short of, have very little or absolutely nothing of.

Ex. *unokuti na ? ngihlonga*, have you so and so ? I have not.

ngihlong'isimbuzi, I have very few goats.

kwahlonga'sibi, there was hardly a blade of grass.

ngihlong'imali lapa, ngitsho olokutshaya innja, I have no money by me, not (*uhlamvu*) a rap to beat a dog with = to buy a switch with.

HLONGA (*Um*), *n.* Mane of a horse ; bristles on the back of a boar, which he raises when in a passion = *umHlwenga*.

† *uturusa umhlonga*, get up the steam, spoken of the practice of warriors who, when summoned to war, put on the war-dress and go into the cattle-kraal with great solemnity, no one daring to disturb or even to touch them, where they leap about, striking, &c., as if fighting ; if they can thus set up their spirits, they go to the fight with confidence ; if not, they go with faint hearts, as sure to be killed.

HLONGA (*U* for *Ulu*), *n.* Person who does not hear or choose to hear, heedless, perverse.

HLONGASIBI (*Kwa*), *n.* Desert, where there is no grass, where no trees grow, and no man can live (D. viii. 15, Jer. ii. 6).

HLONGWA (*Ama*), *n.* River, next west of the Umkomazi.

HLONHLO (*I*), *n.* Temple of the head.

HLONHLO (*In*), *n.* Promontory, cape, head of land, projecting point, peninsula; temporary kraal for cattle in case of an *impi*, &c. = *iTanga*.

HLONHLO (*Isi*), *n.* Tree used in building huts.

HLONHLO (*Um*), *n.* Large Euphorbia tree; practices of any kind of skill (*imihlonhlo yobunnyangā*).

HLONHLO (*U* for *Ulu*), *n.* Stick spitted with pieces of meat, locusts, &c. = *uHlomo*; row of anything.

¶ *ukwenza uhlonhlo*, to stab men one after another, to run them upon the *umkonto*.

HLONI (*In* for *Izin*, or *Ama*), *n.* Bashfulness, modesty, shamefacedness, respectful bearing or behaviour.

HLONIPA, *pass.* **HLONITSHWA**, *v.* Behave modestly, respectfully, &c., before (acc.).

N.B. This word is used especially of the behaviour of a woman towards the chief members of her husband's family, especially her father-in-law, in not using their names, covering the breast in their presence, &c. Thus, if *uSandila* were the name of any one of them, she would not use *isandhla* for 'hand,' but would adopt or invent some other name, as *isamkelo*.

Ex. *bayahlonitshwa abantu abakulu*, great (or elderly) people are behaved to respectfully.

HLONIPANA, *v.* Behave modestly, respectfully, &c., to one another.

HLONONO (*Isi*), *n.* Field-cricket.

HLONYANE (*Um*), *n.* Wormwood, which is used to drive away fleas.

HLONZA, *v.* Do (a thing) frequently, be used to do it, be in the habit of doing it, go on with it; be used to (a place), be in the habit of going there; lead in music, as when one makes a sound on the *igenze*, which another follows (*vuma*) with another sound, which

should not be the same, but accordant, with the former, sing treble or tenor (in distinction from second or bass), pay attention to, attend to, care about, a matter.

HLONZE (*In*), *n.* Wrinkled or folded skin, as a frown; any small piece of skin cut off from the whole hide for cooking, &c.; the prepuce = *iJwabu*.

HLONZE (*U* for *Ulu*), *n.* Thickness.

Ex. *kunohlonse*, it is thick; *akuna'luhlonse*, it is thin.

HLONZO (*Um*), *n.* Spine = *umHlandhla*.

HLOPEKAZI (*Um*), *n.* White cow.

HLOSA, *v.* Earnestly desire; roast an ear of Kafir corn in the flame of a fire; begin to have breasts, as a girl.

Ex. *way'ehlose ukuya kona*, he had a great desire to go there.

HLOSA (*In*), *n.* Young *amabele* roasted in the ear, the stalk being held in the hand and turned round, while the grains crackle in the flame, which are then rubbed out into a dish and eaten.

HLOSE (*Ukuti*), Burn or be burnt thoroughly.

HLOSI (*I*), *n.* Panther.

HLOTSHAZANA (*Um*), *n.* Small white heifer.

HLOZI (*I*), *n.* Thick, dark, copse = *iHlatshana*.

HLU (*U* for *Ulu*), = *uHla*.

HLUBA, *v.* Peel, husk, bark, strip, denude; moult, as a bird; change coats, as a horse, ox, &c.

† *ukuzihluba isitunsi*, to strip off one's shadow, lay aside self-respect.

HLUBELA, *v.* Peel, &c., for.

HLUBISA, *v.* Help or make to peel, &c.

HLUBU (*Ukuti*) = *Hlubuka* or *Hlubula*.

HLUBUKA, *v.* Be separated, torn away, stripped off, as mealies from a cob, or a man abandoning his chief; revolt; leave home and become wild, as a cat.

HLUBUKA (*I*), *n.* One who revolts, abandoning his former chief, party, or practice.

HLUBUKELA, *v.* Be separated for, at, &c.

HLUBUKISA, *v.* Help or make to be stripped off or separated.

HLUBULA, *v.* Strip off, as mealie-cobs from the stalk ; separate people from their chief.

HLUBULELA, *v.* Strip off for.

HLUBULISA, *v.* Help or make to strip off.

HLUBULO (*Um*), *n.* Flank or side of man or beast ; *ribs of meat.

HLUHLUBWE or HLUHLUWE (*Um*), *n.* Mimosa with long thorns ; spur of a cock.

HLUKUHLA, *v.* Rinse the mouth after a meal = *xuba*.

HLUKU (*Isi*), *n.* Grudge, ill-will.

HLUKULUZA, *v.* Ill-use, maltreat (as when a person, speaking violently to another, strikes him on the mouth with his finger or *induku*).

HLUKUMEZA, *v.* Annoy, harass, make uncomfortable, as by continual scolding, bad temper, &c.

HLUKUZO (*I*), *n.* Large bunch of beads, as they leave the merchant's hands.

HLULE (*I*), *n.* Clot of blood, gore.

HLULO (*In*), *n.* Unobliging, unaccommodating manners. = *izinGuba*.

¶ *ukwenza inhlulo*, to be unobliging.

HLULULA = *Bandhla*.

HLUMA, *v.* Vegetate, come up, grow, shoot, sprout, as grass, plants, trees, in spring ; grow well, grow large, be luxuriant ; be off a bargain.

Ex. *isinselo zaleyo'nkomo ziyahluma*, the hoofs of that ox are large

HLUMA (*Um*), *n.* Mangrove tree.

*HLUMAYO (*In*), *n.* Woman's word for *inDumba*.

HLUMBA (*In*), *n.* Small substances, like grains of *amabele* (in reality, pieces of flesh, extracted by native doctors in the cure of certain diseases) = *iziNyiki*.

HLUMBULU (*Um*), *n.* A ragged, half-naked person.

HLUMELA, *v.* Grow, sprout, &c., for, at.

HLUMELA (*I*), *n.* Fresh sprout from a tree broken or cut down.

HLUMELELA, *v.* Invigorate, freshen, renew; 'raise up seed' for a brother by marrying his widow.

Ex. e mngane! apelite; wahlumelele, friend (my strength) is at an end; renew it (by a gift of food).

ngisihlumelele ngaye lo'mntwana, I have renewed myself by this child = have adopted him to be my heir.

HLUMISA, *v.* Help or make to sprout, grow, &c.

HLUMISELA, *v.* Help or make to sprout, grow, for, at, &c.

HLUNAMA, *v.* Look morose, surly, gloomy, dejected, dissatisfied.

HLUNGA, *v.* Sift; sift out, as children and young people from a company, so that only the adults remain; give medicine to a dog, that he may scent well the track of a buck, or to a man that he may become a thief, &c.

HLUNGELA, *v.* Sift for.

HLUNGISA, *v.* Help or make to sift.

HLUNGU, (*I*), *n.* Place where grass has been lately burnt off, whether still black or green with new grass.

Ex. y'is'eHlungwini, name of a kraal of a very bloody chief in a sort of a nursery tale, who killed every stranger that came there; hence *kus'eHlungwini* = it is in the very jaws of death, in the pit of destruction.

HLUNGU (*Isi*), *n.* Antidote for snake's bite = *isiBaba*; disease, supposed to be caused by snake's spittle falling on a man (or some other cause), which makes his body swell in spots all over.

N.B. If a man, after being stung by a snake and eating an antidote, were to strike an animal violently so that it died, the blood would be found clotted about the part struck, and this is ascribed to *isihlungu* communicated by the blow.

HLUNGU (*Ubu*), *n.* Poisonous venom, as of a snake; pain.

Ex. ikanda lami li'buhlungu, I have a pain in my head = *ngikwelwe ikanda*.

imicibitsholo enobuhlungu, poisoned arrows.

li'buhlungu lelo'zwi, that word causes pain.

HLUNGUHLUNGU (*U* for *Ulu*), *n.* Small marsh-plant.

HLUNGULA = *Hlunga*.

HLUNGULU (*I*), *n.* Raven.

HLUNGUNYEMBE (*In*), *n.* Name of a shrub whose roots are given as a medicine to dogs to make them sharp in catching game; bad, sour *utshwala*.

HLUNGWANE (*In*), *n.* Name of a stream in Zululand near the favourite royal kraal, Maizekanye, whose waters are bad; sour *utshwala*; bad water, not cool, &c.

HLUNU (*In*), *n.* *Vagina fæminæ*.

Ex. *inhlunu ka'nyoko* or *inhlunwenyoko*, a word of abuse for a man, if addressed directly to himself; otherwise, if spoken of him in the third person, *nina* will be used for *nyoko*. The insult is offered by using an obscene word in connection with his mother's name.

HLUPA, *pass.* HLUTSHWA, *v.* Afflict, oppress, distress; annoy, vex, plague, persecute, harass, trouble, grieve.

HLUPANA, *v.* Vex one another.

HLUPE (*Isi*), *n.* Small feather.

HLUPEKA, *v.* Be in an afflicted, harassed condition; be put out, inconvenienced.

HLUPELA, *v.* Vex, annoy, harass, for, &c.

HLUPISA, *v.* Help or make to vex, annoy, &c.

HLUPISANA, *v.* Help or make to vex one another.

HLUPO (*U* for *Ulu*), *n.* Vexing, harassing, annoying, temper of mind, habit, &c.

Ex. *unohlupo lowo'muntu*, that man is an annoying, ill-conditioned person.

HLUSA, *v.* Bother, worry by importunity.

HLUSANA, *v.* Bother one another by importunity; interfere with one another, impede one another's growth, as when mealies, &c., are too thickly planted.

HLUSEKA, *v.* Be bothered, put out.

HLUSU (*Ukuti*) = *Hlusuka* or *Hlusula*.

HLUSUKA, *v.* Get wrung off, as the head of a fowl.

HLUSULA, *v.* Wring or wrench off.

HLUTA, *perf.* **HLUTI**, *v.* Pull or pluck out or off; be satiated with food = *Suta*.

HLUTO (*Isi*), *n.* = *isiHlito*.

HLUTU (*Ukuti*), *v.* *Hlutula*.

HLUTUKA, *v.* Have the hair rubbed off any part, as an ox that has fallen down; be worn-out, wearied, disgusted, tired, with anything, as with long waiting.

HLUTULA, *v.* Pluck out, as weeds, hairs, nails, &c.

HLUTULEKA, *v.* Be vexed, as the heart.

HLUTULELA, *v.* Pluck out for; *lock (Dutch, *sleutelen*).

***HLUTULELO** or **HLUTULO** (*Isi*), *n.* Key; lock-handle.

HLUZA, *v.* Skim, as *utshwala*; go lame (*amaTefula*).

HLUZE (*I*), *n.* Tree, whose bark is used as an emetic.

HLUZELA, *v.* Skim, as *utshwala*, for.

HLUZELE (*In*), *n.* Harte-beest.

HLUZI (*Isi*), *n.* Muscular part of fore-arm or fore-leg in man or beast, calf of leg; cord by which calves are tied up.

HLUZI (*Um*), *n.* Meat-broth, soup, gravy.

HLUZI (*U* for *Ulu*), *n.* Mixture of blood and serum, oozing from a wound.

HLUZISA, *v.* Help or make to skim, as *utshwala*.

HLUZO (*I*), *n.* Skimmer for *utshwala*.

HLUZU (*Ukuti*) = *Hluzuka* or *Hluzula*.

HLUZUKA, *v.* Get scraped, have the skin rubbed off.

HLUZULA, *v.* Drag along, so as to scrape.

Ex. *umhluzule ngetshe ngoba emhluzulile*, he scraped him against a stone, because he dragged him violently.

HLUZULEKA, *v.* Get scraped.

Ex. *wahluzuleka embaleni itshe*, he got scraped on his ankle with a stone.

HLWA, *v.* Become dark, as with dusk or rain-clouds; be evening.

Ex. *kusihlwa*, at evening or this evening.

selihhlwe, it is dark, clouded over with threatening showers (at any part of the day).

HLWA (*In*), *n.* Flying ant, which comes out in the evening, and puts off its wings, when it is eaten by natives, and preferred to the *uKungwane*.

HLWA (*Umu*, no plur.), *n.* White ant or ants, not having wings; sort of grass.

HLWA (*U* for *Ulu*), *v.* A man stark-naked (like a flying ant, when it has stripped off its wings).

Ex. *usey'inhlwa* or *usel'eng'uhlwa* or *usel'el'uhlwa*, he has put off his *umutsha*, and is stark naked.

HLWABULA, *v.* Smack or lick the lips after eating.

HLWAI (*U* for *Ulu*), *n.* Small shot.

HLWANYELA, *v.* Sow = *Hlwayela*.

HLWANYELELA, *v.* Sow for.

HLWANYELISA, *v.* Help or make to sow.

HLWANYELO (*In*), *n.* Seed for sowing.

HLWASE, *adv.* Used with verbs to express 'completely.'

Ex. *woti hlwase*, do it (i.e. stop it up) thoroughly.
vala hlwase, shut closely.

HLWASISI (*I*), *n.* Black flying insect.

HLWATI (*In*), *n.* Small edible herb.

HLWATI (*Isi*), *n.* Short period of insensibility, as when one takes a nap, or gets a stunning blow.

Ex. *watola isihlwati*, he took a nap, or he got stunned.

HLWATI (*U* for *Ulu*), *n.* Stalk of grass-stubble, remaining after a field is burnt.

HLWATI (*Um*), *n.* Valuable forest-tree = *umNquma*.

HLWATI (*Ukuti*) = *Hlwatiza*.

HLWATIZA, *v.* Fall down, as for a nap, or as one stunned; dip, as a bird; drop, as a buck among high grass; walk among high grass: walk where there is no path; die.

HLWAYELA, *v.* Sow = *Hlwanyela*.

HLWAZI (*Um*), *n.* Harmless snake with striped back, often called *itongo*; a plant whose sweet roots are eaten to give an appetite for food.

HLWAZIMMAMBA (*Um*), *n.* Large brown snake, like an *immamba*.

HLWEHWLE (*Um*), *n.* Peritoneum, covering of the viscera of the abdomen, often with much fat; name given to a gall-bladder, thrust upon the arm, and bound round with a strip of peritoneum, for superstitious purposes, when an ox is killed.

HLWELA, *v.* Become dark for.

Ex. *ngahlwelwa ngisekude ntwale*, I was overtaken by the dusk, while still far from the place.

kwasekumhlwale (ikanda), it had now become dark for him (as to his head) = he was all in a maze.

HLWENESINYAMA, *v.* Dark, as cloud or dusk.

Ex. *ku'bani lihlwenesinyama*, such an one is all in the dusk, i.e., in a furious passion or great astonishment.

HLWENGA (*Um*), *n.* Mane of horse, lion, &c. = *umHlonga*.

HLWENGELA (*Izin*), *n.* *Amasi* with too much water, or *isijingi* imperfectly mixed.

HLWEZA (*U* for *Ulu*), *n.* Large number of persons or things of the same kind, as boys, girls, sheep, shillings, &c.

HLWISANA, *v.* Be very dark, as clouds before a storm.

HLWITA, *v.* Twitch, snatch, seize suddenly, grab.

HLWITANDHLEBE (*Isi*), *n.* Bat = *isiHlutandhlebe*.

HLWIHLWIHLWI (*Isi*), *n.* Very sour *utshwala*.

Ho (*Ukuti*), *v.* Be hot, as the sun.

Hoba, *v.* Be in a state of anxious suspense, apprehension, &c.

Hobe (*I*), *n.* Dove, of which there are three kinds :

(i) *eliluhlaza lehlati*, blue forest-pigeon = *iJubantonto*;

(ii) *elimnyama lesiwa*, black rock-pigeon = *iVukutu*, *iJubantendele*;

(iii) *elimpopu*, brown pigeon, which is said to be idle, and to make a bad nest.

Ex. *ihobe liti, ukukala kwalo, 'avutiwe, amtokwe, avutiwe amtokwe.'*

HOBE or **HOBO** (*I*), *n.* Man, who has no cattle.

HOBE or **HOBO** (*Ubu*), *n.* State of having no cattle.

HOHOBA (*Um* or *Isi*), = *umRoroba*, *isiRoroba*.

HONGO (*I*), *n.* Curds, best kind of *amasi*.

HOLO HOLO (*Ukuti*) = *Holoza*.

HOLO (*Um*), *n.* Hollow place.

HOLOHOLO (*I*), *n.* Person with loud, stentorian voice.

HOLOZA, *v.* Speak with a loud, powerful voice, as an *induna* giving orders.

HONGQO (*Ukuti*), *v.* Draw in the legs, shrink back = *Gongo* (*Ukuti*) or *Gongobala*.

HONQA (*Izi*), *n.* Screens of bushes, &c., put up to shelter an *impi* from wind.

Ex. *ku'sezihonqeni* = at the camp.

HONQA, *v.* Put up screens as above.

HOTSHA (*Um*), *n.* Ravine or hollow.

HOTSHOBALA, *v.* Be in a bad condition, as an animal.

HOYA (*I*), *n.* Curlew or peewit = *iTitihoya*.

HULUHULU (*Isi*), *n.* *Utshwala* not strained.

HUBA, *v.* Sing (as a boiling vessel, running water, wind).

HUHEKA, *v.* Be accustomed.

HULULA, *v.* Shell out (as mealies out of cob, shell out lies, bear many children).

HULULEKA, *v.* Get shelled out.

HUMA, *v.* Make a long line of men ; tell a long story, probably false.

HUMHEKA = HUHEKA.

I

I or IU, a prolonged sound, used to give notice of an enemy at hand, or in driving to water the cattle of the king or chief man.

IBA = *Y'iba*.

IJI, *adv.* Outright ; the cry of persons when they have killed a wild animal, put out a grass-fire, &c.

Ex. *us'emuke iji*, he is clean gone.

wafa iji kasayikuvuka, wambulala iji, he died outright, he will never rise again, he killed him outright.

IKATI = *isiKati*, *inKati*.

IKONA, IKUBA, IKUTI, ILOKU = *Y'ikona, Y'ikuba, Y'ikuti, Y'iloku.*

IMA = *Y'ima, Uma.*

IMBALA, *adv.* Truly.

IMI (*Ulw* or *Ul*), *n.* The tongue.

IMPELA, *adv.* Entirely, utterly, thoroughly, at all.

INDHLA (*Ukw*), *n.* Harvest-time, autumn.

INGABE, *adv.* It may be, may be, perhaps.

INGANI or INGANTI, *adv.* Whereas, while, inasmuch as, why you see, the truth is, notwithstanding, and besides, moreover, and what's more, &c.

INGANTINJALO, *adv.* Whereas actually.

INGE (*Isi*) = *isiYinge.*

INGOBA or INGOKUBA = *Y'ingoba.*

INXA, INXATSHANA, *adv.* When = *Nxa.*

ISIBILI, *adv.* Indeed, in truth, in good sooth; wholly, entirely; yes, indeed; that's true!

Ex. *ng'ala isibili*, I deny it upon my word, or I entirely deny it.

ITANGI, *adv.* Day before yesterday.

ITSHI-KE, *adv.* Yes, to be sure (expressing full assent).

IYA, *adv.* Expressing dislike or disgust, or roughly interrupting or checking a person = Get away, hold your tongue, have done with you, &c.

IZOLO, *adv.* Yesterday.

Ex. *imihla naizolo*, every day.

J

JA or JABALALA (*Ukuti*), Lie horizontal; lie at full length, not being cramped for room.

JABA, *v.* Be ashamed, confounded, disappointed, discredited, mortified.

JABANE (*Isi*), *n.* Thick *isijingi* mixed with meal and herbs, which is much liked by women and girls.

JABISA, *v.* Make to be ashamed, mortify.

JABULA, *v.* Be glad, be joyful.

Q

JABULISA, *v.* Gladden.

JADU (*I* or *Um*), *n.* Number of people met for dancing.

JAJA = *Jabula*.

Ex. *leyo'nkomo ijajile*, that ox is in good condition.

JAKA (*Ist*), *n.* Passionate, irascible, person.

JAKA (*Ubu*), *n.* Violence of temper, irascibility.

JAKADA, *v.* Upbraid, insult.

JAKAMA, *v.* Speak angrily.

JAKAMELA, *v.* Speak angrily at, for, &c.

***JALIMANE** (*I*), *n.* German.

JAMA, *v.* Look sternly, fiercely; puff as an ox = *ukuti Pu*.

JAMBA, &c., = *Jaba*, &c.

JAMBALALA (*Ukuti*), Be without strength, as when the hands hang down, &c.

JAMBE (*I*), *n.* Tree with handsome berries.

JAMELA, *v.* Look sternly at, for, &c.

JAMELANA, *v.* Look sternly at one another.

JAMISA, *v.* Make to look sternly.

JANJATO (*Um*), *n.* Rafter or cross-beam of a hut, especially the large one.

JANKOMO (*I*), *n.* Name of a bird; name given to a set of boys of the same age.

JANTAMO (*I*), *n.* Name given to a set of girls of the same age.

JAQABA (*Isi*), *n.* A man of middle stature, but stoutly made, strong and muscular.

***JARA**, *v.* Gallop (Dutch).

JARA (*I*), *n.* Fine-looking, strong, muscular, young person.

JARELA, *v.* Grow fine-looking, as a young man or woman.

JEKA, *v.* Have sexual intercourse (vulgar).

JEKAMANZI (*I*), *n.* Dragon-fly.

JEKEJEKE (*Um*), *n.* Name of a bird with brown wings, about the size of a quail.

JEKEZI (*I*), *n.* Evacuation of an infant, calf, &c., lately born, and still sucking.

JELE (*I*), *n.* Male panther; bull elephant.

JENGA (*U* for *Ulu*), *n.* Train of people or cattle.

Ex. *zihlab'ujenga*, they go in a long train.

JEQE (*Ukuti*) = *Jezeza*.

JEQEZA, *v.* Turn the head and glance (as one in fear).

***JETIMANE** (*In*), *n.* Person who wears fine clothes (from Eng. *gentleman*).

JEZA, *v.* Be condemned before a chief, judge, &c.

JEZISA, *v.* Blame, censure, upbraid; condemn, as a chief, judge, &c.

JEZISELA, *v.* Upbraid for.

Ji = *Iji*.

Ji (*Isi*), *n.* Small hole, such as one may be tripped up with in walking.

Ji (*Ukuti*), *v.* Fling and have done with it, have no more ado, &c.; fling, as anything out of the hand.

Ex. *ngayiti ji ecebeni ingubo ngahamba*, I flung my blanket over my shoulder, and was off.

JIBA, *v.* Go down out of sight = *Tshona*.

JIBA (*U* for *Umu*), *n.* Species of *amabele*.

JIBE (*Um*), *n.* Rafter of hut, large or small.

JIELWA, *v.* Be disabled in any limb; be disabled, incapacitated, hampered, at a loss how to do anything.

Ex. *ngijielwe ukulala*, I am cramped for room to lie down.

JEZEKA, *v.* Limp (used of a man with one leg).

JIGIDA, *v.* Talk in a rage, speak violent words, &c.

JIGIDELA, *v.* Speak violently at, for, &c.

JIGIDELANA, *v.* Speak violently to one another.

JIGIJOLO (*Um*), *n.* Action of throwing a stick.

JIJA, *v.* Speak violently, as one who thinks that he will carry all before him; drink off all of a pot of beer, &c.

JIJANE (*Um*), *n.* Any long, handsome thing.

JIJIBE (*Um*), *n.* Beam of wood; used for anything tall, as a person, tree, &c.

JIJIZA or **JIJIZELA**, *v.* Drink off all of a pot of beer, &c.

JIKA, *v.* Dangle, hang by rope, hand, &c., swing.

JIKELA, *v.* Dangle for; dangle upon (a horse)= mount, get astride.

JIKI JIKI (*Ukuti*), Used of a deep sleep, as follows:

Ex. walala wati jiki jiki, he lay sound asleep.

JIKIZA, *v.* Make to dangle, hang up, so as to dangle.

JIKWE (*U* for *Ulu*), *n.* Kind of sweet potato.

JILA, *v.* Throw, toss; toss the head on one side; toss the head or limbs about in pain; toss inwardly, be in a state of excitement from passion.

JILA (*Isi*), *n.* Headstrong, impetuous, person.

JIMBILILI (*In*), *n.* Brackish or bad water or beer; any thick medicine, such as castor oil; anything viscid, as the dribble of an infant teething.

JIMBILIZA or **JIMBILIZELA**, *v.* Drink bad water, not cool; drink anything nasty.

JIMBILIZI (*In*) = *inJimbilili*.

JINGA, *v.* Be always after.

Ex. impukane ijinga isilonda, the fly is always at the sore.

JINJI (*Isi*), *n.* Porridge made by mixing mealie-meal dough (*inhlama*) with boiled pumpkin.

JINGIJOLO (*I*), *n.* Bramble, wild blackberry or raspberry, and its fruit.

JINGO (*Isi*), *n.* Nape of the neck.

JINGO (*Imi*) = *imiCiko*.

JININI (*Isi*), *n.* Churlish, ill-conditioned, ill-tempered, person.

JINJA, *v.* Chase, as a buck; follow up all the points of a matter closely and minutely.

JINJI (*U* for *Ulu*) = *uHlomo*.

JINJITEKA, *v.* Be distressed in mind or body.

JIVAZA, *v.* Disparage, depreciate, decry, speak ill purposely of something good, ridicule, blaspheme.

JIYA, *v.* Become thick, as porridge; be hardened, stiffened; be experienced.

Ex. okujiyileyo, solid food.

JIYISA, *v.* Thicken, make thick.

JOBELELA, *pass.* **JOJELELWA**, *v.* Join on to something else, so as to lengthen it.

Ex. kujobelele, join on that.

le'ntambo ijojelelwe kwezinye, this cord is joined on to the others.

JOBELELANA, *v.* Join on (neut.) one to another.

Ex. kujobelelene konke loko, all this is in one piece.

JOBULUKA (*Um*), *n.* Entrails, &c., which form the perquisite of natives employed at slaughter-houses.

JOBULULA, *v.* Stretch out anything long and flexible.

JOJA, *v.* Thrust or poke in, as an *induku* or *umkonto* into the hole of an animal (*hlokoza*); thrust a stick up the anus.

N.B.—This last is, or was, the Zulu mode of killing for a great offence, sometimes one stick being used, which is driven in with blows of a stone, till it reaches the breast or neck, sometimes several small sticks being driven in, one upon another. The culprit, however, is generally half dead and senseless, having been knocked on the head before this is done to kill him outright.

¶ *umjoje umfingqe*, he has impaled and doubled him up with pain
= he has done so in his heart, he hates him with mortal hatred.

JOJO (*U*), *n.* Finch with long tail.

JOJO (*U* for *Ulu*), *n.* Anything with a long narrow projection, like the tail of an *ujojo*.

Ex. yenza ujojo kule'nncwadi, *yenza kube l'ujojo*, make this paper (fold it) into a long narrow pointed form.

JOKA, *v.* Have a fancy for, as a girl,

JOKA (*I*), *n.* Riem, halter, for horses, oxen, &c.

JOKOJOKO (*U* for *Ulu*), *n.* Any long or tall person or thing.

JOKOMEZA, *v.* Scold vehemently, speak violently to.

JOKOZELA, *v.* Make a great noise, as by talking or scolding.

JOLOZA, *v.* Stare angrily.

JOLWANA (*U*), *n.* One who goes apart in a dissatisfied state of mind; one who is not properly girt with his *umutsha*.

JOMANE (*In*), *n.* Horse.

JOMELA (*U*), *n.* Name of a bird of the same size and kind as the *iSakabuli*.

JOMELA (*I* or *Ili*), *n.* Small tuft made of the feathers of the *ijomela* and *isakabuli*.

JOMELA (*In*), *n.* Large deep pot for *utshwala*, out of which a man drinks, holding it in his hands.

JOMULA, *v.* Take, as a girl who takes something from the young man she favours among her lovers, to show that she has chosen him; choose one article among others, as a blanket at a store.

JOMULEKA, *v.* Get taken, as above.

JOMULELA, *v.* Take, as above, for.

JOMULISA, *v.* Help or make to take, as above

JOMULO (*Um*), *n.* Anything taken, as above, by a girl from the young man whom she favours.

***JONGO** or **JONGOSI** (*I*), *n.* Young person, bullock, &c. (Dutch.)

JOVELA (*U* for *Ulu*), *n.* Name of a disease.

N.B. This is supposed to be given to an adulterer by his having intercourse with another man's wife, after the husband, suspecting her infidelity, has taken *umsizi* and lain with her. The woman in this case will not be diseased, but yet is supposed to communicate disease to her paramour, who grows weak in his limbs, falls away in his flesh, and dies.

JOZI (*I*), *n.* Assegai.

JU (*U* for *Ulu*), *n.* Honey.

JU (*Umu*), *n.* Throw of a stone, *umkonto*, &c., that is, the distance it can be thrown by a person.

JUBA, *pass.* **JUJWA**, *v.* Order, give orders, give leave, as when a chief gives leave to a regiment to marry; give leave for the cows of a kraal to be milked, which is done by the chief's servants milking his cows first; hang by the hands, fluttering, struggling, kicking, with the legs in the air.

Ex. *sezijujiwe lezo'zintombi*, those girls have now got leave to marry. *upind'ujube, mgane*, marry again, my boy! words used by girls in their song, when thanking a bridegroom for an ox which he has

ordered to be killed for them. (This use of the verb is peculiar to this expression.)

JUBA (*I*), Dove, pigeon.

JUBA (*In*), *n.* Young widow.

JUBAJUBA, *v.* Flutter.

JUBAJUBANE (*I*), *n.* Butterfly, = *uVemvane*.

JUBANE (*I*), *n.* Speed, swiftness.

JUBANTENDELE (*I*), *n.* Large turtle-dove, = *iVukuto*.

JUBANTONTO (*I*), *n.* Green turtle-dove.

JUBE or JUBANJUBANE (*In*), *n.* Struggle with the legs, fluttering, quivering.

† *ukwenza injube*, to struggle or kick with the legs, as a man hanging.

JUBEKA, *v.* Have leave or orders given.

Ex. *izinkomo zijubekile*, the cows have leave to be milked = the chief's cows are milked.

JUGUJELA, *v.* Fling, as a stone or knobstick, held in the hand.

JUGUJUGU (*Ama*), *n.* Immense distance, used chiefly in the locative form.

JUJUBEZA, *v.* Toss up, as a child, taking it under the armpits; fling an *umkonto*.

JULA, *v.* Throw, throw up, as soil with a spade; sink down, dip, dive, as a thing falling into water; drop down, as a spider, hawk, &c.

JULA (*Isi*), *n.* Kind of *umkonto*.

JULU (*Isi*), *n.* Bundle of anything bound up, not lying loosely.

JULUKA, *v.* Perspire, sweat.

JULUKELA, *v.* Perspire for, &c.

JULUKISA, *v.* Make to sweat.

JUNDUNJUNDU (*In*), *n.* Blunt assegai, knife, &c.

JUNGUJU (*U* for *Ulu*), *n.* Oil, oily substance; jelly, frog's spawn.

JUNGUJUNGU (*I*), *n.* Nape of the neck, = *iZunguzungu*.

JUNGULULA, *v.* Take out anything which has been lying in the water ; may be used of taking a book out of a great number (= an ocean, a deluge) of books, &c.

JUNJU (*Imi*), *n.* Pang, as when inflammation extends from a gathering in the hand up the arm ; pangs of the heart, anger.

JUNJUBEZI or **JUNJULUZI** (*Isi* or *In*), *n.* Short assegai.

JUNJULUZA, *v.* Die suddenly, kill at a stroke.

JUNJULUZeka, *v.* Get killed at a stroke.

JUNJULUZI (*Ukuti*), = *Junjuluza*.

JUNJUTEKA, *v.* Feel a pang in body or mind.

JUNJUTELELWA, *v.* Have a sense of throbbing.

JUQA, *v.* Strike with an *umkonto*, stab ; gore, as an ox.

¶ *ukujuqa kanye*, to kill with one blow, to strike home.

JUQU (*Ukuti*), = *Juquka* or *Juqula*.

Ex. *sokute juqu*, now the day has fully broken, = is separated from the night.

kwakuy'ilapa kuti juqu ukusa, at this time it was broad daylight.
ngayiti juqu kanye innyoka, I cut the snake in two with a stroke.

JUQUKA, *v.* Get broken off, separated.

JUQULA, *v.* Break or twist off, separate, as a string, riem, &c.

JUQUJUQU (*Isi*), *n.* Section, division, separate body, as of men.

JUZA, *v.* Ooze, = *Juluka*.

JWABU (*I*), *n.* Prepuce ; pericardium ; any similar membrane.

JWABU (*Ama*), *n.* Inner or true skin, cutis, which is scraped off the inside of a hide.

JWANA (*Isi*), *n.* Very young baboon ; used in sport of a young child.

JWAQU (*Um*), *n.* Thin, lean, ox.

JWAYELA, *v.* Be accustomed, used, wont.

JWAYEZA, *v.* Accustom, use to.

JWAYEZELA, *v.* Be accustomed frequently.

JWIBA, *v.* Fly off, as splinters.

KA = A

KA is used to indicate 'son of' or 'daughter of'—may be said also for 'mother of.'

Ex. *wena ka Jojo*, thou son of Jojo, or daughter of Jojo, or mother of Jojo.

KA is the sign of the Possessive with Proper names.

KA = KWA.

Ex. *kwa'Matiwane*, at Matiwane's, the Zulu place of execution, from the name of a chief of former days who was, perhaps, killed there.

KA, *pass.* **KIWA**, *v.* Pluck (fruit), gather (herbs), dip (water), ladle (*amasi*), &c.

KA, *aux. verb*, see *First Steps* (315).

KA (*Ana*), *n.* Plant used for scent, mixed with fat, perfumery.

KABA, *v.* Kick; *chop wood (Dutch).

Ex. *kuningi okwakatshwa indhlovu kuyena*, there was much that was kicked by an elephant in him = his breast is bruised, his heart is black, he is a thoroughly bad fellow.

¶ *ikaba abayisengayo*, she (*inkomo*, the cow) kicks those who milk her—may be used of a chief who comes down in wrath on his *indunas*.

KABA (*I*), *n.* Young mealie plant or plants, before the ear is shown; sproutings in malt.

KABA (*In*), *n.* Navel of human being; navel-string.

Ex. *kuzwanana inkaba*, my navel feels with (him) = I have a blood-feeling with that man, a sense of relationship.

KABA (*Isi*), *n.* Tender blade of grass; open space in forest.

KABATUVI (*Isi*), *n.* Foot (*lit.* what kicks ordure).

KABE (*I*), *n.* Sort of water-melon.

KABE (*U* for *Ulu*), *n.* Seeds of *ikabe*.

KABELEKA, *v.* Be very hungry.

KABI, *adv.* Badly.

KABI (*In*), *n.* Ox; used for the weight of the clock, because it draws on the hands.

Ex. *ile lenkabi*, young steer = *iHlabamvula*.

KABILI, *adv.* Doubly.

† *ukunquma kabili*, to cut in two.

***KABU** (*Isi*), *n.* Merino sheep (Dutch).

KABUHLUNGU, *adv.* Painfully.

KABUKABU (*Ukuti* = *Kabuzela*).

KABUKABU (*I*), *n.* Fast walker.

KABUZELA, *v.* Walk fast.

KACA, *v.* Scold severely, rate soundly.

KACE (*Ukuti*), Be black.

KADE, *adv.* Some time ago; a long while; see also *First Steps* (316).

Ex. ngelikade (ibanga), after a long while.

KADE (*I*), *n.* Long time ago, the olden time.

Ex. kwakukade ekadeni sihlaselana, it was long ago, in the old time, that we invaded one another.

KADE (*Ukuti*), Be black.

N.B. This word should be sounded *khadhe*, and so in the next.

KADENZIMA (*U*), *n.* Black soil.

***KAFU** (*Isi*), *n.* Skoff, food of any kind (Dutch).

KAFUKA, *v.* Belch forth, as smoke from a cannon.

KAFULA, *v.* Throw away food out of the mouth with the hand after chewing it, which it is highly disrespectful to do before people (hence the natives so much dislike the word *ikafula* = unbeliever [*Arab.*], not being aware of its Arabic origin, and taking it for a term of contempt = something to be spit out); used also of the movement of a chief at a feast, when, in full dress, he rushes here and there with his shield within the circle of his warriors, who beat their shields and cry *Yisi* to him, as to a lion or tiger.

***KAFULA** (*I*), *n.* Kafir; a word of contempt.

N.B. The Zulus call only Natal natives *amakafula*, 'Kafirs.'

KAFUZA, *v.* Talk stuff, lies, &c.; grind tobacco, mealies, &c., badly.

KAHLA, *v.* Oppress, as by enforcing excessive labour.

KAHLE (*Ukuti*), *v.* Throw down with a clattering sound (as when a man throws down from his head a bundle of live chickens).

KAHLA (*U* for *Ulu*), *n.* Hardship, oppression, trouble.

KAHLAMBA (*U* for *Ulu*), *n.* The Kahlamba or Draakensberg Mountains, = *uNdi*.

KAHLAMEZA, *v.* Hurry, rush at full speed.

KAHLE, *adv.* Well, capitally, excellently, carefully, easily, readily, pleasantly.

kahle, plur. *kahleni* or *yenzani kahle*, = gently, quietly, not so fast, wait a bit, stop a little, so so! &c.

hamba kahle, farewell, go in peace (salutation to one departing).

hlala kahle, or *sala kahle*, or *yaka kahle*, farewell, stay or live or build in peace (salutation to one remaining behind).

KAHLEKA, *v.* Be in the state of one oppressed, overworked, hardworked, &c.

KAHLELA, *v.* Hit, strike, push, thrust, with hand or foot; hit, knock, maltreat, ill-use; bloom, as a plant flowering; put forth grey hairs.

Ex. kuningi okwakahlelwa umlungu (or *indhlovu*) *esifubeni*, there was much that was kicked by a white man (or by an elephant) in his breast = he has a very bad, black heart.

KAHLELANA, *v.* Buffet or kick one another.

KAHLELEKA, *v.* Get struck with hand or foot; get hit, knocked, &c., as a man striking against a stone, or against another in running, or as a ship striking against the rocks, &c.; reach to, get to, as a place.

KAHLELISA, *v.* Help or make to buffet, kick, &c.

KAHLELISANA, *v.* Help or make to buffet, kick, &c., one another.

KAHLU (*Ukuti*), = *Kahluka*.

KAHLU (*Isi*), *n.* Violent impulse.

KAHLUKA, *v.* Do anything violently, as speak, run, &c.

KAKA, *v.* Surround, = *Riqa*.

KAKA, *v.* Be bitter or pungent, = *Baba*.

KAKA (*Isi*), *n.* Native petticoat, reaching to the breast.

KAKA (*Imi*), *n.* Rings of a tree.

KAKAKA or **KAKASI** (*I*), *n.* Name of a small thorny plant.

KAKASI (*Um*), *n.* Large tree, a kind of Euphorbia.

KAKAYI (*U* for *Ulu*), *n.* Top of a man's head.

Ex. *lis'okakayini*, (the sun) is overhead.

hloba utshon'uti tshi, utshon'ukakayi, dress all over to the crown of the head.

KAKUHLE, *adv.* Used occasionally for *kahle*.

KAKULU or **KAKULUKAZI**, *adv.* Greatly, very much; chiefly, especially, violently.

Ex. *kakulu!* the cry of a hunter when he has struck the game = there he has it, I've hit him, that's into him, &c.

KALA, *v.* Cry, wail, shriek; mourn, complain, bewail, lament; crow, as a cock; low, as a cow; neigh; bleat; sing, as a bird; sound, as a musical instrument, bell, &c.; ring, as a glass, &c.; weep, as a tree exuding sap.

¶ *ukuzikala*, to repent (having done a thing), be sorry for having done it, not as having changed one's mind for any evil done in it, but because it has not answered, or is not likely to answer, the purpose intended.

KALA (*In*), *n.* Land-crab.

¶ *amanzi enkala*, water of any kind in stream, pool, &c., of which the land-crab is supposed to be lord.

au! ungincitsh' amanzi enkala nje! ang'ukudhla yini? oh! you grudge me a draught of water! is that food!

KALA (*Isi*), *n.* Aperture, gap, opening, as between hills; opportunity.

Ex. *isikala sendhlebe*, hollow just in front of the human ear, at the spot where the jaw works.

KALA (*I*), *n.* Nose: plur. *amakala*, nostrils.

Ex. *siza ekaleni* or *emakaleni* = give me a pinch of snuff.

ekaleni-ke, nkosi yakwomkulu = oblige me with a pinch of snuff, noble sir.

KALA (*Um*), *n.* Nose-thong for cattle.

KALAKATELA = *Keleketela*.

KALALA, *v.* Be dissatisfied, grumble, = *Kalaza*.

KALALA (*Isi*), *n.* Name of a tree, = *isiQalaba*.

KALANE (*I*), *n.* Tick = *iKizane*.

KALELA, *v.* Cry, mourn, &c., for.

KALELANA, *v.* Cry, mourn, &c., for one another.

***KALI** (*Isi*), *n.* Measuring vessel of any kind.

KALI (*Ubu*), *n.* Sharpness, sharp edge of anything, as a knife, &c.

Ex. *amarwi a'bukali*, sharp, cutting, words.

umuti o'bukali, strong, sharp, medicine.

inyanga e'bukali, sharp, able, practitioner in medicine.

umuntu onobukali, a fierce person.

KALI (*Izi*), *n.* Arms, weapons, of all kinds, *e.g.*, assegais, knobkerries, war-shields, travelling-shields.

† *ukugeza izikali*, to wash the weapons, *i.e.*, not (as some have supposed) to wash them in blood, but to wash off the uncleanness caused by the death of a chief, for which purpose, in the case of a king (*e.g.*, Mpande), a war-party might be sent out, but, in the case of an ordinary chief, a mere hunting-party.

N.B. The Zulu phrase is not 'to wash the spears' (*imikonto*), but 'to wash or cleanse the weapons,' = go out of mourning.

KALIMA, *v.* Turn, turn back, as oxen; drive in oxen, to be inspanned; keep back, as the after-oxen do a wagon in a descent; utter any formidable sound (such as to scare or turn back another); used to express the bellowing of a bull, trampling of an elephant, roaring of a lion, speaking of a powerful chief, &c.

KALIMELA, *v.* Turn oxen, &c., for.

KALIMISA, *v.* Help or make to turn oxen, &c.

KALIPA, *v.* Act in a sharp, decisive, spirited, masterly way, act manfully, be courageous, bold, brave, daring.

KALIPA (*Uku*), *n.* Courage, boldness, bravery.

KALIPELA, *v.* Be courageous for, &c.

KALIPISA, *v.* Help or make to be sharp, masterly, courageous, &c., as when a man trains a dog to hunt.

KALISA, *v.* Make to cry, complain, &c.; make to sound, as a blow or a horn, ring (a bell), &c., = *Tshana*.

Ex. *ngikaliswa izinkomo lezi*, I am in trouble through these cattle.

KALO (*U* for *Ulu*), *n.* Loin; ridge of hill.

Ex. *ukalo lwezimpungutshe*, ridge of jackals, = wild open place, where no people live.

KALOKU, *adv.* Now.

KALUFIFI, *dim.* KALUFIFANA, *adv.* Indistinctly, faintly.

KAMA, *pass.* KANYWA, *v.* Squeeze; squeeze out, drain by squeezing; drain out, as a milk-pail (*igula*), (by taking out the plug at the bottom and letting the whey run out by the weight of the curds); choke, throttle, struggle; *comb (Eng.), = *Ekama*.

KAMANGA (*In*), *n.* The *umncwedo*, when made of the *isiGude* tree.

KAMBA, &c. = *Hamba*, &c., used especially in Zululand.

KAMBA (*In*), *n.* Buffalo, = *inNyati*.

KAMBA (*Isi*), *n.* Very large earthen pot, into which *amasi* is poured.

KAMBA (*Um*), *n.* Largest kind of mimosa.

KAMBA (*U* for *Ulu*), *n.* Large earthen pot, used for *isijingi* and cooking.

KAMBAPANSI (*In*), *n.* Any sort of snake.

KAMBATI (*Um*), *n.* Table Mountain near Maritzburg.

KAMBE, *adv.* Well now, well then, so then; I take it, I suppose, I imagine, of course; upon my word! my word! well, I never! marry come up! &c.

Ex. *kona kambe*, exactly so, that's it, that's what I said, did, &c.

KAMBI (*Um*), *n.* Traveller, = *umHambi*.

KAMBI (*I*, plur. *Ama* or *Izin*), *n.* What remains of anything after the essence or richness has been pressed out of it, as the wax spit out after eating honeycomb, the pith of *imfe* or sugar-cane, the refuse of tallow after the fat has been boiled out, or of nuts after the oil has been squeezed out, &c.

KAMBI (*I*, plur. *Ama*), *n.* Any kind of fever-medicine; winged insect, supposed to be the cause of headache.

N.B. The cure for headache is to put a pan of hot medicine, supported on a grass ring, upon the patient's head, by which, it is said, the parts are softened, and the insects driven downwards;

then the same medicine, injected, drives them away; but 'unless you look very sharply, they fly away, and will not be seen at all.'

Ex. *unekambi*, he has insects in his head = he is deranged, he has 'a bee in his bonnet.'

KAMELA, *v.* Squeeze, drain, for, on, into, &c.; assert positively, confidently, &c.

KAMELEKE = *Kabeleka*.

KAMELELA, *v.* Do a thing resolutely, as when one asserts or denies positively or confidently, strikes a determined blow, &c.

KAMISA, *v.* Help or make to squeeze; squeeze thoroughly; open the mouth wide, gape.

KAMISELA, *v.* Open the mouth wide for.

KAMLUKA, *v.* Shout loudly.

KAMNANDI, *adv.* Pleasantly, nicely.

KAMO (*I*), *n.* Strainer for *utshwala*, = *iVovo*; *comb (Eng.).

***KAMPOKWE** (*U*), *n.* Cotton-plant; cotton.

KAMUVA, *adv.* Afterwards.

KANA, imperative of *Ka*, = *Yika*.

Ex. *kan'udhle*, gather (as fruit) and eat, or spoon out (*amasi*) and eat, &c.

KANCANE or **KANCINYANE**, *adv.* A little; by little and little.

KANDA, *v.* Pound, as medicine, bruise; beat, as the skin of a shield, to harden it; forge, as a smith; come down heavily, as rain; strike = light upon, a person or thing (acc.).

KANDA (*I*), *n.* Head; head or van of an *impi*; military kraal.

† *ukuhlangela ikanda*, to redeem one's life, make atonement for a serious fault.

† *ukufuna ikanda lomuntu*, to seek to take a person's life.

Ex. *ku'sekandeni y'ini?* are we at a military kraal, eh? (used to reprove violent conduct.)

ngis'enzele nje ngekanda lami (*ngenhloko yami*), I have done it for myself, = out of my own head.

KANDA (*In*), *n.* Glans penis.

KANDA (*Isi*). *n.* Head or thick end of anything, knob of an *induka*, &c.

KANDA (*U* for *Ulu*), *n.* Top of a bullock's head, cut off with the horns.

KANDANA, *v.* Strike, or light on, one another, as people coming in different directions to the same spot, or arriving on the same day at the same kraal, or crowding each other in the kraal.

KANDANISA, *v.* Make to strike, or light on, one another; make to meet, put close together; catch in the act of doing.

¶ *ukukandanisa imitshwe*, to make lines close together in writing.

¶ *ukukandanisa imicu*, to put the threads close together (as in sewing a native basket), to make short stitches.

¶ *ukukandanisa kwengane*, used of the child's causing the grinding pains towards the termination of labour.

KANDEKA, *v.* Be fit to be pounded, beaten, forged, &c.

KANDELA, *v.* Pound, &c., for, in, &c.

KANDELANA, *v.* Pound, &c., for one another.

KANDHLA, *v.* = *Kahla*.

KANDHLA (*In*), *n.* Name of a forest in Zululand; north-west wind.

KANDHLEKA = *Kahleka*.

KANDHLU (*Um*), *n.* Number of people sitting together in one place, especially when sitting with the chief.

Ex. abantu bonke bahlezi umkandhlu, all the people are sitting together.

KANDI (*U* for *Ulu*), *n.* Boy's stick sharpened for throwing.

KANDISA, *v.* Help or make to pound, &c.; pelt, as boys a bird.

KANDISELA, *v.* Help or make to pound for, in, &c.

KANDUMBA (*Um*), *n.* Poor miserable fellow or fellows (fit only *ukuka izindumba*, such beans being gathered by women at all times, and not much esteemed).

KANE, *adv.* Fourfold.

KANENE, *adv.* Truly, indeed.

Ex. *watsho kanene*, he hit it home.

ngakipa umkonto, ngabula kanene, I out with an assegai and struck it home.

KANGA, *v.* Draw or attract the eyes.

Ex. *ngakangwa y'ile' ngubo ebomvu enhle*, my eyes were attracted by this beautiful red blanket.

KANGAKA, *v.* So much ; so very ; so much as this.

KANGANA (*I*), *n.* Little food, as in time of famine.

KANGAKANANA, *adv.* How greatly ! how much ! how long !

KANGAKANANI, *adv.* How great ? how much ? how long (of time) ?

KANGAKI *adv.* How often ? = *Kangapi*.

KANGAKO, *adv.* So much as that.

KANGALA (*In*), *n.* Table-land.

KANGALA (*Um*), *n.* Tree which supplies good staves ; in Zululand, Tshaka alone used a staff of this wood, it being forbidden to others to carry them.

KANGAPI, *adv.* How often ? = *Kangaki*.

KANGELA, *v.* Look at.

KANGELA (*U*), *n.* Congella, near Durban.

KANGEZA, *v.* Make a hollow, as with one or both hands, to receive something.

KANGAZO (*Isi*), *n.* Very small *imbenge*.

KANGQA, *v.* Make perfectly clean, as a body, purify.

KANGQEK, *v.* Be perfectly clean.

KANGQELA, *v.* Cleanse thoroughly, purify, for.

KANGQISA, *v.* Help or make to cleanse thoroughly.

KANGU (*Um*), *n.* New earthen pot ; mole on the face.

KANGULA, *v.* Dry as pottery, earth, &c., by wind or fire.

KANINGI, *adv.* Frequently, oftentimes, many times.

KANJALO, *adv.* So, in the same way, likewise, in like manner.

KANJANA (*I*), *n.* Dim. from *iKanda*.

KANJANI, *adv.* How.

KANKA (*I*), *n.* Jackal = *iMpungutshe*.

Ex. *ngabasa (umlilo) owatshiwo ikanka*, I have kindled (a fire) such as was spoken of or ordered by the *ikanka*, that is, a large fire, because the jackal makes a sound like *ga*; see **GA**.

lati ikanka ngiwushiye, ngiwute ga ga ga, said the *ikanka*, I have left it (*umlilo*), I have lighted it bravely.

KANKANYA, *v.* Imagine, suppose.

KANKATA, *v.* Take to task, scold at length.

KANZI (*I*), *n.* Cooking-pot.

KANZI (*Um*), *n.* Grass girdle with which girls bind themselves when one of their number has menstruated for the first time; menstruation.

KANTI, *v.* However, whereas, notwithstanding, and yet, meanwhile; in fact, and in point of fact; but then, but you see, well but, you know, &c.; often used in the form of a question, in order to *deny* = and so, so then.

Ex. *kanti noko*, notwithstanding, however.

kanti kutiwe wozani esangweni nina? so then it has been said, come in at the gate? = what do you mean by presuming to come in without leave?

***KANTINI** (*In*), *n.* Canteen, pot-house.

***KANTOLO** (*In*), *n.* Office, magistrate's office, post-office, which was under the same roof as the former in Maritzburg and Durban (Dutch: *Kantoor*, office).

KANTSHA (*Um*), *n.* Marrow.

KANUKA, *v.* Desire, as food; long, as to see a person.

KANULA, *v.* Strain hard, as in working, at stool, in lifting a heavy weight, &c.

KANULA (*U*), *n.* Straining, as at lifting a weight, or at stool, or in bearing a child or generating.

Ex. *uyise unokanula, unina unokanula*, own mother or father.

KANYA, *v.* Shine, be light, glow, glare; be clear, plain, &c., as a point in an argument; be transparent, as glass or some kinds of stone; be clear, as ground after burning, look well, show beautifully.

Ex. *uJojo uyakanya*, Jojo is of a bright, shining, black colour.

sashumayela ngokukanyayo, we talked plainly.

angitenganga ngokukanyayo, I have not bought (or sold) to my satisfaction.

iswi elikanyayo, a sensible, sound, wholesome, word.

bati izulu liyayitanda into ekanyayo, they say the sky likes something white (as a white sheep, which the people will kill after a place has been struck by lightning).

KANYA (*Um*), *n.* Shade for the eyes, made with the hand, when a person wants to look at some distant object, as to trace the flight of bees.

† *ukwaka umkanya*, to shade the eyes with the hand.

KANYA (*Uku*), *n.* Light: *ekuKanyeni*, Ekukanyeni, the name of the Church of England Mission Station near Maritzburg.

KANYANGA, *v.* Imagine, think, suspect, think of = *Camanga*.

KANYE, *adv.* Once; at once; once for all, truly; at once, all together; together (with *na*).

† *ukulala kanye*, to take a wink of sleep.

ngapuzi kanye, I drank once, or I drank all off at once.

kwasa kwaba kanye, at last.

uti kona kanye, you say it all in a word, you say the truth.

yabuya yahlangana impi kanye no Dhlambedhlu kanye neka'Mpande, another engagement took place between the uDhlambedhlu regiment and Mpande's force.

KANYEKANYE, *int.* Here goes! all together! (as when boys are started to run a race).

KANYELA, *v.* Be light, clear, &c., for.

Ex. *ngikanyelwe y'iloko*, I am positive about that.

KANYEZI (*In*), *n.* Star; fire-fly.

† *inkanyeni enobaqa*, comet.

KANYI (*Ukuti*), Give light, shine out.

KANYISA, *v.* Make to shine, illuminate; light up (as a fire); brighten.

KANYISELA, *v.* Make to shine for; illustrate, explain, as a difficult passage of a book.

KANYISISA, *v.* Light up, &c., thoroughly.

KANJI (I), *n.* Cooking pot.

KAPA, *v.* Guide, conduct; push violently.

KAPEZELA, *v.* Be spilled, as water in carrying.

KAPELA, *v.* Guide, &c., for, to; push to, for, &c.; desert a person in danger.

KAPEZA, *v.* Push violently.

KASA, *v.* Creep or crawl on all fours, as a young child or feeble person.

KASA (In, no plur.), *n.* Young crawling locust, before the wings are developed; used also, as follows, of water conveyed (creeping) along a sluit, or of the sluit itself; used also of a person sent with a secret message = *uQunga*.

Ex. *onke amaBunu ale ematafeni apuza inkasa*, all the Boers far away on the table-land drink sluit-water.

amanzi ayiswa ekaya inkasa, water is brought home by a sluit.

KASANA (I), *n.* Dim. from *iKasi*, used especially of a small quantity of leaf-tobacco.

KASI (I), *n.* Husk; leaves surrounding the mealie-cob; stuff spit out, after chewing *imfe*, &c. = *iKambi*; leaf of book, piece of paper; leaf or two of tobacco.

Ex. *ulula l'ikasi*, he is light, he is chaff = he runs swiftly.

ugwai wamakasi, leaf-tobacco.

KASI (U for *Ulu*), *n.* Grass used for sewing baskets.

KASIBILI, *adv.* In reality, for good and all.

KATA, *v.* Anoint, smear grease, oil, &c., on the body; rub medicine into a wound; rub soap on clothes.

KATA (In), *n.* Grass ring or coil, used as a pad upon the head for carrying a load; coil or hoop, made of a creeper, to play with; coil, ring, circle, as when the leading oxen turn back upon the after oxen; coil or ball of string; coil of worms.

Ex. *inkata leyo'ndaba, iyas'ahlula*, that matter is a coil or ball, it beats us, we cannot draw it out.

inkata yenkangala, coil of table-land (grass), applied to an unmanageable wife, child, &c., because such grass, when formed into a coil, quickly unwinds, and takes its old shape again.

¶ *ukusonga inkata umuntu*, to bind up in a coil a person, so that he shall not be able to speak or act; used to express an *umtakati* exercising a sort of glamour over a person, so that he does not do what he is expected or ought to do.

KATA (*Isi*), *n.* Number of people, more numerous than an *ishlazana*; collection of hairs, hair-ball in the stomach of calves.

N.B. The native remedy for this last is the material of the ball itself from another animal, burnt and powdered, and so eaten.

KATA (*Ukuti*), *v.* Arrive, enter, as a kraal, hut, &c.

KATALA, *v.* Be weary; take trouble about a thing.

Ex. *angikatali y'ilo*, I don't trouble myself about that.

KATALA (*Uku*), *n.* Weariness, fatigue.

KATALELA, *v.* Take trouble for, care for.

KATANGA (*In*), *n.* Skin prepuce-cover of lads.

KATAZA, *v.* Weary, tire-out; trouble, vex, annoy, worry.

KATAZANA, *v.* Weary, &c., one another.

KATAZEKA, *v.* Be vexed, annoyed, wearied, troubled.

KATAZO (*In*), *n.* Cause of trouble, annoyance, &c.

KATAZO (*I*), *n.* A certain Zulu medicine.

Ex. *amakatazo abuyel'emfutweni*, the medicines return to the (doctor's) store—may be used when nothing results from some action, e.g., the summoning a man who does not come.—R.

KATELA, *v.* Anoint for, &c.

KATI, *adv.* Even though.

Ex. *kati nga etsho* = *nakuba etsho*, even though, perhaps, he says it.

***KATI** (*I*), *n.* Domestic cat.

Ex. *ikati alihlangani nempuku*, the cat and the mouse do not associate (a proverb which a girl may use in rejecting a despised lover).

KATI (*In*), *n.* Point of time.

KATI (*Isi*), *n.* Time.

KATI (*Um*), *n.* Vacancy, empty space between earth and heaven, firmament; interval of time or distance, expressed in English by *while* or *way*, as below.

Ex. *umkati wonke lo kade wenza-ni na?* what have you been doing all this while?

mude umkati uTshaka ahlasela kulabo'bantu, it is a long while since Tshaka attacked those people.

umkati mukulu, umuntu esuka oTukela eya emZinkulu, it is a long way, a man starting from the Tugela going to the Umzinkulu.

KATILESO, *adv.* Immediately, at once (= at that time, *kuleso'sikati*).

KATISA, *v.* Help or make to anoint, &c. ; be passably rich in fat, oil, &c.

Ex. *leyo'nkomo ikatisile*, that ox is tolerably fat.
winnyosi zikatisile, there is pretty much honey.

KATISIMBE (*njalo*), *adv.* Perhaps (= *isikati esimbe* ; compare *Mhlaumbe*).

KATO (*In*), *n.* Lot.

Ex. *akwenziwe inkato*, let there be cast lots.

baza'udhlana ngenkato or *bazakwenzelan'inkato*, they will decide among one another by lot.

udhlwe inkato or *inkato imdhlile*, the lot has taken him.

N.B. There are several modes of drawing lots, which are usually practised by boys when they want to decide who is to go and watch cattle, &c. (1) One may take a bit of stalk of grass, an inch or so long, and, holding it between the finger and thumb, pressing against the two ends, will bid another of the company to guess whether it will stick (when the pressure is taken off, by opening the fingers) to the finger or to the thumb. If the guess is correct, he proceeds in like manner to another, and so on ; and if all guess rightly, he himself is caught by the lot, and must go upon the business. As soon, however, as any guesses wrongly, the first one is exempt, and this one must now go through the same process with all the others. (2) One may break up a stalk of grass into as many small pieces as there are boys altogether, including himself, and, holding any number of them in his hand, he will ask them all round to guess the number he holds. If all guess wrong, he is exempt, and another must go through the same process ; but, if one guess right, that one is exempt, and the first goes over the process again with the others. (3) One may close the fist, and put between the fingers as many small pieces of grass-stalk as there are boys, including himself, one of them having a hair put through it. Then he bids them each draw one. If that with the hair is left in his hand, he is caught ; if not, he is exempt, and the boy who has drawn that must go through the same process with the rest.

KATULA, *v.* Do anything largely, extensively, very much ; do almost the whole of a thing.

Ex. *silikatulile iswe*, we have gone over almost all the country.
siwukatulile umbila kule'nsimu, we have nearly cleared off the
 mealies in that piece of ground.

KATSHA (*Ukuthi*), Come for a moment before a person.

Ex. *angitandi ukumbona lo'muntu, ngitsho nokuba ati katsha*, I don't
 wish to see that person, no, not for a moment.

KATSHANA, *adv.* Rather far; all but, nearly.

Ex. *ilanga lisekatshanyana ukutshona*, the sun is now just about to
 set.

KATSHANA (*In*), *n.* Dim. from *inKabi*.

KATSHANA (*Isi*), *n.* Dim. from *isiKata*, and also from
isiKati; used also of a short distance.

KATSHANA (*Um*), *n.* Dim. from *umKati*, = a little
 while, a little way.

KAU (*In*), *n.* Monkey (*inkau yas'endhle*); albino (*inkau
 yas'ekaya*).

KAU or **KAUKAU** (*Isi*), *n.* Break or interruption, as of
 sunshine or fine weather between showers, of work
 or duty of any kind, &c.

KAUKA, *v.* Come to a stop, be broken off, interrupted;
 clear off, as a shower; be stayed, as blood.

Ex. *ngilambile ngakauka umoya*, I am hungry, and have come to a
 stop with my breath = have no more breath left in me.

KAULA, *v.* Bring to a stop, terminate, put an end to,
 set a bound or limit to; come up to, reach to, bring
 up at, reach as far as (as water in a river).

Ex. *akaula-pi ?* how high is the water ?

kaul'ugcine-ke, make an end there, that's all = when you have
 said that, you have said all.

engakauli kuloko kodwa nje, he not being content with that simply.

KAULELA, *v.* Stop, terminate, bring to an end, for, at,
 &c., stop, stay, staunch (as blood, by binding up
 the arm after venesection).

KAULEZA, *v.* Hasten.

KAULEZISA, *v.* Help or make to hasten, accelerate,
 despatch.

Ex. *indhlela ekaulesisayo*, a path which makes to hasten = a short
 cut.

KAULISA, *v.* Make to end, stop, &c.

KAULO (*Um*), *n.* Boundary, limit, end.

KAUZELA, *v.* Taste hot, as mustard, in the mouth or throat.

KAXA (*Ukuti*), Pack, or be packed, in bag, box, &c.

KAYA (*I*), *n.* Home ; p'ac- of abode, whether temporary or permanent, of the person speaking, spoken to, or spoken of ; hence *ekaya* may often be rendered 'in,' 'within,' 'at the place intended,' &c.

Ex. *sagijima njalo sijuluko saza safik'ekaya*, we ran on sweating, until we got in (to the kraal we were going to).

KAYANA (*Isi*), *n.* Little hollow between hills, cutting, &c. (dim. from *isiKala*).

KAYINGA (*Ubu*), *n.* Used to express a perfectly desert land, without trees, water, &c., dried up, barren.

¶ *ebukayinga'ntanga*, in a desert (*intanga*, runners of pumpkins).

KAZA, *v.* Clear out worms by a powerful medicine ; hence metaphorically, get the better of, manage well for, treat in a masterly way.

Ex. *ngiza'ube ngizikaza-ke ngengubo enkulu*, I'll set myself up bravely with a large blanket.

wangikaza, wangibumbela okudala, he got the better of me completely, he trumped up an old story about me.

ifike yakazwa intombazana ab'eyokuy'enzela umuti, the girl got to be well cleared out of worms, for whom he was to make the medicine.

inkomankoma ikaze umniniyo, the fern-root has cleared out its owner = the man has been hoisted with his own petard.

KAZA (*Ama*), *n.* Cold.

Ex. *ku'makaza*, it is cold.

KAZA (*Um*), *n.* Common red tick.

KAZANE (*I*), *n.* Tick, which buries itself in the flesh, and makes a boil.

KAZI, *adv.* I wonder, I wonder whether = *Umakazi*.

KAZI (*Ukuti*) = *Kazimula*.

KAZIMULA, *v.* Shine, gleam, glimmer, glitter, glint, glisten, sparkle, be bright, brilliant, &c.

KAZIMULISA, *v.* Help or make to shine, &c.

KAZISA, *v.* Help or make to purge out worms, &c.

KAZIZELA = *Kazimula*.

KE, *part.* And so then, well then, you see.

***KEBE** (*Izi*), *n.* Ship (Dutch).

KEBE (*Ukuti*), Wonder, look with astonishment.

KEBEZANE (*I*), *n.* Light spear of the amaMponde.

KECESI (*U* for *Ulu*) = *iLambalidhlile*.

KEDAMA (*In*), *n.* Orphan, one deprived of father, or mother, or both parents, by any cause, as death, or being carried away captive.

KEDAMISA, *v.* Be sorrowful, dejected, cast down, mournful.

KEFU (*Ukuti*), Take a moment's rest.

KEFUZELA, *v.* Pant.

KEHLA, *v.* Make the head-ring, as men, or the top-knot, as women.

KEHLA (*I*), *n.* Young man with head-ring.

KEHLA (*Ubu*), *n.* State of young men with head-rings.

KEHLE (*U* for *Umu*), *n.* White, hard substance (like teeth) in honeycomb of old bees.

KEHLE (*Ukuti*) = *Kehleza* or *Kehlezeka*.

Ex. *umbila sowcomile, us'ute kehle*, the mealies are now dry, they are quite crisp (and so fit for grinding).

KEHLEZA, *v.* Break with a crashing sound, as something dry and crisp, *e.g.*, a bone, log of firewood, &c.

KEHLEZEKA, *v.* Be broken with a crashing sound.

KEHLI (*In*), *n.* Woman's red top-knot; young woman with red top.

KEKE (*I*), *n.* Honeycomb.

Ex. *ikeke lefu, ikekekazi lefu*, a large mass of cloud, such as rises before a storm.

KEKE (*Ama*), *n.* Pieces of honeycomb.

KEKE (*U* for *Ulu*), *n.* One-sided, deformed, person.

Ex. *nangoke ! nangoke ! us'ehamba-ke, us'ehamba'lukeke njengenkala, us'ehamba-ke !* there he is ! there he is ! he is now going, he is now going, crooked like a crab ! he is now going !

KEKEBA (*I*), *n.* Whole honeycomb.

Ex. *ikekeba lamaqanda*, comb with young bees in it.

KEKEBA (*Ama*), *n.* Two or more honeycombs ; swelling in spots all over the body, caused by *isiHlungu*.

KEKELA, *v.* Clack or cackle, as a hen after laying an egg.

KEKEZELA = *Gegezela*.

KELA, *v.* Pluck (fruit), &c., for, into.

KELA, *v.* Catch by the legs and throw down ; perform the ceremony (only used in certain tribes) of a girl dancing with her companions before her bridegroom and his party (when they come on a visit, after a part of the *ukulobola* has been delivered), and after a while stepping out, and taking him by the hand, and leading him to sit down on a mat.

KELE (*Um*), *n.* Vessel for *utshwala* = *umKelo*.

KELE (*Ukuti*) = *Keleza*.

KELEKETE (*In*), *n.* Steep place.

KELEKETELA, *v.* Tumble down, as into a hole, over a precipice, &c.

KELELA, *v.* Pluck (fruit), &c., for a person into ; fetch water repeatedly, as when a large vessel is to be filled.

KELENGU (*I*), *n.* Artful dodger.

KELEZA, *v.* Go on one leg, as a person hopping or lame.

***KELI** (*Isi*), *n.* Pair of scales.

KELISA, *v.* Help or make to catch by the legs and throw down, &c.

KELO (*Um*), *n.* Vessel for *utshwala* ; piece of meat from an ox, eaten by the chief or owner of the animal.

KEME (*Ukuti*), = *Kemezela*.

KEMELELE (*Ukuti*), Be silent in astonishment.

KEMELELE (*Isi*), *n.* Stroke with knobkerrie.

Ex. *wamenza ngesikemelele* or *wamenzela isikemelele*, he knocked him down with a knobkerrie.

KEMEZELA, *v.* Drizzle.

KENCE (*Ukuti*) = *Kenceza*.

KENCEZA, *v.* Ring, tingle, as a bell or glass when struck.

KENKE (*Isi*), *n.* Small space left vacant, as when a hut-door is left partly open.

Ex. *ushiy'isikenke*, he left his door open.

KENKETA, *v.* Make off fast with (*na*) anything, stolen or not.

KEPA, *adv.* But, well but, however, and besides, and then, moreover, and so, nay, in fact.

KEPECE or **KEPELEKECE** (*I*), *n.* Anything which looks as if it had no stomach or nothing in its stomach; bees' comb not containing any honey.

KEPU (*Isi*), *n.* Chip broken off anything, fragment, as a potsherd, &c. = *isiHlepu*.

KEPU (*Ukuti*) = *Kepula*.

KEPUKA, *v.* Be chipped, broken out, snapped off.

KEPULA, *v.* Chip, break out, snap off, as a piece.

KEPUZA, *v.* Foam, as oxen, *utshwala*, &c.; put forth beard or filaments (*ubutembu*), as maize = *Kihliza*.

KEQE (*Ukuti*), *v.* Make to rattle, or sound rattling, as a piece of dry wood struck by a rod.

KEQEZA, *v.* Rattle, as above,

KESA, *v.* Depreciate, decry.

KESZELA, *v.* Whisper aside.

KETA, *v.* Choose, select, pick or take out; except, make exception of; perform, as the war-dance; dance solemnly with invocation; go through a review, as white soldiers; be led a dance with (*nga*), as when a man is chasing an ox; show off, as before a dance.

† *ukuketa inzeba*, to choose a part of the body where to strike a man.
uDingane waketa ngamahubo ake, Dingane performed the war-dance by his soldiers.

KETA (*In*), *n.* Mat laid out.

Ex. *tshay'inketa, wetu, silale*, lay out the mat, friend, that we may lie down.

KETE (*U* for *Ulu*), *n.* Name of a common kind of building stone; hence used of steps or a stoep built of such stones.

KETE (*Ukuti*), Do a single thing, speak a single word, &c.

Ex. *ungeti kete us'ufike kuyena ungeveze nelilodwa izwi*, you could not speak a word when you had got to him, you could not utter a single word.

KETELA, *v.* Choose for, perform the war-dance for.

KETELO (*I*), *n.* Chosen body of people, cattle, &c.

Ex. *isinkomo seketelo*, chosen oxen.

ingubo yeketelo, splendid dress.

KETEZELA, *v.* Tremble = *Tutumela*; see *Gedezela*.

KETISA, *v.* Help or make to choose, &c.

KETO (*I*), *n.* Gathering of people for a dance.

KETO (*Isi*), *n.* Skimmer for *utshwala*.

***KEWE** (*I*), *n.* Strong lad (*amaLala*).

KEXE (*Ukuti*), Be in a state of astonishment.

KEZA, *v.* Drizzle = *Kiza*.

KEZO (*U* for *Ulu*), *n.* Spoon of calabash or wood.

¶ *imbuzi yokezo*, spoon-goat, given by the father of a newly-married girl to persuade her to eat for the first time *amasi* at her husband's kraal.

KIBANISO (*In*), *n.* Handle for basket.

KICILEKA, *v.* Weep or cry with a sort of sniffing noise.

KIHLA, *v.* Cry used in the following phrase.

¶ *ukukihla isililo*, to raise a wail.

KIHLI (*Ukuti*) = *Kihlika*.

KIHLIKA, *v.* Appear, as foam at the mouth; glow, as a fire or firebrand when the cinders are red-hot.

KIHLIZA, *v.* Produce foam at the mouth; dash the white ash from a fire-brand, or from the fire, so as to show the glowing red heat upon it; put forth filaments (*ubulembu*), as maize = *Kepuza*.

KIKIZELA (*I*), *n.* Mealies, *amabele*, or *imfe*, either growing from old stalks, or self-grown from some of the last year's crop left upon the ground.

† *lihlum' esiqwini ikikizela*, the *ikikizela* grows from the stalk—may be said of a tribe destroyed, but sprouting again, or of a man who, having suffered heavily in any way, takes a fresh start, &c.—R.

KILANE (*I*), *n.* Large spotted tick = *ikilane elinkone* ; also another name for the common red tick = (*umKaza*).

KINGA (*I*), *n.* A thing hard to be understood, incomprehensible = *inKilikiti*.

KILELA (*In*), Hook ; sharp fellow, a 'Hookey Walker.'

KINI, To you ; at your place ; your people.

Ex. *abakini*, your good folk = your *amatongo*.

*KINOPO (*In*), *n.* Button (Dutch).

KIPA, *pass.* KITSHWA, *v.* Extract, take out ; put out, turn out, get rid of, as from a hut ; extract, as teeth or eyes (with double acc.) ; lead out, take out, as soldiers for a particular purpose, or as cattle to be surrendered ; draw out, as an *innyanga* from his kraal ; draw out, as a sword or *umkonto* ; put out, as t' e tongue to a medical man ; except from, deliver out of, take out of the hands of (with *ku*) ; take out of, expel, excommunicate.

† *ukukipa isisu*, miscarry.

KIPELA, *v.* Extract, take out, &c., for.

Ex. *leyo'nkomo ikitshelwe umbungu*, that cow has been taken-out-for (by) a foetus = has had a foetus taken out of it.

KIPILITI (*Ukuti*), Scoop out.

KISA, *v.* Help or make to gather (flowers), pluck (herbs), draw (water), ladle (*amasi*), &c.

KITAKITA or KITAZA, *v.* Tickle.

KITAZANA, *v.* Tickle one another.

KITELA, *v.* Plunder for, &c.

KITI, To us ; at our place ; our people.

Ex. *abakiti* our good folk = our *amatongo*.

*KITI (*Isi*), *n.* Musket (Dutch).

KITI (*Ukuti*) = *Kitika* or *Kitiza*.

KITIKA, v. Drop, fall, as snow, fine dust, &c.

Ex. *izulu likitikile* = *iqua likitikile*, it has snowed.

KITIKISA, v. Make to drop, as snow, &c.

Ex. *bakitikisa okwotshani busikwa*, they dropped (fell, when shot) like grass when cut down.

KITIZA, v. Make to drop, as snow; let drop, let fall, make fall, in large quantity, as one who gives away plentifully, cuts down many trees, makes splinters of bone fly from a man's head by striking him, &c.

KIWANE (I), n. Native wild fig.

KIWANE (Um), n. Wild fig-tree.

KIZA, v. Drizzle = *Keza*; hew a felled tree, &c., a little on the outside, to prepare it for further operations.

KIZANE (I), Spotted tick; any kind of tick.

KIZO (Um), n. Drizzle.

Ko = *Kona*.

Ex. *angiko*, I am not here = I am as good as dead.

KOBA, v. Be curved, bent as a finger; used especially of a cow with a bull.

KOBA (Ama), n. Chaff, husk of *amabele*, &c.

KOBA (Isi), n. Pannicle of *amabele*, which has been pecked by birds; also forest of yellow-wood.

KOBA (Um), n. Yellow-wood tree.

KOBE (In), n. Grain of mealies or *amabele*, properly when cooked, that is, boiled.

¶ *ukungadhli'nkobe za'muntu*, not to eat the boiled mealies of any man = not to loiter a moment.

KOBE = *isiTakati*.

KOBEZANA (Ubu), n. Plant found among grass, and eaten.

KOBOKA (I), n. Bastard, half-breed of Dutch and Kafir with straight hair.

KOBOLA, v. Kill a man by striking him on the neck, so that he dies at once.

KOBOLÉKA, v. Get struck on the neck and killed, as above.

KOBOLELA, v. Strike on the neck and kill, as above, for, at, &c.

KOBOLISA, v. Make or help to kill by a stroke on the neck.

KOBOSA, v. Smoke hemp when the bowl has no water in it.

KOBONGA, v. Lay an information maliciously, backbite, traduce.

KOBONGO (I), n. Ox with horns forming a sort of semi-circle horizontally.

KOCA, v. Smoke the *isikoce* of hemp.

KOCE (Isi), n. Refuse not smoked at the bottom of a pipe of wild-hemp or tobacco.

KOCO (Ukuti) = Kocoza.

KOCOZA, v. Run along, as a lean hungry dog or lean woman.

KOCULUZA = Kuquluza, &c.

KODWA (= Ku odwa), adv. But, only, however; at all events.

¶ *isibindi saleyo'nsizwa sibe ngokwanamhla kodwa*, the spirit of that youth has been of to-day only.

N.B. This word is often used as an adjective, as follows:

Ex. *ku kodwa*, that is separate, by itself, quite another thing.
kwaba kodwa, it stood alone.

kodwa loku, this only, just this, so much as this, the least bit.

ndawo kodwa, at all, at all.

bekungenani bengife ngesangqondo kona kodwa, it would have been nothing if only I had died for good *amasi*.

KODWA, or KODWA NJE, often expresses 'a little,' 'only just,' &c.

Ex. *ngiyakwazi kodwa*, I only know it, I know it a little.

wab'emude kodwa nje, engemude kakulu, he was just only tall, not very tall.

KOFÉ (In), n. Name of a plant.

N.B. This plant is said to be used for catching snakes, in this way:
The snake being seen to enter a hole, the bulbous root of the

plant is put before it, which the snake bites, and its teeth are held fast, so that it can be drawn out.

Kogo (*Ukuti*), Used to express 'for ever,' colloquially as follows.

Ex. *us'uyakubusa uze uti kogo*, then you will rule on for ever.

KOHLA, *v.* Escape or slip the memory of.

Ex. *ingikohlile leyo'ndaba*, that matter has slipped me, I have forgotten it = *ngikohliwe y'ileyo'ndaba*.

***KOHLAKALA**, *v.* Be wicked (not a Zulu word).

KOHLANISA, *v.* Beguile, deceive, take in.

KOHLANISEKA, *v.* Get beguiled, taken in.

KOHLELA, *v.* Cough.

KOHLELA (*Isi*), *n.* Spit, expectoration.

KOHLISA, *v.* Deceive, cheat.

KOHLISA (*In*), *n.* Large musical calabash.

KOHLISANA, *v.* Cheat one another.

KOHLO (*I*), *n.* Left side; any member or members of the left side of the chief's house, that is, all uncles or cousins of the chief.

Ex. *isandhla sekohlo* = *esekohlo*, the left hand.

ngas'ekohlo, on the left side of a cow (on which she is not milked).

KOHLO (*U* for *Ulu*), *n.* Anything dried up, shrivelled, &c., as a snake's skin, parched lips, &c.

KOHLOMBANA (*In*), *n.* Anything dried up, shrivelled, &c., as an old woman, old cow, &c.

KOHLOMBE (*Ubu*), *n.* Fashion of carrying a bundle of assegais on the back, adopted from the Basuto horsemen.

KOHLWA (*Isi*), *n.* Forgetful, oblivious, person.

KOKA, *v.* Pay, as money; replace by; put out, as the tongue; take out, as a book from a shelf; have long feathers, as a bird; have fine long horns = *Tapa*.

Ex. *leyo'nniyoni ikokisile*, that bird has long feathers.

KOKA (*Um*), *n.* Name of an herb.

KOKEKELA, *v.* Go to, as to a chief's kraal, hut, &c.

KOKELA, *v.* Pay, &c., for ; remunerate for (with double acc., or acc. of person, and *nga* of thing).

Ex. *lo'muntu wamkokela izingubo* or *ngezingubo*, he remunerated that man for the blankets.

KOKISA, *v.* Help or make to pay, &c. ; fine.

KOKO (*U*), *n.* Ancestor, progenitor (not used of any nearer than grandfather).

KOKO (*Ama*), *n.* Dry scurf of any kind, as when humour or mucus is dry upon the skin, or porridge upon the face or clothes.

KOKO (*Isi*), *n.* Remainder of *isijingi* in the vessel from which it has been served out ; remainder of pain still felt in the old place, though the person is said to be cured ; remainder, remnant.

KOKO (*U* for *Ulu*), *n.* Crust, as of bread ; scab of a sore ; upper surface of *isijingi*, &c.

KOKOBA, *v.* Crouch or stoop in walking.

KOKOBANE (*U* for *Ulu*), *n.* Nail, claw.

KOKOBELA, *v.* Crouch for, to, &c.

KOKOBISA, *v.* Make to crouch.

KOKOMA (*Ama*), *n.* Stoop in the back.

Ex. *lo'muntu ng'owamakokoma*, that man has a stoop in the back.

***KOKOSI** (*I*), *n.* Small hut ; *cook-house* (whence the name).

KOKOTI (*U* for *Ulu*), *n.* Small snake, with minute white specks under the neck, said to affect the body of a man stung with it, so that it is changed to the same colour.

KOKWANE (*I*), *n.* Edible herb or vegetable, growing on table-lands.

KOLA, *v.* Satisfy, give a person (acc.) enough of, a benefit with (*nga*).

***KOLE** (*Isi*), *n.* School.

KOLANA, *v.* Be cordially intimate with.

KOLEKA, v. Be in the state of one being satisfied, having had enough of, &c.

Ex. *ngikolekile ukusebenza loko*, I have had enough of that work.

KOLELA, v. Satisfy for.

Ex. ' *nisikolelwe-ke na ?* ' ' *O ! sidelile.* ' ' Have you been satisfied for yourselves ? ' ' Oh ! we have had quite enough of it. '

KOLISA, v. Satisfy, give enough of a thing to a person ; serve him out, pay him off, lay it into him, give him a benefit, &c., as in revenge ; used to express ' frequently, ' ' commonly, ' ' usually, ' as below.

Ex. *ungikolisile ngokudhla*, he has given me abundance of food.

ungikolisile, he has given me a benefit = *ungibulele*.

asivami ukuhlala kade isinkwa zas'ekaya zikolis'ukufa, albinos do not generally live long, they usually die.

labo'bantu bakolisile ukuzala amawele, those people have very frequently had twins.

N.B. *ukolisile* = *unenhlanhla*, he is in good luck.

KOLISEKA, v. Be in the state of one who is satisfied ; has had enough of a thing, been served a fine trick ; be done for, be in for it, &c. ; be in trouble about a thing, be in a mess about it.

Ex. *ngikolisekile imali yami*, I am in a mess about my money.

KOLO, Whitish-yellow colour.

KOLO (U), *n.* = *uNhloile*.

KOLO (I), *n.* The anus = *iGolo*.

KOLO (In), *n.* Hollow place in a tree or stone.

KOLUKOBO (U), *n.* Hopping on one leg.

¶ *ukwenz'ukolukobo*, to hop.

KOLWA, v. Be satisfied, have enough of a thing ; be satisfied with the evidence of a thing = believe it.

Ex. *sikoliwe*, we have had enough of it (may be used of a beating, &c.). *ngiyakolwa y'iloko*, I am satisfied by that, I believe that.

ungakolwa nangomuso, do not be satisfied (with doing it) to-morrow also = do it again and again (used in giving thanks for a benefit).

N.B. The word *kolwa* only expresses belief in the sense of *assent*, not of *trust* or *affiance*, for which *temba* must be employed. Hence it is a very improper word to be used, generally, for the faith of a Christian.

***KOLWA** (*I*), *n.* Believer (Miss.).

KOLWANE (*Um*), *n.* Toucan or hornbill.

***KOLWENI** (*U*), *n.* Wheat.

KOMANE (*In*, no plur.), *n.* Name applied to a girl (or girls) when the breast is long and pendulous.

KOMANE (*Isi*), *n.* Tree-fern.

KOMANKOMA (*In*), *n.* Fern used as a vermifuge.

KOMAZI (*In*), *n.* Cow.

Ex. *inkomasi engumame*, my cow of a mother (used respectfully).

KOMAZI (*Um*), *n.* The river Umkomazi.

KOMBA, *v.* Point; point out; point the arm in dancing; take aim in firing.

N.B. The perf. *kombile* is used to express the number seven.

Ex. *amashiti akombile*, the horses have pointed = have put forth the pointing finger (fore-finger), which marks seven on the right hand.

KOMBA or **KOMBABANTU** (*In*), *n.* Fore-finger (of either hand).

KOMBANE or **KOMBAKOMBANE** (*In*), *n.* Poison, which an *umtakati* puts on the tip of his finger and points with it at his victim, who will suffer in consequence.

KOMBAZANE (*Isi*), *n.* Bird like a dove.

KOMBE (*I*), *n.* Wing of a bird.

KOMBE (*Um*), *n.* Wooden dish, tray, platter to put meat on; long calabash dipper; manger for horses, trough for pigs, &c.; name of a vegetable; kind of rhinoceros.

KOMBELA, *v.* Point for.

KOMBISA, *v.* Help or make to point; point out to (double acc.), show, as a path, or how to do any kind of work, &c.

Ex. *wamkombi a indhlela*, he pointed out the path to him—lit., made him point the path.

KOMBISA (*Isi*), *n.* Seven.

KOMFE (*In*), *n.* Plant from which is plaited a kind of cord.

*KOMITSHO (*In*), *n.* Cup (Dutch).

KOMO (*In*), *n.* Head of cattle, beast, bullock, as an ox, cow, &c.

Ex. *okuy'inkomo*, the pick or choicest of any number of persons or things.

inkomo enombala, an ox with a mark = a well-known person.

izinyati zaba isinkomo nje, the buffaloes were just as tame as cattle.

inkomo (inkomazi) ka'Jojo, the son (daughter) of Jojo (an expression used by way of praise).

So a fine horse may be called *inkomo* or *inkomo yehashi*.

¶ *inkomo ingazal'umuntu*, a cow might bring forth a man (sooner than I do so and so), a form of oath.

umakazi iyauzala'nkomo'ni na, I wonder what sort of calf it will produce (a bull calf or a heifer) = I wonder what the issue will be.

inkomo enemlomo aina'masi, a cow with a mouth (i.e., that roars) gives no *amasi* = a chattering woman makes a bad housewife.—
R.

N.B. The Rev. R. Robertson gives several other phrases of similar import, in which a white cow figures, e.g.:

inkomo emhlope aisengwa (aina'msebenzi, kay'intunga, kayambatwa 'ngubo), a white cow is not milked (has no work, is no milk-pail, is not clad with a blanket), which are used in Zululand, but seem not to be known in Natal.

KOMO (*Um*), *n.* Whale.

KOMOLOLO (*Isi*), *n.* Mourning, grief.

Ex. *w'enza isikomololo*, he showed mourning, exhibited signs of grief, placed himself in an attitude of grief, &c. (as by sitting down dejectedly, leaning his head upon his hand).

kuyakuba isikomololo nje, there will be a mourning, and no mistake.

KONA, *pers. pron.* It.

Ex. *kawenzi kona*, you do not do right.

kona kodwa, merely, that only, just that.

kusey'ikona, all along.

KONA (*Khona*), *adv.* There; then; although, notwithstanding = *noko*, *nakuba*, *kanti*, &c.

Ex. *kona-izolo*, that same day yesterday = on that identical day of yesterday, so as not to take more days than that.

kona kaloku, at this very time, immediately.

kona-kambe, exactly so, that's it, that's what I said.

kona-lapa, at this very place, here on the spot.

kona-lapo, at that very place, there on the spot; used also as an interjection, to express strong assent = there you see, that's it, that's the very thing, &c.

kona-loko, although, notwithstanding (with reference to time past).
kona-loku, although, notwithstanding (with reference to time present or future).

kona-manje, immediately.

ngikona, cry of boys running a race = I'm there first, before you.

yaisate ikona, it (*innqola*) had nearly gone by the run.

sikona nje ngaloko, we are just here (alive) by (help of) that.

akusekona, = that's no longer of use, that's not wanted.

akusiko kuloko, = that has nothing to do with the question.

kona-pi kona? where is it?

asibo e okona kuy'ikona, *uma y'ikupi na*, let us see the real truth, how it is.

loza line, *kona l'omisile nje*, *alidhlali*, it will come to rain, notwithstanding it has dried up, it is not at play = the sky is in earnest, and means to rain.

N.B. *Kona* is often used with the pronouns, as a sort of expletive.

Ex. *tina'madoda akona*, we men.

tina'nsizwa sakona, we young men.

KONDE (*I*), *n.* Large Baboon = *uNohoha*; also large male monkey.

KONDE (*In*), *n.* Large brown bird with red beak.

KONDE (*Isi*), *n.* Plant whose roots are eaten by boys.

KONDHLO (*In*), *n.* Spirited kind of song, with appropriate movement of feet and arms.

† *ukutshayo*, *ukusina*, *ukwensa*, *inhondhlo*, to dance the *inkondhlo*.

KONDHLO (*In*), *n.* Large black bird with long red beak and red claws (edible).

KONDHLWANE (*In*), *n.* Herb growing on table-lands, boiled for tea by Hottentots, used also for tinder.

KONDO (*Um*), *n.* Track, trace, mark of anything, as of a man or animal going through grass, bullock-path; disease of infants, where the top of the head is said to sink in, or of a woman, who has seen an eland, and who is expected, in consequence, to bring forth a monster.

N.B. This superstition was formerly applied also to a horse, when that animal was rarely seen, but it is now dying away altogether.

KONDO (*U* for *Ulu*), *n.* Path hardly visible.

KONGA, *v.* Ask pertinaciously, persist in asking, as when a man keeps another to his promise; applied

especially to a friend of the bridegroom (*umkongi*) going repeatedly to the bride's friends to urge on the marriage, when the preliminaries have been settled.

KONGI (*Um*), *n.* Bridegroom's man: see *Konga*.

KONGEZELA, *v.* Hold the hand or hands, as a cup, &c., to receive anything.

KONGOLA (*U*), *n.* Bald place on the top of the head; bald-headed person.

KONJE, *ad. v.* And so, it is true then; is it true then?

KONJANE (*In*), *n.* Swallow = *inKwenjane*.

KONKO (*Isi*), *n.* Species of grass.

KONKOBALA *v.* Be uneasy, uncomfortable, in low spirits, dejected, depressed, from pain, anxiety, moody temper, &c.,

KONKOTA, *v.* Bark; bark at, rail at, abuse.

KONKWANE (*Isi*), *n.* Peg, wooden pin, nail.

KONO (*I*), *n.* Dexterity, skill; action of the arm in dancing.

Ex. *unekono*, he is skilful (in medicine, finging the *umkonto*, &c.).
unekono lokudhla, he has managed well with the food (as when a man has divided a small quantity so as to satisfy a number of people).

aks ngibone ikono labo (ingalo yabo), let me see their action (in dancing).

KONO (*Isi*), *n.* Wrist; ring of beads, &c., worn on wrist or arm.

KONO (*Um*), *n.* Whole arm (*ingalo*); fore-leg of beast; wing of an army.

KONOKONO (*Isi*), *n.* Ear-wax.

KONONA, *v.* Demur, hesitate, be not fully satisfied; not believe fully; murmur, be dissatisfied or displeased, as at finding things disarranged which had been left in order.

KONONDA, *v.* Be dissatisfied, grumble.

KONONDELA, *v.* Be dissatisfied for, at, &c.

KONONDISA, *v.* Make to be dissatisfied.

KONONO (*U* for *Ulu*), *n.* Dissatisfaction, hesitation.

KONSA, v. Beat around a thicket, as for game, &c.

KONSELA, v. Beat (as above) for.

KONSISA v. Help or make to beat (as above).

KONTO (Um), n. Spear, of which there are several kinds, as *ixwa*, *isijula*, *inhlendhla*, &c.

Ex. *umkonto was'eRini* or *wabelungu*, musket.

bawutola umkonto, many were killed.

mus'ukunghlaba nga 'mkonto 'munye, don't stab me with a single assegai = don't give me only a single pinch of snuff.

KONYA, v. Bellow.

KONYA (Um), n. Large green locust.

KONYANA OR KONYANE (In), n. Calf, till it ceases to suck, and becomes an *itole*; foal; often used, disparagingly, of a man.

Ex. *inkonyana ka'Ngosa*, young scamp of Ngoza's.

inkonyana ka'Mbuyakuyasa le, a child of an (*Umbuyakuyasa*) Umtakati is this.

inkonyana yenkomo (or *yendoda*) *le*, a father's own child is this, a chip of the old block (implying, generally, that the father is notorious for something bad, though it may be used in commendation, to imply that he is *notable*).

inkonyana yemfambela, calf of a cow with one teat = poor, destitute person.

isey'inkonyana le, this (cow) has now (lit. is now) a young calf.

inkonyana silandela onina, calves follow their mothers = children (or descendants) take after their parents (or progenitors).

KONYANE (Isi), n. Large red locust.

KONZA, v. Serve, minister, wait upon (dat. or acc.); salute (*konza* or *konza indaba*).

KONZELA, v. Serve, &c., for; salute for (another person).

† *ukusikonzela*, serve for one's-self, used of persons giving themselves up to the orders of a chief, so as to obtain land, &c.

wongikonzela (indaba) ku'Siyingela, salute Siyingela for me, give my compliments to Siyingela.

KONZI (Isi), n. Servant, minister.

KONZISA, v. Help or make to serve.

KONZO (In), n. Service, place of service.

Ex. *sisifunela inkonzo*, we are seeking for ourselves a place of service (whether to serve a white man, or to settle under a native chief).

KONZO (*U*), *n.* Chain ; watch-chain.

KONZO (*Um.*), *n.* Act of service ; keepsake, some small thing given as a sign of regard.

KOPE (*Isi*), *n.* Deficiency, that which is wanting to fill up, as a cup partly full of water.

KOPE (*U* for *Ulu*), *n.* Eyelash.

KOPOLOTA, *v.* Cut a hole into meat, a calabash, &c., so as to take out a piece.

KOPO (*Ukuti*) = *Kopoza*.

KOPOCO (*Isi*), *n.* Man with face curved like a bow.

KOPOCOKAZI (*Isi*), *n.* Woman with face as above.

KOPOKANETI (*U*), = *isiWongo*, *isiKopoco*.

KOPOZA, *v.* Make a rippling sound, as water in a sluic.

KOPOZA (*Khopoza*), *v.* Look timid, ashamed, self-conscious, be unable to look one in the face.

KOSANA (*In*, plur *Ama*), *n.* Petty chief.

Ex. *uy'inkosana ka'yise*, he is the eldest son, heir, of his father.

KOSAZANA (*In*, plur *Ama*), *n.* Chief's eldest daughter ; applied also to all the chief's daughters ; young lady ; used, euphemistically, of a wild hog or hippopotamus.

KOSI (*In*, plur *Ama*), *n.* Chief ; king ; magistrate ; gentleman, lord ; the lord ; used, euphemistically, of a lion ; the plur. *amakosi* is often used of the *amatongo*, and also of the Government.

Ex. *nkos'enhle*, sweet sir ! (applied by a troop of girls to a bridegroom.)

KOSI (*Um*), *n.* Feast of first-fruits, before which no new food should be eaten, nor the native fife sounded (see *Tshwama*) ; used of the Queen's birthday, or any other great festival of the Europeans ; cry uttered to give notice of a feast or dance (*ihí, ihí, ihí*), or in driving the chief's or *induna's* cattle to water (*íí, íí, íí*), or in giving the alarm on account of an *impi*, tiger, &c. (*íu, íu, íu*) ; alarm-party, people roused by a cry of alarm.

N.B. To hold the Feast of First-fruits being a sign of royalty, the chiefs of this district are obliged to send and ask the permission of the Government, before they can keep it.

¶ *ukudhlala umkosi*, to keep the *umkosi*.

ukuhlaba umkosi, to raise the cry.

ba umkosi labo'bantu, *bapanga umkosi wesilo*, they are an alarm-party, those people, they are hurried by an alarm of a tiger = they are hastening to defend their oxen, or to kill it.

le'nkosi inomkosi, this chief has an alarm-party (for his people) = his people are always on the alert, ready at a moment's notice to attend his orders.

KOSI (*Ubu*), *n.* Chieftainship, royalty, supreme authority ; majesty, glory.

KOSIKAZI (*In*, plur. *Ama*), *n.* Chief's wife, queen.

KOSINKULU (*In*), *n.* Name of some spot outside the entrance of Dingane's chief kraal.

KOTA, *v.* Lick, lick up, absorb ; mix medicine by licking ; clear, as a plate, by wiping it all around with the fore-finger ; touch up, finish off, as a delicate piece of workmanship ; bite, as a venomous spider.

Ex. *kota esitsheni*, lick what remains upon the dish (said by a father when he gives a child the remains of his dinner).

ikota (inkomo) eyikotayo, it licks (the bullock) that licks it = love is given to love.

KOTA (*In*), *n.* End of the tongue of an ox, with which it licks ; forefinger of the right hand (with which a plate is wiped), used to count seven ; the number seven.

KOTA (*Isi*), *n.* Old tall grass.

¶ *ukulima esikoteni*, to break up new ground.

KOTAMA, *v.* Bow down, stoop.

KOTAMELA, *v.* Bow down before, upon, &c.

KOTAMISA, *v.* Help or make to bow down.

KOTAMO (*I*), *n.* Place close to the entrance of a hut on each side.

KOTANA, *v.* Lick one another.

KOTANE (*Um*), *n.* Name applied to the swarms of caterpillars which clear off young grass, forage, maize, &c., in certain years.

KOTI (*Um*), *n.* Forefinger, that is, wiping finger of the right hand, used to count seven; the number seven.

Ex. *wangikokela yaba umkoti*, he paid me, it (*imali*) was seven (shillings).

KOTIKOTI (*U* for *Ulu*), *n.* Ravenous person or animal.
KOTISA, *v.* Make to lick, as medicine held in the hand, or put on the tongue or lips.

Koto (*I*), *n.* Needy person.

Koto (*In*), *n.* Groove, cleft, hollow (as in a log which a man has chopped at the places where he intends to separate it, or in a tree, where bees might settle); setting of stone, as in a ring, brooch, &c.; used contemptuously of a person who is blind in one eye, with the socket empty.

Koto or **KOTWE** (*Isi*), *n.* Name of a small river, tributary to the *Umvoti*, far inland.

Koto (*U* for *Ulu*), *n.* Anything very dry and crisp, as a stiffly-starched dress; used adverbially, as follows, for something dry and worthless.

Ex. *wo! ngasebensela ise; yek'amandhl'ami angakaya! kanginika nopeni kona kodwa* (or *yena yedwa*) *ukoto*, alas! I worked for nothing! woe's me, so much strength of mine (wasted)! he did not give me so much as a single dry scrap of a penny.

Koto (*Ukoti*) = *Kotoza*.

KOTOKOTO (*Ama*), *n.* Dry humour around a sore, dry porridge about a child's mouth, &c.

KOTOKOTO (*Isi*), *n.* Plant, used to assuage pain in the ear.

KOTOTO or **KOTSHOTSHO** (*In*), *n.* Woman's word for pig.

KOTOZA, *v.* Pick up grain, when the crops are off the ground, glean.

KOTOZELA, *v.* Glean for, &c.

KOTOZI (*Isi*), *n.* Person in the habit of gleaning.

KOTOZISA, *v.* Help or make to glean.

KOTULUKA, *v.* Be cleaned out, as a dish, be cleared off, as a piece of work, be cleared away.

KOTULULA or **KOTULUZA**, *v.* Clear out completely, as a dish ; clear off completely, as a piece of work of any kind, clear away completely.

KOTSHAMA, *v.* Sit, as a dog, or as a man crouching like a dog (that is, supported only on his feet, not sitting).

KOTSHANA (*U* for *Ulu*), *n.* Dim from *uKoto*.

KOVA (*Isi*), *n.* Place where bananas grow ; owl.

KOVA (*U* for *Ulu*), *n.* Banana plant or plants.

KOVOTI (*Um*), *n.* Name of a large thorny tree.

KOVU (*In*), *n.* Water, in which pumpkins have been boiled, the vegetable being removed, pumpkin broth, which mixed with fresh pumpkin becomes *inncebezela*,

KOVU (*Um*), *n.* Familiar of *abatakati*.

N.B. These *abatakati* are said to dig up a corpse, and give it certain medicines which restore it to life, when they run a hot needle up the forehead towards the back part of the head, then slit the tongue, and it becomes an *umkovu*, speaking with an inarticulate, confused sound (*tshwatshwasa*), and is employed by them for wicked purposes.

KOWANE or **KOWAKOWANE** *In*, *n.* Name for two kinds of mushroom, one of which is edible, the other not.

KOWE (*I*), *n.* Large edible fungus.

KOWENDHLOVU (*I*), *n.* Edible fungus of largest size.

KOXE (*Ukuti*) = *Kozeka*.

KOXEKA, *v.* Be miserably thin, skin and bone, &c.

KOZA (*I*), *n.* Flame.

KOZI (*Um*), *n.* Chapman, one who has bargained with another, and is on that account expected to be civil and friendly towards him.

KOZI (*Isi*), *n.* Present made beforehand to a chief, to secure his favour ; deposit of part of the price, earnest, to secure a bargain.

Ex. *ngahlaba isikosi ku'Mpande*, I made a present beforehand to Mpande.

ngahlaba isikosi ku'mlungu sengubo ebomvu ngemal'ene, I made a deposit with the white man for a red blanket with four shillings.

KOZI (*U* for *Ulu*), *n.* Large bird of prey that devours rock-rabbits ; applied to a violent, passionate man.

Ex. *mina anyina'ndoda nginokozi*, mine is not a husband, but a kite.

KU, *pers. pron.* It.

KU, *pers. pron. obj.* Thee.

KU, *prep.* To, from, into, with respect to, &c.; used also in the form *ku* or *kuna* in comparisons.

Ex. *kuku'Jojo*, it is with Jojo.

kuyakuti kulowo'muntu, it shall be with respect to that person.

ukuketa kunoJojo noSotemba to choose between Jojo and Sotemba.

KUBA *v.* Find = *Tola*; used only in such phrases as the following.

Ex. *ungelukube ukuni*, you could not find so much as a bit of fire-wood.

KUBA (*Khuba*), *v.* Trip up.

KUBA (*I*), *n.* Large hoe; ploughshare.

KUBA (*Isi*), *n.* Disease supposed to arise from killing a man in battle, which is got rid of by the killer lying with a woman of a strange tribe before he goes home to his wife, otherwise he will suffer from it.

KUBA (*Um*), *n.* Custom, fashion, habit, practice; good or bad practice, prank, sorry trick; feat, any wonderful performance, surpassing ordinary powers.

¶ *ukukwela imikuba*, be at practices, be at tricks, play pranks.
angiboni'mkuba kuye, I don't see anything bad in him.

KUBALA, *v.* Have the disease which is supposed to attack those who do not eat *ikubalo* after the death of a near relative, in which case they void their food undigested; be painful, as a wound when the surface is healed, but there is matter, &c., formed beneath.

KUBALO (*I*), *n.* Medicine made of leaves, wood, &c., mixed with meat, given as a charm to persons in whose family a death has happened; any kind of charm.

KUBAZA, *v.* Wound in battle.

KUBEKUPELA, *adv.* And that's all, and all's told, that's the long and short of it, and nothing more, &c.

KUBELANA, *v.* Be painful, as a wound with surface healed, but matter underneath.

KUBELE (*In*), *n.* One recovering from wound or sickness.

Ex. *sesiyakumbona umuntu wako ukuti u inkubele*, now we shall see your man (woman or child) that he is convalescent.

KUBELE (*Ubu*), *n.* Pain of wound when the surface is healed, but there is matter underneath.

KUBENG'UNAPAKADE or **KUBEPAKADE**, *adv.* For ever and ever.

KUBEY'ILOHLE, or **KUBEY'ILOKU**, or **KUBEY'ILOKUHLE**, *adv.* All along, all this while.

KUBESOKUBAKUPELA, *adv.* That's all, that's the long and short of it.

KUBI, *adv.* Badly = *Kabi*.

KUBO, To them; his or their people.

Ex. *abakubo*, their good folk = their *amatonga*.

KUBO (*I*), *n.* Partiality, as when a man praises before others his own or his people's doings, knowing, however, that they are not so very worthy of praise.

† *ukwens'ikubo*, to sound the praises of one's own people.

KUBULA, *v.* Sow ground over again, when the first crop from some cause has not come up.

KUBULELA, *v.* Sow over again for.

KUBULISA, *v.* Help or make to sow over again.

KUCU (*Ukuti*) = *Kucuka* or *Kucuza*.

KUCUKA, *v.* Be cleared out, completely, to the very last person, drop, grain, bit of dirt, &c.

KUCULULA = *Kucuza*.

KUCUZA, *v.* Remove, take out, take away, completely; clear out anything disagreeable, as dirt from a house, &c.

KUDE, *adv.* Far, far off, a long way, far from (with *na*).

KUDEBUDUZE, *adv.* Presently, immediately, directly, used as follows, with pronoun and subjunctive.

Ex. *lo'muntu ukudebuduze afe*, that man will presently die.

lo'mbila ukudebuduze ubole, those mealies are about to rot.

la'mansi akudebuduze atshe, that water will very soon be dried up.

KUFUPI, *adv.* Near (with *na*).

KUFUTSHANE, *adv.* Rather near, not far off ; dim. from *Kufupi*.

KUHLA, *v.* Scrape, rub, as a skin with aloe-leaf, to get up the hair.

KUHLAKUHLA (*Isi*), *n.* Infirm person, confirmed invalid (one keeping much to the house, rubbing one place).

KUHLANE (*Um*), *n.* Cold, catarrh, influenza, fever.

KUHLE, *adv.* Well = *Kahle*.

KUHLEKA, *v.* Get rubbed or scraped ; stay long in one place.

¶ *ukukuhleka ngendhlu (ngomusi)*, to get rubbed by the hut (by the kraal) = to stay a great deal indoors, or at home.

indoda is'ilele, ikuhleka ngesihlati pansi, the man now is lying down, rubbing his cheek upon the ground = always keeping his bed from sickness.

ngapika ngakuhleka ngesihlati pansi, I shook my head in contradiction—literally, I contradicted, and got rubbed on my cheek underneath, as a man will be who shakes his head.

KUHLELA, *v.* Scrape or rub for, &c.

KUHLISA, *v.* Help or make to scrape or rub.

KUHLU (*Um*), *n.* Name of a tall tree growing by the river side, which is used for flatulence.

KUHLU (*Ukuti*), = *Kuhluz*.

KUHLUZA, *v.* Scrape, scour, rub.

KUHLUZKA, *v.* Get scraped, scoured, rubbed.

KUJANA, *adv.* Rather far ; dim. from *Kude*.

KOKO, *conj.* Whether ; *kuko . . . kuko*, whether . . . or (used in asking a question).

Ex. yitsho-ke kuloko, kuko ngigamb'amanga kuko ngiqinisile, y'ini na, say to that, whether I am telling lies, or have spoken the truth = have I spoken falsely or truly ?

KUKO (*U* for *Ulu*), *n.* Sleeping-mat.

Ex. kwaba ukuko nje, it was like a mat, said of a large impi, &c., stretched out.

KUKU (*I*), *n.* Flat native basket ; pocket.

KUKU (*In*), *n.* Fowl ; root, used as an emetic.

KUKUKAZI (*In* or *Isi*), *n.* Hen.

KUKUKA (*Isi*), *n.* Name of a small sea-animal.

KUKULA, *v.* Rake or sweep away, remove, clear off, as a heap of rubbish, weeds, &c.; sweep away, as a strong stream of water; go in full force, advancing or retiring *bodily*, as an *impi*, sweeping clear as they go, but not necessarily implying any triumphant progress; sweep off booty, as a returning *impi*; hence return, as an *impi*.

KUKULA (*Isi*), *n.* Sweeping rush of water, freshet, stream, caused by heavy rain.

KUKULELA, *v.* Rake, sweep away, &c., for.

KUKULELA-NGOQO (*U*), *n.*

N.B.—This word, or *impi ka'kukulela ngoqo*, is used to express an *impi* formed by all the people of a tribe or nation raked together (*kukulela*), young and old, even the man of no importance (*ungogo*), leaving only women and children at home.

KUKULISA, *v.* Help or make to rake, sweep away, &c.

KUKUMALA, *v.* Swell, expand; swell with passion, pride, &c.; be inflated, as with praise; swell, as a cat or dog, when pleased, and rubbing itself against its master; be in large swelling numbers.

KUKUMALISA, *v.* Help or make to swell, &c.

KUKUMEZA, *v.* Help or make to swell, inflate; puff up, make proud, or conceited, as by praise; make to swell with anger, as by ridicule.

† *ukusikukumesa*, to puff one's-self, be self-conceited, vain, vain-glorious, &c.

KUKUZA, *v.* Suck, as a peach; eat the outside, as a tiger seizing a man's leg, but not grasping the bone.

KUKWAZANA (*In* or *Isi*), *v.* Small hen.

KULA, *v.* Grow, increase, in bulk or height.

Ex. *leyo'nkomo ikulile*, that ox is full-grown.

wena wakula belibele, thou didst grow while others loitered, words of praise to a chief, or they may be said sneeringly to a chief or other person.

KULA (*U* for *Ulu*), *n.* Weeds, rubbish.

KULATI (*In*), *n.* Plant used as medicine for a calf which has coagulated milk in its stomach; also for fasteuing

the iron of an *umkonto* into its shaft, a hole being made into the latter into which pieces of the plant are put, and then the iron end, being first heated, is thrust in, and gets fixed by the swelling of the pieces.

KULEKA, *v.* Salute, as one arriving (see *bingelela*); make obeisance to, do reverence to, salute respectfully (with *ku*); worship; ask for (dat. of person, or acc. of thing); tie a calf or goat with an *isisinga*.

Ex. *wakuleka inkomo ku'mlungu*, he asked a bullock of the white man—lit., he paid his respects to the white man with respect to a bullock.

KULEKELA, *v.* Make obeisance, salutation, &c., for, to, &c.; ask respectfully for; tie up a calf for.

KULEKISA, *v.* Help or make to salute, tie up a calf, &c.

KULELA, Grow for, at, among, in, &c; grow up, as a boy, among; increase for, be pregnant.

¶ *ukuzikulela*, to grow up by one's-self, without the help of any one. *ngikulelwe ukufa ku'bantwana bami* (I am increased for my sickness=sickness has increased for me among my children—I have a house full of sickness.

le'nkomo ikulelwe, this cow has been increased for (by a foetus) = is pregnant.

KULELANA, *v.* Grow or increase for one another, increase together.

Ez. *kwakulelana pakati esiswini sake*, it (his food of different kinds) swelled up, one sort with another, in his stomach.

KULELANE or **KULELANO** or **KULELWANE** (*In*), *n.* Person who has grown up in another tribe than his own.

KULISA, *v.* Make great, magnify, bring up, nurture.

KULISABANTWANA (*U*), *n.* A man who has had the promise of girls to be his wives when grown up, but does not obtain them (*lit.* one who makes girls grow up).

KULO, **KULOHLE**, **KULOKO**, **KULOKU**, **KULOKUHLE**. All along, ever since, continually = *Y'ilo*, &c.

Ex. *kulowo 'muzi-ke kulokwamenywa umdhlalo*, in that city there was always a feast being ordered.

KULU, *adj.* Great, large, much.

¶ *utuba'nhliziyo'nkulu*, to be angry.

Ex. *utshwala obukulu*, a great quantity of *utshwala*.

(*abantu*) *abakulu*, people of rank, great people, male or female, chief people; also people in years, elderly people.

sakubona okukulu, we saw a great business = we have had enough to do, hard work, &c.

KULU (*U*), *n.* Grandfather or grandmother, grandparent.

Ex. *ukulu* or *ukulu kumina*, *ukulu kuwena*, *ukulu kuyena*, my, thy, his, or her, grandparent.

mta ka'kulu, son of my grandparent.

ukulu ku'baba, great grandparent on the father's side.

ukulu waobaba (or *waokulu*), grandparent of our fathers (or grandparents) = ancestor.

ukulu waokulu waokulu bako, his great ancestor.

KULU (*Isi*), *n.* Man of some consequence, notable, distinguished = *onegama*.

KULU (*Ubu*), *n.* Greatness, largeness in bulk, quantity, &c.

KULUKULWANE (*U*), *n.* Ancestor.

KULULA, *v.* Loosen, unloose; absolve, release; set free, deliver.

KULULEKA, *v.* Get loosed, freed, &c.

KULULELA, *v.* Loosen, free, &c., for, at.

KULULISA, *v.* Help or make to loosen, &c.

KULUMA, *v.* Speak; talk; talk, as in quarrelling.

¶ *ukusikulumela*, to speak by one's-self = to one's-self.

ukukuluma ngapandhle kwesandhla, to misrepresent = *hlanesela*.

KULUMELA, *v.* Speak for, advocate; speak with a purpose.

KULUMI (*Isi*), *n.* Talkative person.

KULUMISA, *v.* Help or make to speak, often used of speaking angrily to a person = scold.

Ex. *umuntu ongakulumiswayo*, *o'nhliziyo ifana namanzi apekiweyo*, a man who cannot be made to speak (= drawn into conversation, talked with), whose heart is like boiling water.

angikulumisanga lo'muntu, I have not made that man speak = I have not exchanged words with him.

umkulumise kulukuni, he rated him soundly.

KULUMISANA, *v.* Help or make one another to speak; converse with one another, especially in an angry way; scold one another.

KULUNG'UBA, *adv.* By right, it should be, it is as if, it is (or it being) as though, &c.

KULUNGWANE (*In*), *n.* Thousand.

KULUNGWANE (*Um*), *n.* Howl, as of a dog.

¶ *ukuhlaba umkulungwane*, to utter a howl.

KULUPALA, *v.* Become fat, full of flesh, in good condition.

KULUPALISA, *v.* Help or make to become fat.

KULUTSHANE (*Um*), *n.* Name of a regiment of Dingane.

KULUWE (*Um*), *n.* Brother (used chiefly by women).

KUMA, *v.* Eat anything in the shape of meal or powder; used also, derisively, for eat, generally.

KUMABULONGWE (*In*), *n.* Fire-fly, so called from their often standing on dung, as if eating it.

KUMALO (*I*), *n.* Forest-tree which is thorny; one of the tribe of the *abaNtungwa*.

KUMANKENKE (*I*), *n.* Kind of stone which is red.

KUMBA (*I*), *n.* Snail-shell, limpet-shell.

KUMBA (*Izin*), *n.* Shells or shell-fish, seen in numbers, as on the seashore.

KUMBA, (*Isi*), *n.* Skin, hide.

KUMBE, *adv.* Perhaps, with the idea of hope or expectation; or.

KUMBE (*I*), *n.* Expectation of some possible good.

KUMBE (*Um*), *n.* Small red bush-buck.

KUMBI (*In*), *n.* Red locust.

KUMBI or KUMBU (*Um*), *n.* Number of men, collected in a circle or semi-circle, as for dancing; ship, vessel, boat.

KUMBU (*Isi*), *n.* Any low hollow between hills, whether dry or marshy = *isiGodi*.

KUMBULA, *pass.* KUNJULWA, *v.* Remember, recollect, think after consideration.

KUMBULANA, *v.* Remember one another.

KUMBULELA, *v.* Remember for.

KUMBULO (*Um*), *n.* Memorial, as a heap of stones.

KUMBUQEKI, KUMBUQELA = *Gumbugeka, Gumbugela*.

KUMBUZA, v. Remind of, put in mind of.

Ex. *ngikumbuzisa amaliba*, you put me in mind of the graves = you are speaking of a dead person.

KUMBUZANA, v. Remind one another.

KUMBUZELA, v. Remind of purposely.

KUMBUZISO (Isi), n. Thing to cause remembrance, memorial-token.

KUMB (In), n. Scolopendra.

¶ *uyakulutisa olunenkume*, 'he will gather a log with a scolopendra in it,' a threat, often used by Mpande.

KUMUKA, v. Come off, as the iron of an axe from the handle; come out, as a nail; come free, get loosened, get loose; get dislocated, get put out, as a bone at a joint.

¶ *ukumuka (amazinyo)*, to come out as to the teeth = to shed the teeth.

KUMUKISA, v. Help or make to come out, off, &c.

KUMULA, v. Take off anything unloosed, as trousers, a yoke, a saddle, bridle, &c.; unyoke, outspan, unbridle, off-saddle; loosen, unloose, undo; be outspanned, as a wagon having let loose its oxen; wean, as a child.

KUMULA'DOLO (Um), n. A weighty matter, important case (*lit.*, one which loosens the knees).

KUMULISA, v. Help or make to unloose, &c.

***KUMUTSHA, v.** Interpret.

***KUMUTSHELA, v.** Interpret for.

***KUMUTSHISA, v.** Help or make to interpret.

KU'MUVA or KU'MVENI, adv. Afterwards.

KUMZELA, v. Eat anything dry and rough to the mouth (not *hard*), as dry bread, short cake, &c.

KUNA, prep. (compounded of *ku* and *na*), Of, between, more than, &c., used in comparisons, as below.

Ex. *ak'ahlulwa'muntu kunoNomvukela noZikela*, there was beaten no man between Nomvukela and Zikela = neither mastered the other.

KUNA, v. Be moody, morose, gloomy in countenance, as one in an angry state.

KUNA (In), n. Old thatch.

KUNA (Isi), n. *Amasi* prepared in a certain way when there is superabundance of milk, and it is not convenient to churn it immediately.

N.B. New milk is poured on whey from some height (or milked from the cow), into an *isikamba* into which *amasi* has been poured from an *igula*. This is done for two or three days; and by this means the *amasi* will be formed thickly on the top, and will keep good underneath the surface for some time. The whey is sucked out through it by a reed, and when it is all extracted, the *amasi* is stirred up and churned into butter, which is used as grease for anointing the body. (See *Qunga, Pehla*.)

KUNDHLA (In), n. Area outside a kraal where the men are accustomed to sit, and the cattle stand or lie after being milked = *isiGcau*.

KUNDHLA (Isi), n. Place which has been occupied by a person, people, animal, cattle, &c.; *form* of hare, buck, &c.; place trodden down, where people or cattle have been; place, office, official position.

KUNDHLA (Izin), n. The blood, clotted or otherwise, which follows the birth of a child.

KUNDHLWANA (Isi), n. Young child of five or six years.

KUNENE, adv. Rightly, truly = *Kanene*.

Ex. *ubula kunene, uginisile*, you speak rightly, you have said the truth.

KUNGA, v. Tie up an animal; fasten beads upon a grandchild, nephew, niece, &c., as a coaxing present.

KUNGA, adv. It seems, may seem, &c., as if.

KUNGABA, adv. It may be, perhaps.

KUNGALOKU = *Kunga*.

KUNGANGI, adv. It does not, may not, &c., seem as if.

KUNGATITI, adv. Seemingly, probably.

KUNGE, adv. It not being, if not, except; also used for *Kunga*.

KUNGELA, v. Tie up to, for, &c.; inspan; hold on to an ox-tail, leg, riem, &c.

KUNGELANA, *v.* Hold on to one another, as when people converse together long or intimately.

KUNGBLOKU = *Kunga*.

KUNGENGATI = *Kungangi*.

KUNGO (*Isi*), *n.* Form of a hare; cover which is beaten for game by surrounding parties of a hunting expedition; seat of any kind of work, as a factory.

KUNGU (*In*), *n.* Mist, indicating rain.

KUNGWANE (*U for Ulu*), *n.* Black (*i.e.*, dark-coloured) flying ants, the species which comes out during a break of hot sunshine, which are eaten by young people, though the larger brown flying ant, which comes out at evening, is much preferred, and is eaten by young and old: see *inHlwa*.

KUNI (*Isi*), *n.* Burning firebrand.

KUNI (*U for Ulu*), *n.* Log of firewood.

Ex. ukuni lwazal'umlota, the fire-log produced ashes = he is a chip of the old block.

waba'lukuni, he was as dry as a fire-log, has no juice in him, is dried up, thin, withered, &c.

kulukuni, it is a fire-log = it is hard, tough, difficult.

KUNINI, *adv.* It is when? = this long while, all this while, ever so long, ever since.

KUNJALO, *adv.* It being thus = in this way.

KUNJALONJALO, *adv.* All along.

KUNJANA (*Um*), *n.* Dim. from *umKumbi*.

KUNJE, *adv.* Just in this way, on this account.

KUNKU (*Izi* or *Ubu*), *n.* Very short teeth.

KUNKULA = *Takata*.

KUNKULI (*Um*) = *umTakati*.

KUNKULO (*I*), *n.* Disease, supposed to be caused by *abatakati*, for which the vapour-bath is used.

KUNTA, *v.* Be mouldy, mildewed.

KUNTA (*Isi*), *n.* Smell of something too ripe, mouldy, mildewed.

KUNUNDA, &c. = *Kononda*, &c.

KUNYE, *adv.* Together, all at once, = *Kanye*.

KUNZANA (*I* for *Il*), *n.* Petty chief (*lit.*, small bull).

***KUNZANE** (*I*), *n.* Small plant with a fruit armed with thorns; fruit of the same.

KUNZI (*In*), *n.* Bull; male of first-class animals; used often to designate the most powerful among other men.

Ex. *inkunsi yehashi*, or *thashi lenkunsi*, a stallion; so *indhlovu yenkunsi*, or *inkunsi yendhlovu*, male elephant, &c.; but *inxja yenduna* or *induna yennja*, male dog; *ikati leduna*, tom-cat; *induna yenkuku*, cock, &c.

namhla kubalele elenkunsi, the sun is powerful to-day.

KUPA = *Kipa*.

KUPA (*Isi*), *n.* Wax (of bees); yolk (of egg); any substance having similar consistency.

***KUPE** (*Um*), *n.* Louse infesting fowls.

KUPELA, *adv.* Entirely, finally, only; hence it may often be rendered by 'besides, except, but only,' = *Ukupela*.

Ex. *angina'ngubo kupela (ukupela) le*, I have no blanket, only this = except this.

kube-kupela or *kube-sokuba-kupela*, and that's all, that's the long and short of it, there's nothing more.

kwaba-kupela, that was all.

KUPE KUPE (*Ukuti*) = *Kupeza*.

Ex. *inkuku yalele pansi, iti kupe kupe ngamapiko ayo*, the fowl was lying down, raising a dust with its wings (flapping them).

iso lami liti kupe kupe namhlanje, my eye (raises dust) is inflamed to-day.

KUPEZA, *v.* Raise dust.

KUPEZELA, *v.* Raise dust over (a person); raise dust before the sight, as the eye does when inflamed, = be painfully inflamed; take out towards one's-self grain from a basket, &c., with the hands.

KUPUKA, *v.* Go up, ascend, mount up, as a growing child.

KUPUKELA, *v.* Ascend to, for, &c.

KUPUKISA, *v.* Help or make to ascend.

KUPULA, *v.* Bring or take up.

Ex. *liyakupula (isulu)*, it brings (clouds) from the coast upwards (a sign of rain).

KUPULELA, v. Bring or take up for, to, &c.

KUPULISA, v. Help or make to bring or take up.

KUPULUKA, v. Be brought to light, discovered, as a thing that has been lost, turn up.

KUPULULA or KUPULUZA, v. Bring to light, discover; lift up, as a bone of the skull.

KUQALA, adv. First in time; at first; to begin with.

KUQULUZA, v. Clear off, sweep off.

KUQULUZeka, v. Get cleared off, be clean gone.

KUSASA, adv. It is still dawning, = early in the morning; this morning.

KUSE, KUSENJALO, KUSEY'IKONA, adv. All along.

KUSIHLWA, adv. At evening; this evening.

Ex. kusihiwana, there being a little evening = *towards evening*.

KUTA, v. Grow mouldy or mildewed, as mealies heated in a corn-hole = *Kunta*.

KUTA (Isi), n. Mouldiness, mildew.

KUTAKUTA, v. Work wearily at, about, on, &c. (acc.)

KUTAKUTEKA, v. Be overcome with solitary, wearisome, labour.

KUTALA, v. Be industrious, clever, expert; be firm, as the muscles of a strong man, or as a ripe gourd.

KUTALELA, v. Be industrious, &c., for.

KUTALI (Isi), n. Industrious person.

KUTALI (Ubu), n. Industry.

KUTALISA, v. Help or make to be industrious.

KUTANGI, adv. Day before yesterday = *Itangi*.

KUTAZA, v. Speak or act truly, in right earnest.

KUTAZELA, v. Speak or act deliberately, resolutely, earnestly, with determination; be in earnest; hold out, persevere (as when one holds a hot coal in the hand, though burnt by it); persist, insist upon; speak carefully, exactly.

Ex. ang'asi uma bekutasele ngaloko, I do not know if they were in earnest about that = if they meant all they said.

KUTU (*I*), *n.* Cooking meat, kept for another day, cold meat.

KUTU (*U* for *Ulu*), *n.* Bad, moody, state of mind.

Ex. *unokutu kenami, inhliniyo yake ihlala imbi*, he is in the sulks, he is out of humour, his heart remains bad.

KUTUMALA = *Fudumala*.

KUTSAZWA, *v.* Be wounded (passive from *Kubaza*).

KUTSHULWA, *pass.* from *Kupula*.

KUTSHWA (*Isi*), *n.* A man rejected by girls as a husband.

KUU (*I*), *n.* Fruit of *umKuu*.

Ex. *ikuu elibomvu libol'indeni*, a red fine-looking fig rots inwardly = a promising person or thing turns out to be good for nothing.

KUU (*Um*), *n.* Wild fig-tree.

KUUBOYA (*Isi* or *Um*), *n.* Kind of wild fig-tree, which has down on the fruit and branches, the fruit of which is preferable to that of the *umkuu*.

KUY'ILAPA, *adv.* It is along of this.

KUXU (*Ukuti*) = *Kuzuzeka*.

KUXUNGU (*Isi*), *n.* Pain or uneasiness in the stomach, proceeding from indigestion.

KUXUZeka, *v.* Rattle, as a gourd or other hollow thing, with something inside.

KUYWANA, *adj.* Somewhat large (dim. from *Kulu*).

KUZA, *v.* Express surprise, as at any wonderful thing; express surprise at a person's sickness or affliction, condole with, sympathise with; express surprise at conduct of any kind, chide, reprove; give tongue loudly, as an animal; low, as an ox; bark, as a dog, hyæna, game, &c.; check, silence, as a naughty child; check, interrupt, in conversation; give orders, give the word of command to soldiers; put a check on, put a stop to, bring up at, as when a certain number has been reached in counting; be hot, as the sun (like one chiding): see *Goloza*.

¶ *ukuzikiza*, to restrain one's-self, be temperate.

Ex. *ngazibamba ngazikiza ishumi izinnyoni*, I caught birds, and brought them up to be ten = I stopped at ten, caught ten in all.

ngantenga zakus'ikhumi, I bought up to ten oxen = ten in all.
inkuku iwakuse ishumi amazinnyane, the hen has ten chickens in all.
ilanga likusile lite ho, the sun is burning hot.

KUZA (*Isi*), *n.* Herdman of cattle, goats, &c., or who looks after them, not herding.

KUZE (*Um*), *n.* Large river beyond the Zulu country.

KUZELA, *v.* Condole, &c., for.

KUZU (*Ukuti*) = Break or be broken, as something hard and brittle, a piece of glass, &c. = *Kuzuka* or *Kuzula*.

KUZUKA, *v.* Get enlarged, as the belly by dropsy; be broken, as something hard and brittle.

KUZUKWANA, *adv.* When (*kuzinsukwana*).

KUZULA, *v.* Make large; produce, so as to be large, as pumpkins; break, as something hard and brittle.

KWA, *prep.* Used to express at, from, &c., the place or country of a person.

Ex. kwa'Zulu, land of the Zulu or Zululand.

kwa'Ngoza, Ngoza's place; but *kwo'Ngoza*, or *ko'Ngoza* = *ku-o'Ngoza* = *kubo ka'Ngoza*, Ngoza's tribe or people.

sakubona kwa'Dukuza, we saw Dukuza (the kraal).

endhlini kwa'Ngoza, in the hut at Ngoza's.

KWA'BA, *adv.* In the open (not flat) country, without any high hills or deep hollows.

KWABABA (*I*), *n.* Used of the *amasi* of a strange kraal, which a person may not eat (softened from *iGwababa*) = *ikwababa las'emzini*.

KWABALATE (*U* for *Ulu*), *n.* Husks, refuse of meal, or of food in the mouth, which a man will spit out.

KWABEKUY'ILAPA, *adv.* At this time.

KWABEKUY'ILAPO, *adv.* At that time.

KWABO, Their place, kraal, or hut.

Ex. endhlini kwabo, at or in their hut.

KWABUKA, **KWABULA**, = *Kwebuka*, *Kwebula*.

KWADEDANGENDHLE, *adv.* On level ground, clear of hills, ravines, &c., where it is all 'plain sailing': see *Dedangendhlale*.

KWAHLA (*Imi*), *n.* Full clothing of an *umSutu*.

KWA'HLONGA'SIBI, *adv.* In wild, exposed country, without tree or bush, desert, wilderness.

KWAKE, His place, kraal, or hut.

Ex. endhlini kwake, at or in his hut.

KWAKO, Thy place, kraal, or hut.

Ex. endhlini kwako, at or in thy hut.

KWAKUY'ILAPA, *adv.* It was here, it was at this time, at this time, by this time.

KWAKUY'ILAPO, *adv.* It was there, it was at that time, at that time, by that time.

KWAKWA (*I*), *n.* White intestinal worm.

KWAKWA (*In*), *n.* Small poisonous snake.

KWALAKWALA (*Isi*), *n.* Anything stout, strong, &c., as a stick or *umkonto*.

KWALI or **KWALITWETWE** (*In*), *n.* Partridge.

KWALI (*Isi*), *n.* Plant (like *umumba*) whose roots are eaten.

KWALOHLE or **KWALOKU**, *adv.* All along.

KWALUNCE, *adv.* In an exposed, treeless, bushless, country.

KWAMA (*Isi*), *n.* Small bag, pouch, purse; difficulty, thing beyond one's power.

KWAMI, My place, kraal, or hut.

Ex. endhlini kwami, at or in my hut.

KWANGALOKU, **KWANGATITI**, or **KWANGELOKU**, *adv.* It seemed as if.

KWANGI (*I*), *n.* Young steer.

KWANGU (*Um*), *n.* Bark used for headache.

KWANI (*I*), *n.* Leaf of mealie or millet; kind of bulrush.

KWANI (*Um*), *n.* Mass of green mealies or millet.

KWANINI, *adv.* How soon.

KWANTSHU (*In*), *n.* Cramp in hand, leg, &c.

KWANTSHU (*Isi*), *n.* Very thick, solid *amasi*.

KWANYANA (*Um*), *n.* Dim. from *umKwani*, used for a small bit, a scrap, of news.

Ex. *ngiswe umkhanyana, kungatiti uZulu uhlasela le*, I have heard a scrap of news, it seems that the Zulus have gone upon a foray far away.

KWAPA (*In*), *n.* Armpit; place under the shoulder of an animal; anything, as food, &c., hidden, kept back, out of sight, &c.

† *ukufaka ekwapeni*, to place under the arm = protect or conceal.
wasifaka ekwapeni, he protected, sheltered us.

watshaya amakwapa, he produced food kept out of sight (having sent, perhaps, to some old woman for it).

umpakamisele ikwapa, he has betrayed him, lit., lifted up his armpit for him, so that an *umkonto* might pass under it and kill him.

KWAPA (*In*), *n.* Flank of an animal.

KWASHU (*In*), = *inKwatshu* or *inKwantshu*.

KWATALALA (*Ukuti*), Be silent, as when men are at a loss what more to say about a difficult matter.

KWATSHA (*Ukuti*), = *Kwatshaza*.

KWATSHAZA, *v.* Make a noise (as a person shaking or trembling, shuffling feet, rustling paper, &c.), used metaphorically of stirring up strife, &c.

Ex. *ang'esabi'luto angikwatshazi (angiti kwatsha) ngalelo'zwi lako, akuti kwatsha kimina*, I don't fear anything, I don't shake at that word of yours, it does not make me tremble.

KWATSHU (*In*), *n.* Numbness, cramp = *inKwantshu*.

KWAY'ILOHLE, **KWAY'ILOKU** = *Kwalohle*, *Kwaloku*.

KWAZI (*In*), *n.* Large kind of hawk that eats fish, crabs, &c.; peculiar sound made by women in singing in-i-i-i.

KWAZI (*Izin*) *n.* River next south of the Tugela.

KWAZI or **KWAZIKWAZI** (*Ama* or *Imi*), *n.* Bright stripes.

KWE (*Um*), *n.* Wife's father.

KWE (*I* or *Ubu*), *n.* Wife's father's people.

N.B. The husband will say *ekweni lami*, or *ebukweni bami*, with reference to the wife's tribe; and the husband's people will say *ekweni letu*, or *ebukweni betu*, in like manner; while the wife alone will say *ewami* with reference to her husband's people.

So *ekweni lako*, *lake*, *letu*, *lenu*, or *ebukweni bako*, *bake*, *betu*, *benu*; and *ewako*, *ewake*, for the Second and Third Persons.

KWEBBA, v. Pick or pluck off, as panicles of a stalk of Kafir-corn.

KWEBANE (In), n. Boy or boys of any age, from about five or six years, to the time when they are fit for warfare.

KWEBELA, v. Pick, pluck off, for.

KWEBISA, v. Help or make to pick, pluck off, &c.

KWEBU (Isi), n. Ear of corn of any kind, roasted or not; childless wife or husband.

KWEBU (Ukuti) = Kwebuka or Kwebula.

KWEBUKA, v. Be picked or plucked off; fly off, up, back, as the stick of a stone-trap when released; be broken off, as from connexion with an evil person.

KWEBULA, v. Pick or pluck off, let off the spring of a stone-trap.

KWECA, v. Smoke what remains at the bottom of a pipe of hemp.

KWECE (Isi), n. Bone face-scraper.

KWEHLE (Isi), n. Natal pheasant.

KWEHLELA = Kohlela.

KWEKAZI (Um), n. Wife's mother.

KWEKWE (U for Ulu), n. Cutaneous eruption.

KWELA, v. Climb, mount, get up, step up; leap up, as a wild beast; press upon, oppress, trouble, distress, as sickness, pain, affliction, annoyance; keep to any occupation, mount upon it, be engaged upon it, be always at it (acc.); mount as a stallion or bull.

† *ukukwela peru kwehashi*, to mount a horse; but *ukuhamba ngehashi*, *ngezinyawo*, &c., to go on horseback, afoot, &c.

† *ukukwela peru kwomuntu*, to bestride a person, be heavy upon him, be down upon him, be at him continually.

† *ukukwela ngentaba*, to mount by the hill = go off, out of the proper path, of one's own accord, used of a person who talks away from the point, or who departs from the usual mode of expression, employs a new phrase, &c.

† *ukukwela imikuba*, to be engaged in practices, be at tricks.

Ex. *ngikwelwe ikanda, unyawo, ukufa, usizi*, &c., I am oppressed by my head, my foot, sickness, affliction, &c.

kade sikwele inncwadi, we have long been engaged with the book = learning to read.

bade ukwele isinkwa, we have long been living on bread.
basa bangakala ebakwele, they got nearly to cry, he being down upon them, hard upon them.
ukwele ugambamanga, you are always lying.
ukwele ungihlupa, you are always annoying me.
le salukasi sisikwele ngerindumba, these old women give us nothing but half-ground mealies.
wayikwele (impi) ngentelesi, he is engaged upon it (the army) with *intelezi* (which see).

KWELANA, v. Mount one over the other, have a tussle, have a fine job, struggle hard with one another; used also of persons who are all on one side in an argument, and are urging their point vehemently, one and all.

KWELE (Isi), n. Jealous quarrelling of women about their common husband.

KWELE (Ubu), n. Jealousy of women, as above.

KWELELA, v. Climb, &c., for, to.

KWELEZA, v. Be jealous.

KWELEZELA, v. Show jealousy, as a woman.

***KWELETI (Isi), n.** Debt, difficulty; corruption of "credit."

KWELISA, v. Help or make to climb, &c.; help to mount, as on a horse.

Ex. *wayipata inkosi yakubo ngezibongo, zayo, wayikwelisa ngama-duyana onke*, he handled, touched upon, told of, his chief with *isibongo* (= sang his praises as he went along), and carried him up (in his song) on all the little hills.

KWELO (I), n. Whistling.

† *ukubeta (ukuhlaba, ukuhlohla, ukuhlelela) ikwelo*, to whistle.

KWELO OR FUNDAMAKWELO (Im), n. Water-beetle (*dytiscus*), which darts about on the surface of water, so called from its being supposed to teach a boy how to whistle, when applied to bite the tip of his tongue = *inHlambamkwelo*.

† *izilimi, sake simbili, sifana nesitunzi zekwelo*, his tongues are two, like the shadows of a *dytiscus*—may be used of a liar, whose words shift as rapidly as the shadow cast by a water-beetle.

KWELO (*Izi*), *n.* Cause or origin of a matter = (*isiSusa*).

***KWELO** (*Isi* or *Imi*), *n.* Something to climb on, as stairs, ladder, &c.

KWEMBE (*Isi* or *U* for *Ulu*), *n.* Scab in dogs, goats, &c.

KWEMBU (*Izi*), *n.* Name of one of Dingane's regiments.

KWENGCE (*I*), *n.* Mouse of any kind.

KWENGCA *v.* Bind down thatch with reed = *Duza*; also, be rascally = *Shinga*.

KWENGCELA, *v.* Bind down thatch for.

KWENGCI (*Isi*), *n.* Rascal.

KWENGCIISA, *v.* Help or make to bind thatch.

KWENGCO (*I*, plur. *Ama* or *Izin*), *n.* Stick or reed, used as a peg for fastening down grass in native thatching.

KWENJANE (*In*), *n.* Swallow.

KWENTULA (*I*), *n.* Clever, shrewd, person.

KWENYA or **KWENYANA** (*Um*), *n.* Son-in-law.

N.B. *umkwenya* is used with the personal pronouns in the same way as *umfo*, &c., e.g., *umkwenya wetu*, *wenu*, *wabo*, *abakwenya wetu*, *wenu*, *wabo*.

KWEPA (*Izi*), *n.* Strength.

Ex. *inezikwepa le'nsirwa, ngayibona ifukula isaka lika'saoti*, this young man is strong, I saw him lifting a bag of salt.

KWEPA (*Um*), *n.* White of the breast of a cooked fowl.

KWETA (*Um*), *n.* Circumcised person.

N.B. *mkweta wami* = here, my good fellow! (may be used as a coaxing expression, but it is not always liked.)

KWETU, Our place, kraal, or hut; may be used by a wife of her husband's father's.

Ex. *endhlini kwetu*, at or in our hut.

KWETU (*In*), *n.* Scale, as of a fish; scale of skin, scaly appearance on surface of human body; outer thin covering of human body, epidermis; thin outer covering of bark of trees; mussel (shell-fish).

KWETU (*U* for *Ulu*), *n.* Layer of fat, taken off under the skin of an ox.

KWEZA, *v.* Lay aside, put by to keep; keep, preserve.

KWEZANE (*In*), *n.* Morning fog, which rises and dissipates before a hot day.

KWEZELA, *v.* Keep for, &c.

Ex. *kwezela umlilo*, keep up the fire.

kwezela ikansi, keep in (the fire) for the pot = attend to the pot.

KWEZI (*I*), *v.* Morning star.

KWEZIKWEZI (*Ama*), *n.* Bright stripes.

KWEZISA, *v.* Help or make to keep.

KWIBI (*Ukuti*) = *Kwibiza*.

KWIBIZA, *v.* Drive away, as fowls, by saying *kwibi*, *kwibi*, to them.

KWICA, *v.* Gather in, as a small deficient crop; gather in, as a dog does its tail between its legs.

KWICI (*Ukuti*), Turn suddenly to a new subject; make off by another path, 'cut one's stick,' and be off.

KWIFA, *v.* Spit out between the teeth.

KWIFELA, *v.* Spit out between the teeth upon.

KWILI (*I*), *n.* *Ububende* of a buck.

KWINDI (*In*), *n.* Large bean, often found on the sea-shore, but growing to the north of the Zulu country; sea-shell.

KWINDI (*Imi*), *n.* Skin-tails of girls.

KWINGCA, *v.* Choke, as food going the wrong way; flip, as boys playing with *imboma*.

KWINGCI (*In*), *n.* Hiccough = *iTwabi*.

KWINTSHA, *v.* = *Kwica*; also to *binca* after the manner of the Basutos, who tie a piece of skin round the loins, passing between their legs; throw back the blanket (or coat-tails), holding it behind with the hands underneath.

KWIPILA, *v.* Speak angrily, storm.

Ex. *wafika wakwipila*, *iswe laguga*, *sadela*, he got to storm tremendously (lit., the land grew old with hearing it), we gave in, had nothing to say,

KWISIZA, *v.* Hiss, like a snake.

N.B.—This is sometimes done by a person hiding himself in a brake and imitating the sound of a snake, upon which birds are fascinated to come round him, and he catches as many as he likes, not without danger, however (says the informant), of the snake himself coming to claim his share in the booty.

KWISIZELA, *v.* Hiss at.

KWITI (*Ukuti*) = *Kwitiza*.

KWITIZA, *v.* Speak as a foreigner, indistinctly, unintelligibly.

KWITSHI (*Ama*), *n.* Kind of dancing, where the feet are scraped along the ground, somewhat as in civilized dancing.

KWITSHI (*Ukuti*) = *Ukuti du*, To be in full operation.

Ex. *wavusa umsindo, kwatula kwati kwitshi* (or *kwati du*), he raised a noise, and there was nothing else but noise, it was all noise. *kutule kute kwitshi*, it went on, in full action.

kwavuk'umoya weseula, kw'emuka izindhlu, kwati kwitshi, there arose a north-wester, off went the huts, it was all a blow.

KWITSHIKWITSHI (*Isi*), *n.* Whirlwind.

KWITSHIZA, *v.* Be gusty, as the weather; be bustling, as a man at work; woman's word for working generally.

KWITSHILIZELA, *v.* Tie up, as a calf to a tree; tie up a man by a word, &c.

KWITSHILIZELANA, *v.* Tie up one another, as by words.

L

LA, *pron.* These (for nouns in *Ama*) = *Lawa*.

LA, *pron.* These (contr. for *Laba*).

LA', *adv.* There; where; when (contr. for *Lapa* or *Lapo*).

Ex. *wabal'uto lula'*, he was something up there = was furious, like a tiger.

LABA, *pron.* These (for nouns in *aba* and *o*).

LABALABELA, *v.* Long idly, in vain, for.

LABAYA, *pron.* Those there (for nouns in *aba* and *o*).

LABO, *pron.* Those (for nouns in *aba* and *a*).

LAHLA, v. Throw away; cast away, abandon; leave, leave behind; put away, as a wife; condemn, decide against, as a judge or jury; lose; lay aside, bury, as a corpse; throw, as a wrestler; throw down, let fall, as rain; knock off a thing, finish it off, throw it off, have done with it.

† *ukulahla amahloni*, to throw away shamefacedness, to speak out boldly.

† *ukulahla isiwi* (or *umlomo*), to throw away a word.

Ex. *icala limlahlile*, the suit has thrown him away = he has lost his suit.

isinkomo siyitshaye zayilahla insimu yake, the cattle have made a complete end of his mealie garden.

ucilo uyilahlile intete ku'bani, the *ucilo* has thrown away the locust in such a person's case = he is dead (as the bird will not eat a dead locust).

This expression may be often rendered 'it's all up with' a person, matter, &c., as when a plan comes to an end by a person breaking his promise, purpose, &c., or when a man fails to deliver a message properly, or is seen to be dying, in extreme danger, &c.

LAHLANA, v. Throw away one another, bury one another.

Ex. *sisa'ulahlana nalabo'bantu*, we and those people shall bury one another = we live on the most friendly terms.

LAHLANKOSI (Um), n. Tree, whose branches are laid upon graves.

LAHLE (I), n. Charcoal; wood-cinders, whether ignited or not; coal.

LAHLEKA, v. Get thrown away, laid aside, lost; be strayed; get wrong, be in fault.

LAHLEKELANA, v. Get lost for (a person).

Ex. *indhlela ingilahlekele*, the path has got lost for me = I have lost the path.

okungilahlekele konke ukukuluma kwabo, all their talk has now become lost for me = I have let go all their instructions, and am now quite at a loss.

LAHLEKELANA, v. Get lost for one another.

LAHLELA, v. Throw away for, towards, purposely, &c.

Ex. *ulahlele nje, ngoba eb'chamba; uhles'ekwensa, y'ini, yena na?* he has just thrown out the word, because he was going (= he does not really expect me to do what he says); does he usually do it himself (when at home)?

LAHLISA, v. Help to make to throw away, bury, &c.

LAKA (I), n. Tonsil; epiglottis: *amalaka* may be used for the inside of the throat, the *faucis*.

LAKA (U for Ulu), n. Anger, passion, wrath; fierce temper.

LAKA (Ukuti), Put *amasi* into the mouth, in with it, as a woman does.

LALA, v. Lie, lie down; lodge; stay for the night; lie upon or over; have sexual intercourse with (*na* or *acc.*); used also as an expletive, as below; perf. *lele*, be asleep.

¶ *ukulala ngamansi*, to go to bed upon water, be very short of food.

¶ *ukulala ngendhlu*, to lie against the hut, used of a sickly or stay-at-home person.

¶ *ukulala kanye*, to lie down for a moment, take a wink of sleep.

¶ *ukulala peru kwento*, to lie over a thing, lie by it, enjoy it.

¶ *ukulala indoda*, to commit sodomy.

Ex. *ulele* or *ulele ubutongo*, he is asleep.

ulele lapa namhlanje, he stays the night here to-day = he will sleep here to-night.

ub'elele lapa izolo, he slept here last night.

ulele = he is a sleepy, listless, inactive, inefficient, sort of person.

silele (isijingi), the porridge is (asleep) badly made, it is *umnukuba*.

ingubo yami ilelwe umbete, my blanket has been laid over by the dew = is wet with dew.

balele umfula wonke, they are lying down along the whole river.

walala esikolisile, he served us a fine trick (where *lala* is an expletive).

ngilale kwa'Monase, a form of oath = I have slept or passed the night in the hut of (Mpande's wife) Monase (a thing utterly forbidden), if I have done so and so.

ngambudhlusa ngapakati; au! walala e innyabule ngelanga, I roused him out inside (with a good dose): dear me! he was all right and sleek (in a day) in no time. (Here also *lala* is an expletive.)

N.B. For the cure of a sty in the eye, the sovereign remedy is as follows: *kulala umfana ngomtongo, ahlubulule ijwabu, alale intutumba*.

LALA (*I*), *v.* Kind of palmetto; common name for a person belonging to many tribes which were driven south of the Tugela by Tshaka, whose dialect is very harsh; smith.

LALA (*Um*), *n.* Tendon on each side of the cervical vertebræ, which is wound round the edge of an *umkonto* = *umSundulo*.

LALA (*Ubu*), *n.* Dialectic peculiarity of the amaLala.

LALANDHLE (*Um*), *n.* Any kind of wild animal; may be used of a person living in a wild, savage, way.

LALANE (*Um*), *n.* Grass lying thick, which has not been burnt for some years = *iQubula*.

LALAZA, *v.* Speak or act boldly, brusquely, recklessly, without regard to the presence or feelings of others.

LALAZI (*Um*), *n.* Name of a river in the Zulu country; stone used for whetting axes, assegais, &c.

LALELA, *v.* Lie down for; lie in wait for; listen to; obey.

LALELA (*Um*), *n.* Slumber, used only as follows.

Ex. walala umlalela wafuti, he slept the long sleep of death.

LALELI (*Um*), *n.* Listener.

Ex. ibusi l'aziwa umlaleli, the field-rat is known by the listener (i.e., by the boy in front, who is waiting to strike the animal when driven along the river-bank by the beaters behind) = a man's habits are known to his friends.—R.

LALELISA, *v.* Be somewhat easier, feel relief for a time, as a man in pain; listen carefully.

LALISA, *v.* Help or make to lie down, sleep, &c.; lull to sleep, as a child; help a person to sleep, who is afraid or unwilling to sleep alone, by keeping him company; make to lie along, as along a river.

LALISANA, *v.* Help one another to sleep, by keeping company together at night.

LALO (*Izi*), *n.* Old painful bruise upon some part of the body (a blow on the head is *ingozi*).

***LAMAN** (*U*), *n.* Lemon; orange (Dutch).

LAMBA, v. Hunger, be hungry; be thin-bodied, hungry-looking.

LAMBALALA (*Isi*), *n.* Alligator's dung, which is used as a precautionary medicine against the poison of an *umtakati*.

LAMBALIDHLILE (*I* for *li*), *n.* Person, male or female, with small stomach (*lit.*, one who is still hungry when he has eaten).

LAMBATA, v. Be too few or none at all.

LAMBELA, v. Hunger for.

LAMBISA, v. Make hungry, thin, &c.; draw in the stomach, so as to make it appear empty, as a sign of hunger; scoop out the inside of a vessel, so as to make it thin.

LAM' or LAMU (*Um*), *n.* Wife's brother or sister.

LAMU (*Ukuti*) = *Lamula*.

N.B. *Lamu* is used to an inferior in the sense of 'hush!' 'say no more!'

Ex. *ubani lo siyamsola; lamu, mnumsana, wonile*, this man, what's his name, we blame him; say no more, sir, he has done wrong.

LAMULA, v. Make peace between parties quarrelling, mediate between, set at one; part, as men, cattle, dogs, &c., fighting or injuring others; assist to set anything right, as to drive out cattle from a mealie-garden, help an ox out of a bog, &c.; help, generally.

LAMULELA, v. Help effectually.

LANDA, v. Follow, trace, pursue the track of; go after, go to fetch; follow the course of, tell at full length, a matter of business, complaint, &c.; tell, simply; follow after, imitate; follow, adhere to, as a law, custom, &c.

¶ *ukusilanda*, to tell one's whole story, give an account of one's whole doing, as for the purpose of explaining away a fault.

Ex. *landa, siswe*, out with the whole, that we may hear.

landa amaswi ake, repeat his words.

LANDA (*I*), *n.* Name of a white sea-bird (gull, ?).

LANDA (*Um*), *n.* Any person of the *husband's* family, when referred to by one of the wife's, and *vice versa*.

LANDA (*Ubu*), *n.* Husband's home-circle, when referred to by any of the wife's, and *vice versa*.

Ex. *kus'ebulanda* = *kus'emisini*, may be used by any of Jojo's people with reference to any of the people of his wife Nomvuzo, and *vice versa*.

LANDELA, *v.* Follow ; repeat (the words of a person) ; repeat the words of a book by rote.

LANDELA (*Ama*), *n.* Name for the Zulus = *abalandela ngomkonto*.

LANDELANA, *v.* Follow one after another, in succession, consecutively ; follow one another, agree in giving the same account of a matter.

LANDELISELA, *v.* Make to follow, send after ; follow thoroughly, follow up.

Ex. *walandelisa uJojo namarwi, ukuba aye kuye, ati, &c.*, he sent Jojo after him with (words) a message, that he should go to him and say, &c.

ang'asi noba uswile y'ini! ngimlandelise ngamarwi es'etshona, I don't know whether he heard or not ; I followed him up with words (=shouted to him) just as he was going down out of sight.

LANDELISELA, *v.* Make to follow, send after, follow up, effectually.

Ex. *ngiyihlabe sengiyilandelise is'isa'utshona*, I hit it, just catching it up (with a blow) as it was about to go down out of sight.

LANDELISELO (*Um*), *n.* Act of following up, as above, with words, a stroke, &c.

LANDISA, *v.* Make to follow, narrate, tell out at full length, in order of events, give a full account of to (double acc.).

LANDISANA, *v.* Tell out at length, recount, make a full statement one to another.

LANDU (*Um*), *n.* Fault or offence of long standing.

LANDULA, *v.* Plead inability, reply in the negative ; decline to comply with a request ; deny that it is so ; deny that one has a thing asked for or spoken of ;

wipe the hands together up and down, as one who says that he has eaten nothing.

Ex. *ngabusa irindaba, wasilandula*, I asked the news, he said there were none.

LANDULELA, v. Deny a thing for ; decline a request for ; refuse (to work) for.

¶ *ukusilandulela*, to deny for one's-self, justify one's-self, say that one is not at all in fault.

LANDULELANA, v. Decline a request, &c., one to another.

LANDULI (*Isi* or *Ise*), *n.* Straggler, returning after a disastrous failure ; used adverbially.

LANGA (*I*), *n.* Sun ; sun's light or heat ; day of sunlight ; a handsome person.

Ex. *ilanga lipuma*, the sun rising = morning.

ilanga lingena ku'nina, evening.

ilanga selingene ku'nina, the sun has now set, or has now got to its extreme southern place of setting, as at the solstice.

ilanga lipumile, litshonile, the sun has risen, has set.

ilanga libalele elekunzi, l'omise umhlabati, liyatshis'amansi, the sun is burning hot.

selilidala, the sun is up, his light is seen (may be said *before* or *after* sunrise).

ngelanga, in a day = in no time.

umsebenzi welanga, daily task.

LANGABI (*I*), *n.* Flame.

LANGAZELA, v. Blaze, flame, flame up, as a fire ; be in flame for, long for.

LANGAZELELA, v. Long earnestly for.

LANJWANA (*Um*), *n.* An old grievance, cause of complaint, lawsuit, which is still borne in mind and raked up by relatives or descendants of the parties originally concerned, even when they themselves are dead ; pregnancy without marriage preceding.

Ex. *wena ongasayikuya ngakwa'Lugaju, ngokwesaba imilanjwana oway'enzayo*, you (who) cannot any longer go to Lugaju's through fear of the old grounds of complaint which you made (words which might be used in the *izibongo* of a chief who had killed or scattered the people of Lugaju).

untata' Jojo wentembi utole umlanjeana, Jojo's daughter has had a misfortune (= has been found pregnant before being lawfully married).

LANQA (*Ukuti*), Be thick, as rain; make one full body of sound, as the noise of many people, &c., the *idea* being, in each case, that of the *uniting* of many things in one.

LANYA (*Um*) = *umLamu*, but used properly only by *amadoda*.

LANZI (*Ubu*), *n.* Incompleteness, as of a hoe without a handle, an assegai without a haft, a man without a wife, &c.

LAPA, *adv.* Here; now, at this time, upon this; where, when, while.

Ex. lapa nesondo, here on the wheel = on this part of the wheel.
amashumi aselapa, the tens are here = so many (as shown upon the fingers).

y'ilapa, along of this; hence *kuy'ilapa*, *bekuy'ilapa*, *kwakuy'ilapa*, &c.

kulapa, *kulapo*, all the while.

ulapa, he is here (pointing up), sky-high, in a towering passion.

wabo l'uto lulapa, he was a thing (tiger, &c.) up here = he was in a great fury.

LAPAYA, *adv.* Yonder, over there; at that time.

LAPE (*I*), *n.* Wad (of a gun).

LAPI, *adv.* Where.

LAPO, *adv.* There; then; on that point; where; when.

Ex. y'ilapo, along of that; hence *kuy'ilapo* *bekuy'ilapo*, &c.
konke lapo, all that time.

LATALATA (*Isi*), *n.* One wandering without knowing where.

LATALATA (*Ukuti*) = **LATAZELA**, *v.* Wander as above.

LATSHA (*U*), *n.* Name, probably, of some ferocious old chief, from which comes the phrase *kwa'Latsha*, in the abyss, in the pit of death and destruction.

LAU (*I*), *n.* Hut of young unmarried man, or men, or boys; newly-married woman's hut; Hottentot.

¶ *ukuya elawini*, to go into the bridal hut = to live as husband and wife (used of the early days of cohabitation, the hut being still an *icata*, until the family increases, and requires a larger hut).

LAU (*Um*), *n.* Mixture of reddish herbs, *amasi*, &c., eaten by the members of a family in which death has taken place (and by their cattle also), in order to strengthen (*qinisa*) the people, that they may be able thereafter to eat *amasi* without the cattle being afflicted with sickness in consequence; aperient medicine, made of a mixture of various herbs.

N.B. It is made by boiling sorrel with mealies, or mixing it with *isjingi*; then the mixture is churned till it froths, and so drunk off by the person to be acted on, on whom it has the immediate effect of an emetic.

LAU (*Ubu*), *n.* Charm for catching wild cats, also for enticing persons to love, and for making *izanusi*, &c.

Ex. *e mgane! ngobulau bakweni*, we have come, friend, with reference to your art (words of address to an *isanusi*).

LAULA, *v.* Joke, banter, jest, say in sport; used also to intensify, as below.

Ex. *wauhlaba waulaula*, he raised it (the alarm, *umkosi*) might and main!

LAULELA, *v.* Jest or joke for.

LAULI (*Isi*), *n.* Joker.

LAULISA, *v.* Make to joke or jest.

LAUZELA, *v.* Relate a dream or vision.

LAVULAVU (*Isi*), *n.* Anything very hot, as red-hot iron, flaming fire, boiling water, smoking meat, &c.

LAVUZELA, *v.* Flame.

LAWA, *pron.* These (for nouns in *ama*).

LAWAYA, *pron.* Those there (for nouns in *ama*).

LAWO, *pron.* Those (for nouns in *ama*).

LAZA, *v.* Pass the proper time without breeding, as a cow or she-goat; pass off, as a threatening thunder-storm, without rain.

Ex. *izulu laduma lalaza*, the sky thundered, but cleared away.

LAZA (*Isi*), *n.* Old *tshwala*, no longer fit for drinking.

LAZA (*Um*), *n.* Whey.

LAZA (*U* for *Ulu*), *n.* Cream.

LAZELA, *v.* Pass the proper time for breeding *constantly*.

LAZELA (*Um*), *n.* Heifer, which has passed the proper time without going to the bull; the act in question.

Ex. *yalazela umlasela wafuti*, it constantly passed the proper time without breeding.

LAZI (*Isi*), *n.* Person or animal with cataract in the eye.

LAZI (*Um*), *n.* The river Umlazi, which runs into the sea ten miles south of Durban.

LE, *pron.* This, these (for nouns in *im*, *in*, *imi*).

LE', *pron.* These (contr. for *Lezi*).

LE, *adv.* Far off, far away.

LE (*Umu*), *n.* Soot.

LE (*Ukuti*) = *Leza*.

LEBE (*I*), *n.* *Pudendum fæminæ*.

LEBE (*Isi*), *n.* Under-chap in cattle.

LEKE (*Ukuti*), Just begin to speak, speak the first few words, say a single word.

LEKE LEKE (*Ukuti*), go along.

LEKELEKE (*Isi*), *n.* Anything very serious which has befallen a man, as a fault, misfortune, accident, &c.

LEKUZA, *v.* Nod or toss the head up and down, as people or cattle.

LELE (*U* for *Ulu*), *n.* One whose body is awkwardly or feebly made, or whose eyes are dull with drink, want of sleep, &c.

LELE (*Isi*), *n.* Drowsiness.

LELESA (*Uku* or *Ukwe*), *v.* Practise bad habits of any kind.

LELESI (*Ubu* or *Ubwe*), *n.* Bad habits of any kind.

LELESI (*Isi* or *Ise*), *n.* Person of bad habits.

LELEZA, *v.* Go over snuff, when made, rubbing it to make it very fine.

LELI, *pron.* This (for nouns in *ili*).

LELIYA, *pron.* That there (for nouns in *ili*).

LELO, *pron.* That (for nouns in *ili*).

LEMBE (*I*), *n.* Native pick.

LEMBU (*U* for *Ulu*), *n.* Spider ; spider's web ; lady's veil ; broad cloth for coats.

LENDHLA, *v.* Be tired, worn out, fagged = YETA.

LENGA or LENGALENGA, *v.* Hang down, dangle.

Ex. *solilenga*, the sun is just setting.

sokulengile, it is a long way round.

LENGE (*I*), *n.* Deep precipice.

LENGE (*Ukuti*) = *Lengeza*.

LENGELA, *v.* Hang down for.

LENGEZA, *v.* Shout from a distance, so as not to be heard distinctly.

LENGISA, *v.* Help to make to hang down ; hold hanging down.

LENGISO (*I*), *n.* Sling.

LENZE (*Um*), *n.* Whole leg.

LESI, *pron.* This (for nouns in *isi*).

LESO, *pron.* That.

LETA, *v.* Bring, introduce, bring in, bring forward, as a plan or scheme ; bring on, come on with ; used for 'send,' when the speaker is the person to whom the article is to be (sent =) brought.

Ex. *liyaleta* (the sky), is bringing (clouds or rain) = is threatening rain, hail, &c.

seloku silitatele le oTukela, saligubuya salileta lapa, ever since we began it (*izwe*, the ground) there away at the Tugela, we tramped it on, and came on with it here = we kept on walking over the ground.

LETANA, *v.* Bring one another.

Ex. *baleтана enkosini*, they brought one another, [referred their case, by mutual consent, to the magistrate.

LETELA, *v.* Bring for.

LETISA, *v.* Help or make to bring.

LEVANA (*Isi*), *n.* (dim. from *isiLevu*), Small beard ; name of a mountain in the Kwamapumulo district, shaped like a dog's tooth, but fringed with bush on one side, like hair.

LEVU (*Isi*), *n.* Chin ; beard.

Ex. *umuntu ongena'silevu*, a rash, headstrong, person.

LEYA, *pron.* That there, those there (for nouns in *im*, *in*, *imi*).

LEYO, *pron.* That ; those (for nouns in *im*, *in*, *imi*).

LEZA, *v.* Drift gently, as rain carried by a light wind.

LEZI, *pron.* These (for nouns in *izim*, *izin*, *izi*).

LEZIYA, *pron.* Those there (for nouns in *izim*, *izin*, *izi*).

LIBA (*I*), *n.* Grave filled up.

LIBALA, *n.* Loiter, delay, tarry, stay, hang back, while away time ; escape one's memory = *kohla* ; perf. *libele*, used to express ' continually ' ; see *First Steps* (318).

Ex. *innwadi ingilibele* = *ngilibelwe* (*ngilitshelwe*) *innwadi*, I have forgotten the note.

LIBALISA, *v.* Make to loiter, detain, as by pleasant talk, beguile a person's time.

LIBAZI (*Isi*), *n.* Dilatory person, one who delays to act.

LIBAZI (*Ubu*), *n.* Dilatoriness.

LIBAZISA = *Libalisa*.

LIBAZISO (*Isi*), *n.* Anything given to delay a person with, engage him, satisfy him, for a time, &c. (as a toy given to a child, or a pledge given as a security for the fulfilment of an agreement).

LIBO (*Um*), *n.* Shoots of a pumpkin, gourd, &c.

LIBO (*Imi*), *n.* All kinds of fruit, vegetables, &c.

LIBO (*U* for *Ulu*), *n.* Time of first-fruits of food of any kind.

LILA, *v.* Lament, wail, mourn ; weep, as a tree exuding sap.

LILELA, *v.* Mourn for, at, &c.

LILISA, *v.* Help to make to mourn, lament, &c.

LILISELA, *v.* Low, as a cow after its calf.

LILISO (*I*), *n.* Cause of mourning or lamentation.

LILLO (*Isi*), *n.* Mourning, wailing, lamentation ; mourning for the dead, as at an Irish wake.

Ex. *kuyiwe esililweni*, they are gone to the wake.

LILLO (*Um*), *n.* Fire.

Ex. *umlilo owatshiwo ikanka, ongangesinge sendhlovu*, a fire which was ordered by the jackal, as big as the buttock of an elephant (see *iKanka*).

LIMA, *v.* Turn up land with the pick, cultivate, as natives.

† *ukulima ngegeja labelungu*, to plough.

LIMA (*I*), *n.* Land cultivated by the people for their chief or *umnumzana*.

LIMA (*Isi*), *n.* Poor, unfortunate, afflicted, abject, person; deformed, crippled; idiotic, cretin; helpless person, in a thorough mess, in a scrape, in for it, done for.

LIMA (*Ubu*), *n.* Misfortune; mischief, harm, anything disastrous; deformity; idiotcy.

LIMALA, *v.* Be hurt, contused, injured seriously, in body or mind.

LIMANA (*Isi*), *n.* (dim. from *isiLima*), Used to scold contemptuously a good-for-nothing, helpless, boy.

LIMAZA, *v.* Hurt, contuse, injure seriously.

LIMEKA, *v.* Get cultivated; be in a fit state for cultivation.

LIMELA, *v.* Break up land for, cultivate for.

LIMELA (*Isi*), *n.* Breaking-up time, that is, the beginning of spring; the Pleiades, whose rising marks the time in question.

LIMELA (*Um*), *n.* Digging, hoeing, tillage, breaking-up of land.

Ex. *umlimela omkulu audhlelwa'zele*, a great tillage is not eaten (so much as) a stalk = much labour has come to nothing.

LIMI (*U* for *Ulu*, plur. *Ama* or *Izi*), *n.* Tongue; language; especially, a foreign language.

Ex. *umuntu onolimi*, a liar.

umuntu onamalimi, a stammering person, respecting whom the natives say, *uma innyanga ifile uyatula ize igcine innyanga*, and' *ub'akulume kahle*, at the new moon he is silent till the moon gets full, and then he speaks well.

LIMISA, *v.* Help or make to break up ground.

LIMO (*Iai*), *n.* Any kind of fruit or vegetable which is grown in a small home-garden, including, in fact, everything except mealies and Kafir-corn.

LINDA, *v.* Guard, watch; watch for, wait for; wait; attend to, observe carefully; follow up, attend upon, keep up with; be proportional to, as price to number, weight, &c.

LINDANA, *v.* Await one another.

LINDAZIKO (*Um*), *n.* The chief of the three stones (*amaseko*) which are placed on the native hearth to rest pots on in cooking. It stands behind the main pillar of the hut, and must not be stirred from the hearth.

LINDELA, *v.* Await for, in, at, &c.; watch for.

LINDI (*Um*), *n.* Corn-hole dug in the *isibaya*.

LINDISA, *v.* Help or make to guard, wait for, &c.

LINDITSHOBA (*I*), *n.* Deep, boggy hole; abyss.

LINGA, *v.* Try, attempt; strive, endeavour; tempt by offering inducement; prove by experiment.

Ex. *iqude liyalinga amasuku*, the cock makes a trial of the days, used of its crowing at midnight, *between the two days*.

LINGANA, *v.* Try or strive with, vie with; be a match for, fit, be even with, be as good as; vie or measure with, in height, size, &c.; be as high, as large, as nearly, as much, &c., as; be sufficient or enough for (with *na* or *acc.*); be even, as the two edges of a cut; be of a moderate, mean, middle, size, on a par with ordinary people or things.

Ex. *kulingene*, it is fair, fitting, reasonable.

kulingene izindawo sonke, it is even on all sides = it is four-square.
wangitengela okungangilingene (okungalingene nami), he bought for me what does not suit me = not many enough, or not large enough.

wubili ulingene labo'bantu (nalabo'bantu); ulingene'masaka'matatu, the mealies are enough for those people; it is as much as three sacks'-full.

LINGANE (*Um*), *n.* Term used by either of the husband's parents in addressing either of the wife's, and *vice versa*.

LINGANISA, v. Make to vie with, match, make equal with, fit for, suitable to ; compare, measure, weigh with ; make like mentally, imagine, conjecture, estimate ; weigh mentally, powder, consider ; pretend, make as if to do a thing.

Ex. linganisa pela, make a guess at it then.

ulinganisa-ni ? what do you mean by it ?

balinganiswa njalo, they are matched exactly.

ute usa'ungishiyela ugwai ; kepa uhle walinganisa nje, he said, he would give me a pinch of snuff ; but he just made a pretence of doing it.

LINGANISANA, v. Make equal with, compare with, match with, be on a par or line with, be abreast of, one another, be or go side by side.

Ex. balinganisene = b'ens'isiceme, they are in a line, as soldiers.

kulinganisene, they are parallel.

uma silinganisene nentaba, when we and the mountain were on a line together = when we were abreast of the mountain.

LINGANISELA, v. Measure accurately, make quite equal, adapt, proportion, match, accommodate.

LINGELA, v. Make a trial with some purpose ; try for.

LINGISA, v. Imitate, take off, mimic.

LINGO (Um), n. Trial, experiment, applied to certain practices of a native doctor or chief.

Thus a doctor may pour water into a gourd full of small holes, by means of which, observing the direction in which it spouts, he can divine the direction from which a disease has come upon his patient ; or he may boil water in a gourd, keeping the outside from burning by spitting over it all the while (*lumula*) with certain medicaments, which water is then mixed with medicines for use.

So a chief may make an *umlingo*, to divine the probability of success in any enterprise. For instance, he may sprinkle hot water on some of his soldiers : and if they are not scalded, he will expect that his force will succeed ; but if they are much scalded, so that bladders are formed, then the enemy will succeed.

LINGOZA, v. Sob, sigh from grief.

LINGOZI (Isi), n. Sobbing, sighing.

LINJANA (Um), n. dim. from *umLindi*.

LISA (*Um*), *n.* Young unmarried man in his prime; may be used also by a chief of an active married man, sent by himself for some special work (*umlisa wami*).

Ex. *umatwana womlisa*, a fine young boy.
nging'umlisa webuto, I am a fine young soldier.

LISA (*Isi*), *n.* All the males of a place, company, &c.
LISE (*Ukuti*), Fail (as bodily strength), be ready to sink (used as an exaggerated expression of grief or astonishment).

Ex. *ng'etuka qede umsimba wati lise*, after I got that fright (or as soon as I became aware of it) I turned quite faint.

LISELA (*Ubu*), *n.* Without effort, quietly.

imihla yonke lo'mfana ngintuma enze'bulisela, I send that boy always, and he goes indolently, without energy.
abatakati bariqeda'bulisela, the *abatakati* are quietly (without effort, without show, smiling, &c.) making an end of us.

Lo, *pron.* This (for nouns in *umu*).

Lo', *pron.* That (contr. for *Lowo*); this (contr. for *Loku*).

Lo, *adv.* Since, inasmuch as (contr. for *Loku*).

Ex. *lo = y'ilo = y'iloku = seloku = y'ilokuhle = y'ilohle*, ever since, all along.

Lo (*Isi*), *n.* Wild beast, particularly the panther (tiger); intestinal worm; used of any fierce white man.

N.B. The Zulu king is commonly addressed by the vocative, *Silo*.

LOBA, *v.* Catch fish; make cuts with an *umkonto* in stripes or lines (*izinhlanga*), as is done upon the sides of Zulu girls; hence used for *write, draw (Miss.).

LOBELA, *v.* Catch fish for; cut *izinhlanga* for; write for, draw for.

LOBISA, *v.* Help or make to catch fish, &c.

LOBIZA, *v.* Desire greatly, as nice food; pant or palpitate, as a toad.

LOBIZELA, *v.* Desire greatly at, for, &c.

LOBO, *pron.* That (for nouns in *ubu*).

LOBOKAZI (*Um*), *n.* Bride; name applied to a wife for some months after her marriage.

LOBOLA, v. Settle for a wife with the girl's father or guardian, by agreeing to deliver a certain number of cattle. The use of the verb and its derived forms is shown as follows.

¶ *kulobola umkwenyana, elobola intombi, elobolela uyise, elotsholiswa uyise*, the son-in-law settles, settling for the girl, settling with her father, being brought to a settlement by her father.

LOBOLELA, v. Settle (the number of cattle for a girl) with (her father, &c.).

LOBOLISA, v. Help or make to settle for a girl, bring to a settlement (as when the bride's father goes to the bridegroom's to talk over the matter).

LOBU, pron. This (for nouns in *ubu*).

LOBUYA, pron. That there (for nouns in *ubu*).

LOHLE, adv. Continually (used with a past tense).

Ex. *ulohle wangisola*, you are continually scolding me, lit., all along you scolded me.

kwabay'ihle basihlupa, kwabay'ihle s'anda sinwebeka, the more they continually oppressed us, the more we continually increased and spread abroad.

LOHLE (*Ukuti*), Do completely.

Ex. *watsha wonke umusi wakiti wati lohle*, our kraal was completely burnt down.

LOKAZANA (*Isi*), n. (dim. from *isiLo*), Tiger; great tiger; small tiger.

LOKO, pron. That (for nouns in *uku*).

LOKOLOKO (*Ukuti*) = Lokoza.

LOKOZA, v. Glimmer, as a distant fire; gleam, as a cat's eyes at night; be seen, as the small deep-sunk eyes of a man with projecting brows.

LOKOZELA, v. Glimmer for, &c.

LOKOZISA, v. Make to glimmer.

LOKOTA, v. Think, design, purpose, intend, to do a thing; predict unpleasantly, say words of ill-omen.

Ex. *ungalokoti ukupate loku*, don't think of touching this = don't on any account touch it, don't touch it at all.

ungamlokoti uJojo ngaloko, kakwasi, don't think of Jojo in connection with that, he knows nothing about it.

LOKOTEKA, v. Be desirable.

Ex. *kulokoteka ukuba ngiye eMgungundhlovu*, I want to go to Maritzburg.

LOKOTELA, v. Design to do for ; speak unpleasant, ill-omened, words for.

LOKU, pron. This (for nouns in *uku*); just this = so much as, at all.

Ex. *kasavumi nokuba apatwe loku*, he no longer likes to be so much as touched, or to be touched at all.

loku = *y'iloku* = *y'ilokuhle* = *y'ilohle*, all along.

kubey'iloku = *kwaloku*, or *kway'iloku*, it was all along.

loku is also used with the pronouns *eloku*, *beloku*, &c., he, they, &c., all along.

N.B. *loku* is often used in derision, as an *izwi lokuta* = this little, contemptible thing.

LOKU, adv. Since, whereas, forasmuch as.

LOKUNAKU, adv. Since you see.

LOKUPELA, adv. Inasmuch as, since (with emphasis).

LOKUYA, adv. That there (for nouns in *uku*).

LOLA, v. Grind, as an axe with a stone, whet, sharpen.

LOLELA, v. Whet for.

LOLISA, v. Help or make to whet.

LOLO, pron. That (for nouns in *ulu*).

LOLONGA, v. Polish, smooth ; clean, as a thing or person, by washing.

LOLU, pron. This (for nouns in *ulu*).

LOLUYA, pron. That there (for nouns in *ulu*).

LOLWAZI (Um), n. Grindstone.

LOMO (Isi), n. Foremost, right-hand, man, in war, counsel, &c., a brave.

LOMO (Um), n. Mouth; beak ; mouth or entrance of anything, as a gun, cave, &c. ; foremost and finest cattle of a herd : plur. *imilomo*, front soldiers, advanced guard, head of the column ; head of a herd of cattle.

Ex. *umilomo wenkosi*, the mouth of the chief, = the bearer of a word or order from him.

umilomo ongapandhle kwotango, mouth outside the fence (used for a loud-tongued scold).

LOMOMNANDI (*Um*), *n.* Root used as an emetic.

LONA, *pron.* This = *Lo* (for nouns in *umu*).

LONA, *pron.* It (for nouns in *ili* and *ulu*).

LONDA, *v.* Keep, keep safely; keep, observe, as a law.

LONDA (*Isi*), *n.* Sore, sore place.

LONDEKA, *v.* Be capable or fit to be kept; get kept.

LONDISA, *v.* Help or make to keep.

LONDISISA, *v.* Keep very carefully.

LONDOLOZA, *v.* Preserve, take care of, protect.

LONDOLOZANA, *v.* Preserve one another.

LONDOLOZELA, *v.* Preserve for.

LONDOLOZISA, *v.* Help or make to take care of.

LONDOLOZO (*Ubu*), *n.* Protecting care.

LONDOLOZO (*Isi*), *n.* One who takes care of another; guardian, protector, keeper.

LONDONYA, *v.* Rinse the mouth and teeth after eating.

LONGOTSHA (*Isi*), *n.* Slight sediment in water, like motes in air.

LONGWE (*I*), *n.* Dry cattle-dung, used to light a fire = *iTshwaga*.

Ex. *ilongwe lonwali*, dry dung, powdered and mixed with fat, used for a candle.

LONGWE (*Ubu*), *n.* Fresh dung of cattle, horses, sheep, goats, &c., that is, of domestic animals, which dung the people do not object to handle.

LONJANA (*Isi*), *n.* dim. of *isiLonda*.

LONJANA (*Um*), *n.* Small stream; feeder of a river.

LONTO (*U* for *Ulu*), *n.* Deep place in water; hollow in a rock, as where bees may be found = *uTwa*.

LOSENGUBO (*Isi*), *n.* Process of wrapping a person in a blanket so that he can hardly breathe.

Ex. *wamensela isilosengubo*, he wrapped him up close in a blanket.

LOTA, *v.* Burn low, smoulder, as a fire.

LOTA (*I*), *n.* Place where ashes are thrown out.

LOTA (*Ama*), *n.* Semen virile.

LOTA (*Um*), *n.* White wood-ashes.

Ex. *ukuni lwazal'umlota*, the firebrand produced ashes = he (she) is a chip of the old block.

LOTOLOLO (*Ukuti*), Be calmed, quieted, hushed.

LOTU (*Ukuti*), Rise up suddenly.

LOVELA (*Isi*), *n.* Anything hot in the mouth, as pepper, brandy, &c.

LOVU (*U* for *Ulu*), *n.* The river uLovu; town of Richmond, in Natal, on the banks of the uLovu.

LOVULA (*Ama*), *n.* Sores or ulcers on the interior of the mouth or palate.

LOVULOVU (*Ama*), *n.* Meat when fat.

LOVWANE (*U* for *Ulu*), *n.* Small plant, which causes pustules in the feet of those who walk on it.

LOWA or **LOWAYA**, *pron.* That there (for nouns in *umu*).

LOWO, *pron.* That (for nouns in *umu*).

LOZANE (*I*), *n.* Small plant, throwing out suckers, which has very poisonous roots, making an excellent wash for dogs against ticks and fleas.

LOZI or **LOZIKAZANA** (*Um*), *n.* Familiar spirit, supposed to be possessed by a diviner, whose voice is represented by ventriloquism, as a low whistle (*umlozi*); diviner or necromancer, possessing such a spirit: see *uMlozi*.

LOZI (*Um*), *v.* Whistling.

† *ukubeta* (*hlaba, tshaya*) *umlozi*, to whistle.

LUBA, *v.* Strain with desire for anything.

LUBELA, *v.* Strain with desire for, &c.

LUBISA, *v.* Help or make to strain with desire for.

LUBISISA, *v.* Strain exceedingly, as to get a sight of anything.

LUFIPA (from *uFipa*, used adjectively), Dun-coloured.

LUHLAZA (from *uHlaza*, used adjectively), Green; blue; jet-black, as a colour of a scoured baking-pot; bluish, as meat, half-cooked and raw, or as malt, when steeped, and ready to ferment.

Ex. *amansi aluhlaza*, pure water, or (as the English say) cold water.

innyama eluhlaza, raw meat.
amafuta aluhlaza, clear oil.

LUKU LUKU (*Ukuti*) = *Lukuzela*.

LUKUNI (from *uKuni*, used adjectively), Difficult, hard to be done; hard to the touch, stiff, rigid; distended, as the stomach after eating indigestible food; hard, severe, unfeeling.

LUKUZELA, *v.* Move tumultuously (as clouds rapidly rising, or ale rushing out of a bottle, or a confused body of soldiers, or a mass of people in motion).

LULA or (dim.) LULANA, *adj.* Light in weight; light in character, without influence (*isitunzi*); airy, as a room.

Ex. *kukulana okutshoyo*, what you say is rather light, wants more words to make us feel or understand it.

sokulula manje pakati kwetu, it is all light now among us = our chief is away, there is no one of weight among us, no head or authority (*isitunzi*).

LULA (*I*), *n.* Sponge.

LULA (*Ubu*), *n.* Easiness, lightness.

LULAMA, *v.* Rise up a little from a recumbent position; get up a little, as when one is sitting on something which another wants to take; grow stronger, recover, after sickness.

LULAMELA, *v.* Rise up a little for, at, &c.

LULAMISA, *v.* Help or make to rise up a little, recover, &c.; raise up, as the head or body of a person or animal; restore from sickness, cure.

LULEKA, *v.* Straighten, as a bent rod; hence set straight, by good advice a person bent in a difficult position; advise, counsel.

LULU (*Isi*), *n.* Large wicker-basket to hold mealies.

LULU (*I*), *n.* Sweetbread (of an animal), which is only eaten by *amadoda*, not by *izinsizwa* = *iNyikwe*.

LULU LULU (*Ukuti*) = *Luluzela*.

LULUKELWA, *v.* Be drawn to strongly, by a sense either of pain or of pleasure.

- LULUSEKA**, *v.* Look about contemptuously on others.
- LULUZELA**, *v.* Go along with a waving, rippling, motion, as a tall person, a snake, water in a stream.
- LULWANE** (*I*), *n.* Light, empty-headed, silly, heedless, fellow, simpleton, noodle; bat.
- LULWANE** (*Ubu*), *n.* Lightness of mind, silliness, folly.
- LUMA**, *v.* Bite, as a dog or snake; hurt, cause pain, annoy, plague; eat *amakubalo* for the dead or eat first-fruits (*etshwama*) as a chief.
- LUMANA**, *v.* Bite, hurt, plague, one another.
- LUMATA**, *v.* Ignite, kindle, take fire, as wood put to catch the first flame (*vuta* would be used of a match).
- LUMBA**, *v.* Do a thing with surpassing skill or ability; practise adroitly upon.
- LUMBELA** or **LUMBO** (*I*), *n.* Thing cleverly or wonderfully done.
- † *amalumbela'ndeni*, monstrous birth.
- LUMEKA**, *v.* Cup.
- LUMELA**, *v.* Bite, hurt, plague, for, at, &c.; hurt somewhat, as gritty meal the teeth; assist by acts of good-fellowship (lit., bite for another, that is, bite a piece of meat and pass on what remains to him); distribute, as a father to his sons from the cattle he has inherited.
- LUMELANA**, *v.* Assist one another with acts of good-fellowship.
- LUMISA**, *v.* Help or make to bite, hurt, plague.
- LUMISANA**, *v.* Help or make to bite, hurt, plague, one another.
- LUMISISA**, *v.* Bite, hurt, plague, exceedingly.
- LUMO** (*Isi*), *n.* Painful menstruation.
- LUMULA**, *v.* Wean; chew medicine and spit out the juice mixed with saliva.
- LUMULO** (*Isi*), *n.* A medicine which is chewed by a woman in order to protect her babe from any evil consequences of her own action, *e.g.*, a long walk.

LUNAMA (from *uNama*, used adjectively), Tough.

Ex. *ulunama wena ! ub'ulukuni, ngasewapukile*, you are tough ; had you been stiff, you would have been broken.

LUNDA (*I*), *n.* Hump on the shoulder of an ox.

Ex. *umtwese ilunda*, he has lifted his hump, made him conceited.

LUNGA, *v.* Be straight ; be right, good, correct, acceptable ; be arranged, be in order.

Ex. *sokulungile*, now it is all right, quite ready.

kulung'uba, by right it should be, it is (it being) exactly as if.

loku kulunga nami, this is in a line with me.

loku kulunge nami, this is mine, my inheritance.

ulunge neswi lenkosi, he goes straight along with the chief's word
= he acts according to it, obeys it.

LUNGA (from *iLunga*, used adjectively), Coloured, as an *ilunga* ox.

LUNGA (*I*), *n.* An old *indoda*, Elder.

LUNGA (*Ubu*), *n.* Bush of hair at the end of an ox's tail.

LUNGA (*Uku*), *n.* Righteousness.

LUNGE (*Um*), *n.* Lily, whose bulbs grow one upon another to some length ; hence any long series or string of things, as cattle, &c.

Ex. *unomlunge*, he spins out his talk to great length, bringing in one thing after another, or reasoning on with consecutive arguments.

LUNGELA, *v.* Be right, correct, fit, for.

Ex. *ulungele ukutula*, you had best be quiet.

ub'ulungele ukukamba, you had better have gone.

LUNGELANA, *v.* Be right for one another, be associated in a friendly way.

LUNGELELA, *v.* Join on to the end of another thing = *Jobelela*.

Ex. *wangilungelel'amandhla*, he added on strength to me = *wangipa ukudhla*, he gave me food.

LUNGISA, *v.* Make right or ready, arrange, adjust, put in order ; repair, mend, rectify ; correct, chastise.

Ex. *ngilungise*, pay me off (said jocularly).

LUNGISANA, *v.* Adjust or amend one another.

LUNGISELA, *v.* Adjust or amend for; prepare for.

LUNGISELANA, *v.* Adjust, prepare, amend, prepare, for one another.

LUNGISISA, *v.* Adjust, prepare, amend, prepare thoroughly.

LUNGU (*Um*, plur. *Aba* or *Abe*), *n.* White man.

LUNGU (*I*), *n.* Joint; knuckle; joint or knot of a plant, as *imfe*, &c.

LUNGU (*Isi*), *n.* White people.

LUNGULELA (*Isi*), *n.* Heartburn, acidity in the stomach.

LUNGUZA, *v.* Stretch out or over to look at a thing, as out of a door, over a table, &c.

LUNGUZELA, *v.* Stretch over to look for, &c.

LUNGUZISA, *v.* Help or make to stretch over to look at a thing.

*LUP' (*U*), *n.* Rupee.

LUSIZI (from *uSizi*, used adjectively), Wretched, sorrowful, distressing.

LUTA (*I*) or LUTU (*Um*), *n.* Prodigy; something inexplicable, that cannot be understood or made, extraordinary; a half-witted person.

LUTUDHLANA (*U*), *n.* Name of the month when there is a little dust flying about, beginning about the middle of May: dim. from *uLutuli* = *uNhlangula*.

LUTULI (*U*), *n.* Name of the month when there is much dust (*utuli*) flying about, beginning about the middle of June = *uNtulikazi*, *uMaquba*.

LUZICA, *adj.* Tough, as meat, Indian-rubber, &c.

LWA, *pass.* LIWA or LWIWA, *v.* Fight; contend with; battle it out.

LWANA, *v.* Fight or contend with one another.

LWANE (*Isi*), *n.* (dim. from *isiLo*), Often used for a fierce, passionate, white man.

LWANE (*Imi*), *n.* Name for the *amadhlozi*, used only in the following expression.

Ex. *ezemilwane (isinkomo)*, cattle killed in honour of the *amadhloli*, over which prayers (and often scoldings for misfortunes which have happened to the tribe) are made by the *induna*, after which (perhaps two or three days after) the animal will be killed, and eaten like any other animal.

LWANYANA (*Isi*), *n.* (dim. intens. from *isiLo*), Small wild animal, as a fox; vermin; insect.

LWANYAKAZANE (*Isi*), *n.* Insect, as a gnat, ant, &c.

LWELA, *v.* Fight, contend, for, on behalf of, &c.

LWEZI (*U* for *Ulu*), *n.* Grub of the fly that makes a dinning noise in willow and other trees; month when the above grub drops its spittle, beginning about the middle of October.

LWI (*Ukuti*), Carry swiftly heavenwards.

LWISA, *v.* Help or make to fight or contend.

M

M (*U*), *n.* contr. for *umFazi*, wife.

Ex. *umka'Mpande*, Mpande's wife, *omka'Mpande*, Mpande's wives. So *umkami*, *omkami*, *umka'nkosi*, *omka'nkosi*, &c.

umka'yise (or *mka'yihlo*), word of abuse from a mother to her daughter, when used of her (or to her).

MA or EMA, *perf*, MI, *v.* Stand; stand still, stop, halt; stand firm, constant, settled; stand for (acc.) = positively refuse.

¶ *ukuma nga'nyawo*, to stand still (in a matter).

Ex. *umuntu omayo* = *umuntu oncitshanayo*, a man who refuses. *izwi elimiyo*, a standard word.

alimi (alimile) lelo'zwi, that word is not correct.

umi naye, he stands with him, takes part with him, supports him.

umi ngaye, he stands through him, is supported by him.

sis'emi ngesinnyawo, we still standing, not yet seated.

mume, stand for him = refuse him; *ungamumi*, don't refuse him.

yime leyo'ndoda, *ngoba icela njalonjalo*, refuse that man, for he is always begging.

kungimi, lit., it stands for me = I am at a loss what to do.

So *kukumi*, *kusimi*, *kunimi*, *kumumi*, *kub'emi*, *kulimi*, *kuw'emi*, *kuyimi*, *kuwumi*, &c.

The above form of expression is used also of meat sticking in the throat: as *ingimi (innyama)*, &c.

MA = (*Uma*), *adv.* If, when; used before the subjunctive with the sense 'let.'

MA'. *voc.* for *Mame*.

MA' (contr. for *umtaka'*), used in speaking of a man's wife, especially by a husband in speaking of his own wife, and calling her not by her own name, but as the child of her father.

Ex. *uMa'Mpande, uMa'Jojo*, but in Zululand *oka'Mpanda, oka'Jojo*.

MA (*Uku*), *n.* Standing custom, habit, state of a thing.

MABABAKAZANA (*U*), *n.* Common *isibongo* for a spirited thing, which is contracted to *iBaba*.

Ex. *iBaba lika'Jojo*, Jojo's *Mababakasana* = Jojo's fine fellow of a son.

MABILWANA (*U*), *n.* Name of a tree whose bark is used for aperient medicine.

MABOPE (*U*), *n.* Climbing plant with red roots, bits of which are much worn about the neck.

N.B. The root is chewed by Zulus when going to battle, the *induna* giving the word '*Lumani umabope!*' which they do for a few minutes, and then spit it out, saying, '*Nang'umabope!*' The notion is that the foe will be bound in consequence to commit some foolish act. The root is also chewed by a man going to speak about something for which he expects to be severely scolded, and it is supposed to *bind* the anger of the person whose displeasure is dreaded. It is also used by native medicine-men to detect an evil-doer, who is supposed to be *bound* and fixed to the spot by its influence.

MABU (*U*), *n.* Greyish bird that makes a booming noise = *uNgoqo*.

MABUKULA (*U*), *n.* Name applied to a bundle of six or eight sticks, like lead-pencils, but thicker, which are tied together with strings of goatskin, some parallel and others across, with a longer one projecting, to be used for purposes of divination, much reliance being placed on them = *izimPengu*. The projecting stick is supposed to speak by means of the clatter made by the others (like that of castanets) when managed by the diviner, who lets them separate and fall to the ground if they disagree.

MABUYAKUSASA (*U*), *n.* Name for any *umtakati*, because he is supposed to return home in the morning, having prowled about all night, collecting poison or working mischief.

MAFAVUKE (*U*), *n.* General name for any plant which *dies* down annually and *rises* again.

MAFUTSHAZANA (*U*), *n.* Green grasshopper, short and thick, with its elytra making (as it were) a long tail.

MAGUQU (*U*), *n.* Root used as an emetic.

MAHAMBANENDHLWANE (*U*), *n.* Anything which travels about with its own little house, as the grub of the *unkulunkulu*, caddis-worm, snail, &c.; used of a white man who goes about in his own wagon, ship, &c.

MAHLA (*Ukuti*), Go to bed fasting, without food; clash a thing down, and smash it; crash with the teeth hard mealies.

Ex. *salala sati mahla kwa'Ndabakaombe*, we went to bed without any supper at Ndabakaombe's.

MAHLAZA, *v.* = *ukutiMahla*.

MAHLEKEHLATINI (*U*), *n.* Man with whiskers (*lit.*, who laughs out of the forest).

MAKABENI (*U*), *n.* Brown bird with grey wings, frequenting reeds and mealie-gardens.

MAKADE (*Isi*), *n.* Any very ancient thing, as an old tree.

MAKOTI (*U*), *n.* Bride; young wife, even if married some few years; a stinging insect like an ant.

N.B. The bride is taken by force by the young men from her father's house, where all the girls of the kraal support her, and other young men seize and hold them or keep them back, while she is carried off to her husband's hut. Then, if strong, she will hold out still, perhaps, for two or three days, not yielding without a struggle. If so, the contest is at last brought to a close by some girl of her husband's family managing to strike her slyly on the ankle with a rod, when she submits to her fate.

MAKULA, *v.* Buffet or cuff on the face with the palm of the hand.

MALA, *adv.* A little further on.

Ex. hambela mala pambili, go a little further on.

***MALI** (*I* for *Imi*), *n.* Money (Eng.)

MALIBOMBO (*U* or *I*), *n.* Plant, whose root is cooked with the meat of a buck, as a sort of charm for catching more = *iNtwalabombo*.

MALINDE (*Kwa*), *n.* Name of the place where now stands the camp at Durban, so called from a chief, uMalinde, who formerly lived there.

MALILISA (*U*), *n.* Woman's name for snuff (as 'making to weep').

MALOKAZANA (*U*), *n.* Son's wife.

***MALUKOPO** (*U*), *n.* Madness (Dutch).

MALUME (*U*), *n.* My or our mother's brother, maternal uncle.

MALUNGA, *adv.* On one side of, along side of, in a line with, even with (*na*).

MAMA, *int.* Expressing grief or wonder.

MAMANA or **MANA**, *adj.* A coaxing word, describing a pretty little child, a nice, neat, little wife, a dear little mother, &c.

MAMANGALHLWA (*Kwa*), *n.* The far distance, horizon, where heaven and earth seem to meet (*lit.*, Mama! I am lost!)

MAMBA (*Im*), *n.* Very deadly snake, of which there are several kinds, which have been described thus by Mr. Perrin.

- (i) *emnyama* or *eyehlati*, black or dark-grey, from 7 to 10 feet long, not uncommon.
- (ii) *eluhlaza* or *eyehlaze*, dull-green, from 5 to 9 feet long, not uncommon, fierce, much dreaded.
- (iii) *enembali*, bright green above, crossed with many narrow black marks like !, with small, flat, conical head, from 5 to 6 feet long, will chase a person on horseback, more rare than the former two.

- (iv) *umhlwasimmamba*, dark-brown above, yellowish beneath, seldom exceeds 3 feet, often found in holes.
- (v) *immambaluti*, dark-grey above, whitish beneath, from 10 to 12 feet long, very rare.
- (vi) *eyamanzi*, olive-brown above, pearly white beneath, head broad, body slender, from 4 to 5 feet long, a water-snake, not often seen.
- (vii) *indhlonkhlo*, the 'king of snakes,' described as being of a bright-flame colour, but by some as being green like the leaf of a loquat-tree, more than 10 feet long, with a small crest, defiant and fierce, with a peculiar whistle, and greatly dreaded.
- ¶ *ucakide uhlolile*, *immamba yalukile*, the weasel has peered (into the hole of the *immamba*), when the *immamba* has gone out = 'when the cat's away, the mouse can play.'—R.

MAME, *int.* of grief or wonder.

MAME (U), *n.* My or our mother (may be used of any wife of the speaker's father, or of his mother-in-law).

Ex. *umame owangisalayo*, my own mother, while any one of the others is called, by way of distinction, *umamekasi*.

omame, mothers, including all full-grown women, who are addressed in the vocative by *bomame*.

MAME (Isi), *n.* All the women of a place (used jocularly).

MAMEKAZI (U), *n.* My or our mother's sister, maternal aunt (may be used by a person in speaking of any wife of his or her father, except his or her mother).

MAMEKULU (U), *n.* My or our grandmother.

MAMETSHANE, *int.* Expressive of fear, surprise, admiration, &c. (used by females.)

MAMEZALA (U) = *uMezala*.

MAMO, *int.* Expressing surprise or displeasure; also a hunter's cry = bravo! go it!

MAPONTSHA (U), *n.* Name of an ancient chief, who lived far away; hence used to describe a place, &c., far off.

Ex. *sahamba saya safika le kwaMampontsha*, we went on and on, ever so far.

siyamazi lowo, *uMampontsha lowo*, we know that man, he lives at the world's end = he will never perform what he promises.

MANA, *v.* Stand; stand for (a person) with (*na*) a thing, refuse it; stand for ever, live for ever (in the imperative).

Ex. *mana lapa, manini lapa*, stand here.

mana, Silo! mana, Ndabesita! all hail, Tiger! long live Your Majesty!

MANA or **MATA** (*U*), *n.* Mate, as a person, ox, horse, which does some work with a companion: *oMata* = *oMbangwana*.

MANA = *Ma*, coaxing address from a child to its mother = *Mamana*.

MANAMANA, Not so very old, ugly, &c.

MANANGANANGA (from *amaNangananga*, used adjectively), Spotted, like a leopard.

MANDULO, *adv.* Formerly, before, in former times.

MANDULO (*U*), *n.* Month beginning about the middle of August = *uMpandu*.

MANGA (*Isi*), *n.* Disease supposed to arise from committing incest with a sister.

MANGALA, *v.* Wonder, be astonished (*y'iloko* or *ngaloko*); be surprised and sorry at (a sick person's condition, &c.); used, of late years, of going to a magistrate (because the person is surprised at the offence committed against him, or charged upon him).

MANGALISA, *v.* Help or make to wonder, astonish, go to a magistrate, &c.

MANGALISO (*Um*), *n.* Strange affair; astonishing, extravagant, extraordinary, thing; *miracle.

MANGO (*Um*), *n.* Precipitous hill, steepside of a mountain.

Ex. *elemimango (iswe)*, hilly, broken country.

emmanqweni = *endhle*, out abroad, in the open.

izilo zas'emmanqweni = *izilo zas'endhle*, wild beasts.

inkomo sami uzishiye emmanqweni nje, you have left my cattle out in the open.

† *ukuko'mmango ongena'liba*, there's no hill-side without its grave.

MANGQO (*Ama*) *n.* Onset, beginning of an engagement.

Ex. *is'ema Mangqweni lapo (impi)*, the fight is just about to begin there.

MANGQWASHI (*U*), *n.* Small bird like a sparrow.

MANINI, *adv.* When = *Nini*.

MANJE or **MANJENA**, *adv.* Now, just now, presently, immediately.

MANQANDALUNGOPI (*U*), *n.* Very deadly snake, which turns over sharply on its tail and strikes, from *nganda*, strike on the head, and *lung'opi* (*uduma*), it (the wound) not bleeding (= not having time to bleed) before the person dies = *uMantshingeyana*.

MANQANGI, *adv.* Formerly (jocular).

MANQINA (*U*), *n.* Parasitical plant = *uPandhlazi*.

MANTSHIBE (*U*), *n.* Tree with cherry-like fruit.

MANTSHINGEYANA (*U*) = *uManqandalungopi*.

MANXA, *adv.* When = *Nxa*.

MANXIWAKAMILIMBUYA (*U*), *n.* One who is continually moving his hut from one place to another (*lit.*, one whose deserted huts don't grow *imbuya* before he will be off again).

MANZI (from *amaNzi*, used adjectively), Moist, watery; fresh, green, as a log of wood; used of a fluent, lying tongue.

Ex. *ipecepecana eli'mlonyana u'manzana*, a glib, plausible, fellow, whose little mouth is fluent with lies.

MANZINI (*U*), *n.* Otter = *umTini*.

MAQUBA or **MAQUBIZINTULI** (*U*), *n.* Month beginning about the middle of June, so called from the wind raising (*quba*) the dust = *uLutuli*, *uNtulikazi*.

MAQUNSULA (*U*), *n.* Herb used as an injection for a cow, to make her give her milk freely.

MAQUZULA (*U*), *n.* Name for any powerful medicine or philtre.

MAQWAKAZI (*U*), *n.* Mountain in Zululand.

MARAYE (from *amaRaye*, used adjectively), Anything rough.

MABOLO (from *amaRolo*, used adjectively), Rough, coarse.

MASHIYAKUKALWA (*U*), *n.* An *umtakati* (*lit.*, one who leaves crying behind him).

MASHULUBEZI (*U*), *n.* Name applied to any person or animal rushing with speed.

MASINGANA (*U*), *n.* Month beginning about the middle of December = *uNgcela*.

MASINYA or **MASINYANE**, *adv.* Immediately, at once, forthwith.

MASINYANYANA, *adv.* Very soon.

MASIZA (*U*), *n.* A helper, used in *izaqa*, as follows.

¶ *ng'uMasiza, ng'uMabuya lapo kungabuy'indoda*, he's a helper, he's one who returns from where no man else returns = he goes beyond all others in generosity.

¶ *ng'uMasiza lus'embengeni, lu'ingabas'esitebeni luciteke*, it's a helper when it (*upoko, sesamum*) is in the basket, (but) if perhaps it is on the mat, it gets scattered—recommending carefulness in housekeeping.—R.

MATA, *v.* Be damp.

MATA (*U*), = *uMana*.

MATA (*I*), *n.* Difficult matter, which is too much for people.

MATAMATU (*Isi*), *n.* A good-looking person, with full face.

MATEBETEBENI (*U*), *n.* Kind of hawk.

¶ *ugobile umatebetebeni*, the hawk has shut up tight (its claws), (as this bird does in death)—may be applied to a stingy person.

MATIWANE (*Kwa*), *n.* Name of the place of execution in Zululand in Dingane's time, so called from a chief, *Matiwane*, who was first killed there.

Ex. yana kwaMatiwane, go and be hanged, go to perdition.

MATSANATANA (*U*), *n.* Female baboon which has no young (*amaLala*).

MATSHIBA (*U*) = *uQamgwingi*.

MATSHWILITSHWILI (*U*), *n.* Plant having properties like those of the *uMabope*, used to make *inTelezi*.

MAUBE (*U*), *n.* Long-tailed finch.

MAYE, *int.* Alas! or Wonderful!

MAZANA (*Isi*), *n.* Name of one of Dingane's regiments.

MAZWENDA (*U*), *n.* Kind of cane used for making the doors of native huts.

MBA (*Ukuti*), Abound in.

MBA, or **EMBA**, *v.* Dig, dig out, dig up, excavate, burrow; dig up, earn by fighting, labour, &c.

MBA (*Umu*), *n.* Edible tuber; bullock given to the bride's mother, as a belt to bind her up as to the womb (*ibamba lokusibopa isisu*).

MBAIMBAI (*U*), *n.* Cannon (from the sound it makes).

MBALA, *adj.* One merely, a single one, &c. (used to express disparagement).

Ex. angina'muntu, ngingedwa qoko, ngitsho umfana ombala lo, I have no one, I am quite alone, I say not even a single boy.

angina'luto lapa, ngitsho imbuzi eyodwa le embala, I have no property here, not one sorry goat.

wancitsha nomlungu ombala, he stinted even the poor beggar of a white man.

wab'enzcle nas'okambeni olumbala, he made it (utshwala) even in the mere commonest ukamba = in every vessel, small and great.

MBALA, *adv.* Really, truly, indeed, in plain truth, (indicating surprise, doubt, or displeasure).

MBALANE (*U*), *n.* Yellow finch.

Ex. kayikumponsa umbalane, he will not pelt the yellow finch = he will not live till the summer comes round again.

MBAMBANE (*Isi*), *n.* Cluster or group of things lying close together, as kraals, stripes, &c.; low flat ants' nest, used for making the floor for a hut.

Ex. kuhlangene ku'simbambane, the blows are close together.

MBAMBATA, *v.* Pat, as a dog.

MBAMBELA (*Im*), *n.* Name of a small sea-animal, which has a rough, rasping skin (? *echinus*, sea hedge-hog).

MBANDAZA or **MBANGCAZA**, *v.* Talk away from the real point at issue, prevaricate.

MBANGQWANA (*O*), *n.* Any pair of things united in one, as a double snuff-spoon; double bone at the top of the neck = *oMata*.

MBAXA (*U*), *n.* Double snuff-spoon ; double-barrelled gun or pistol.

MBAXAMBAXA, *adv.* Wet with mud or rain.

Ex. bafike bembazambaza, they arrived dripping wet.

izingubo zami sinetwe invula, sezimbazambaza, my clothes are wet with rain, they are now dripping.

MBE, *adj.* Another.

Ex. abantu bonke bayafana bang'umzimba munye, bal'igazi linye, abakapendulwa ukuba babe mbala mumbé, all people are alike, they are of one body, they are of one blood, they have not yet been changed so as to be of another colour (from what they were at first).

MBE (*Ukuti*), Fasten or to be fastened firmly.

MBEBEZA, *v.* Slap in the face.

MBEKA or **EMBEKA**, *v.* Be in a state fit for being dug, get dug, &c.

MBELA or **EMBELA**, *v.* Dig for, at, &c., bury ; plant, transplant.

Ex. ukuzimbela, to dig up for one's self = work out for one's self, as by fighting, labouring, &c., be the architect of one's own fortunes.

MBELWA or **EMBELWA**, *v.* Be dug for, buried, planted, transplanted.

Ex. angisiye ugwai wokumbelwa, nging'owokuzimelela, I am not tobacco that has been transplanted, I am what grows on the spot = I was born and bred here or I was legitimately born.—R.

MBELEKA or **EMBELEKA**, *v.* Be sunk into the ground, as a stone.

MBELO (*Um*, plur. *I* for *Imi*), *n.* Stone sunk into the ground ; cattle-kraal formed of stakes sunk into the ground.

MBEMBESA, *v.* Eat to satiety.

MBI (*Im*), *n.* Evil.

MBILA (*Isi*), *n.* Field for *umbila*, mealie-garden.

MBILA (*Um*), *n.* (See *umBila*.)

MBILI (*Ama*), *n.* First milk taken from the cow at any time of milking : (see *umPehlu*, *umNcinzo*).

MBIMBI (*U* for *Ulu*), *n.* (See *umBimbi*.)

MBIMBIDELA, *v.* Drink freely.

MBIMBIZA, *v.* Make a loud whizzing noise, as a strong wind through a chink.

MBISA or **EMBISA**, *v.* Help or make to dig, &c.

MBISANA or **EMBISANA**, *v.* Help or make one another to dig, &c.

MBO (*U* for *Umu*), *n.* Man of Siyingela's tribe.

Ex. kus'eMbo, it is at Siyingela's.

umuntu was'eMbo, a man of Siyingela's.

esas'eMbo (isizwe), the tribe of Siyingela.

siya le eMbo, we are going far away to Siyingela's.

libulel'uMbo lasa, it (*isulu*) killed a man of the *abaMbo*, and then became fine = it was only a passing thunder-shower (probably by some such a storm a man of that tribe was once killed).

MBO (*Ukuti*) = *Mbosa*.

Ex. us'etive mbo ukufa, he is now covered over by disease, wholly under its influence or power.

MBO (*Im*), *n.* A fatal sickness, probably dysentery of the worst kind.

Ex. immbo ing'umkuhlane onzima ohudisayo, owenza ukusidonsa negazi, the *immbo* is a fatal disease which sends to stool and causes straining with blood.

MBOKAZANA (*U* for *Umu*), *n.* East wind.

MBOMBO, *adj.* Large (used only in *izibongo*).

MBOMBO (*U*), *n.* Creeping plant with large flat leaves, used for making *intelezi*.

MBOMBOZA, *v.* Talk incessantly = *Mpompoza*.

MBONGOLO (*Im*), *n.* (See *imBongolo*.)

MBONGOLWANA (*U*), *n.* Loquacious person, pouring out words, either from habit of talking or in a passion.

Ex. O! Mbongolwana! uqapel'exami, ezako zikhulalele, you gabbler, you attend to my (*izindaba*) affairs, while your own are waiting for you to attend to them.

MBONGOZA, *v.* Lament loudly, cry; cry with words, as a child or old person; howl with grief.

MBOZA, *v.* Cover over, as face and eyes.

¶ *ukusimboza*, bow down to the ground, as before a chief.

MBOZELA, *v.* Cover over for.

MBOZISA, *v.* Help or make to cover over.

MBOZISA (*Im*), *n.* Name of a fever-medicine.

MBOZISA' MAHLANGA (*Im*), *n.* Heavy rain about the time of harvesting, towards the end of April (lit., 'which covers over the beds of reeds').

MBOZISISA, *v.* Cover over thoroughly.

MBU (*Umu*), *n.* Tree with soft wood.

MBUBUMBUBWANA, *adj.* Very soft and flexible, like a baby's hair.

MBULA (*Isi*), *n.* Beads of a black-blue colour.

MBULU (*I*), *n.* Large lizard or land-iguana.

MBULULA, *v.* Open, as a corn hole or a grave; dig up, as a corpse.

Ex. ngafunga ngambulula okudala, I swore I dug up a corpse of former times (if I did so and so) = I declared solemnly that I did not do it.

MBUMBULU (used with a noun or pronoun), *adj.* Deceitful, treacherous.

Ex. abantu abambumbulu, treacherous, false, people.

innqina-mbumbulu, a treacherous hunting-party (intended for murderous purposes).

ubaba-mbumbulu, my father in name only, not truly loving me and caring for me.

MBUMBULU (*Im*), *n.* Berry, ball.

MBUNGU (*U* for *Umu*, plur. *I* for *Imi*), *n.* White ox with black head and neck, and some black behind.

MBUTIMETSE (*Im*), *n.* Baboon, so called by the *amaLala*, who eat them; any very old treasured thing.

MDUBU, *adj.* Yellowish.

ME (*U* for *Ulu*). *n.* Disease in goats, under which they cry out and suddenly die.

MEFU (*Ukuti*), *Appear*.

MEKE (*U*), *n.* Goat given by the bridegroom to the girls of the *umtimba*, a few days after his marriage: see *Mekezisa*.

MEKEMEKE (*Isi*), *n.* Large spreading sore.

MEKEZISA, v. Deflower a virgin; have the first intercourse with the wife, generally on the third day after marriage.

MELA or EMELA, v. Stand for; oversee, overlook, preside over, manage; stand firm for, attend carefully to; stick in, as an *umkonto* in the body of an animal.

Ex. *k'emelwa'mntwana*, none of her children stand for her = none of them live.

melani izinnyoni, bafana, look closely after the birds, boys = stand to the work of watching them, keep to it.

nimelwe'sibindi sani, what is it gives you courage?

MELANA or EMELANA, v. Stand for one another, live in a state of constant discomfort and hostility.

MELELA or EMELELA, v. Stand for, assist, support; stay for, wait for.

Ex. *ngimelele*, wait for me, wait till I am ready; stand or appear on my behalf, as a lawyer in a lawsuit.

MEMA, pass. MENYWA, v. Call, bid, invite; call for, require, as rent, taxes, &c.; call out, summon, as an *impi*; give notice of, as a hunting-party.

MEMA (Isi), n. Cry of an *impi* in full action, or of a hunting-party when it has killed a buck.

MEMA (U for Ulu), n. Cock's comb.

MEMANA, v. Invite, summon, one another.

MEME (Im), n. Peculiar mode of dressing the hair, adopted by some young men in Natal, but not in Zululand.

MEMELA, v. Invite for, for a purpose, &c.

MEMELANA, v. Invite one another for.

MEMEZA, v. Shout, halloo, call out, cry out, shout to, call to (acc.); speak loudly, speak with authority.

MEMEZELA, v. Shout, &c., for; publish or proclaim, as a law, ordinance, notice, &c.

MEMEZELO (Isi), n. Command, decree, proclamation, used as a singular noun for many commands collectively.

MEMEZISA, v. Make or help to shout, &c.

MEMISA, *v.* Make or help to invite, summon, &c.

MEMO (*Um*), *n.* Taxes or tribute, demanded by a king.

MENEMENE (*Ama* or *Izi*), *n.* Excuses, pretences, fine words.

MENKE (*Um*), *v.* Young (*amadumbe*) Kafir potatoes.

MENZI (*U*, *n.* Another name for Senzangakona, the father of Tshaka, Dingane, and Mpande; maker.

***MESE** (*Um*), *n.* Knife; sword (Dutch, *mes*).

MEZALA (*U*), *n.* Husband's father.

N.B. It is the greatest oath for women to swear *Mezala*.

MEZANYANA (*U*), *n.* Placenta or afterbirth (in women), which encloses and protects the foetus; nurse; plur. *omezanyana* or *abazanyana*.

***MFAKOLWENI** (*U*), *n.* Half-a-crown (Eng.).

MFANGAMFANGA, *adj.* Porous, having holes, as sponge, cork, a woollen comforter, &c.

MFE (*Ukuti*), *v.* Appear all white.

Ex. *kumhlope mfe*, *kute mfe*, it is quite white all over.

MFEMFE (*I*), *n.* Slice of meat.

Ex. *amamfemfe emikonto*, assegai-cuts.

MFEMFEZA, *v.* Talk rubbish, lies, &c.

MFLANE (*I*), *n.* Natal sparrow with red back.

MFITIMFITI (*Ukuti*) = *Fitiza*.

MFITIMFITI (*Im*), *n.* Anything indistinct, not clearly made out, unintelligible.

MFOMA, *v.* Perspire (N.B. not sweat, so that the drops run down).

MPOTOMFOTO, *adj.* Soft, as cushion or pillow.

MPUKUMFUKU (*Im*), *n.* Rubbish of any kind, as that knocked off grass by thatchers in dressing.

MFUMAMFUMA (*Izi*), *n.* Pile of miscellaneous matters, as grass, logs of wood, furniture, books, &c.

MFUMFU (*U*), *n.* Month beginning about the middle of September, when grass is plentiful.

MFUMFU (*Im*), *n.* Uncertain, indistinct, knowledge.

Ex. *ngirumele emmfumfwini*, I agree without exactly knowing what I agreed to.

MGCONDOWAZIMELELA (*U*), *n.* Epithet for a fine tall man.

MGWAMANDA (*U*), Spoken of a great number of *full-grown* men, living together without women, as at the king's or a military kraal (*ikanda*).

MHLA or **MHLANA**, *adv.* On the day when, about the time when (used with a participle or possessive particle).

Ex. *mhla ku'mvimbi* or *kwomvimbi*, on the day of the heavy rain.

So *mhla ku'makaza* or *kwamakaza*, *mhla kuy'imvula* or *kwemvula*, &c. *mhla lina*, *lifudumele*, *libalele*, &c., the day when it was cold, it rained, was warm, was hot, &c.

namhla, even at the time when, at the time also when; this day, to-day.

MHLAIMBE or **MHLAUMBE**, *adv.* Perhaps; or, or else; *mhlaumbe . . . mhlaumbe*, either . . . or.

MHLAZANA = *Mhla*.

Ex. *sengase isisu simhlabe kona mhlazana-loko*, *usuku lulunye abe seuyafa na!* that his belly should (stab) give him pain on this very day, and in one single day he should be a dying man!

MHLOKUNYE, *adv.* The other day.

MHLOLO, *int.* Stuff! Nonsense!

MHLOPE, *adj.* White, clean, pure; white, as if withered; empty, as a man's stomach (see *Mnyama*).

Ex. *kumhlope*, it is all plain sailing, free of difficulty.
innyama emhlope, fat of meat.

N.B. The white Zulu regiments are composed of *full-grown* warriors, wearing head-rings, whose heads, therefore, appear white—the black, of young men with their hair.

MHLOPE (*Um*), *n.* White ox.

MHLOPE (*Ubu*), *n.* Whiteness.

MI, *int.* for *Mina*; may be said to a person when he is wanted to take hold of something from the hand of the speaker = look here! lay hold of this! hence to an *isanusi*, = lay hold of the matter for us!

Ex. *inhliziyi yake iti mi mi mi*, his heart always saying, take this and this and this—used of a man with a suggestive fancy, who never wants words, &c.

MIKITI (*Ukuti*), Be swelled ; used also of being swelled with anger.

MILA, *v.* Shoot, germinate, as a plant, malt, &c. ; grow, as a plant ; grow, as a boil upon a person (acc.).

Ex. ukumila amazinyo, to grow with respect to teeth = cut teeth.

MILAMONGO (*Isi*), *n.* Any very old treasured thing = in *Guganaboya*.

MILELA, *v.* Grow for, at, &c.

Ex. ukusimilela, to grow spontaneously.

MILISA, *v.* Help or make to grow, &c.

MILO (*Im*) = *imVelo*.

MILO (*Isi*), *n.* Custom, habit, natural practice or quality.

MINA, *pron.* I ; me.

MINA, *plur.* **MINA-NI**, *int.* To me ! I say ! this way ! here ! take this !

Mina or *Mina-ni* may be used in a threatening sense = look here !

MINI (*Im*), *n.* Day-time : midday, noon ; day.

Ex. ngaleyo'mmimi, on that day.

MINIMINI (*U*), *n.* Root used as an emetic.

MININIKA, *v.* Gather, as a great crowd suddenly forming ; appear continuously, without end, as water from a spring.

MINYA, *v.* Finish off a draught, drink to the last drop ; purpose in the heart.

Ex. ngiminywa ng'abantu, I am finished up, made an end of = crowded, pressed by, the people.

MINYA (*Isi*), *n.* Truth.

MINYANA, *v.* Shrug in the body with the arms close to the side, so as to make one's self as small as possible ; be cribbed, confined, compressed, in a narrow space.

MINYANISA, *v.* Hold compressed or shrugged together (as a person holding a live chick in his hand).

MINYANISEKA, *v.* Be in the state of being compressed or shrugged up.

MINYANISELA, *v.* Press hardly upon.

MINYELA, *v.* Drink to the last drop for, &c.

MINYISA, *v.* Make or help to drink to the last drop.

MINZA, *v.* Swallow gluttonously, gorge, gulp as a pill, be drowned.

MINZA (*I* for *Ili*), *n.* Large shrub bearing small edible blackish berries.

MINZELA, *v.* Swallow gluttonously for, &c.; be drowned for, at, &c.

MINZI (*Isi*), *n.* Glutton, gormandiser.

MINZISA, *v.* Help or make to swallow, gulp, &c.; stuff, pamper, drown.

MINZO (*Um*), *n.* Gullet, œsophagus.

MISA or **EMISA**, *v.* Help or make to stand, place, set, station; appoint, ordain; fix, set up, establish; make to stop, bring to a stand-still, bring up, as in an argument; take one's stand, station one's self (perhaps with *izinnyawo*, or some such word understood).

† *ukumisa intombi*, to settle about a girl, arrange for her *ukulobola*.

MISELA or **EMISELA**, *v.* Appoint for, &c.; doctor a woman whose children have all died, in order that those born in future may live.

MISELANA or **EMISELANA**, *v.* Appoint, &c., for one another.

MISELELA, *v.* Doctor a woman as above (= *Misela*).

MISISA or **EMISISA**, *v.* Help or make to appoint, &c.

MISO (*Isi*), *n.* Cause of a stand-still.

Ex. *isimiso esona bemmisa ngaso y'ilesi*, the matter through which they brought him to a stand-still is this.

MITA or **EMITA**, *perf.* **MITI**, *v.* Be pregnant; be in calf, &c.

Ex. *ukumita umoya*, to be pregnant with wind, said of a woman who appears to be with child, but is not.

MITELA or **EMITELA**, *v.* Be pregnant for, on account of, at, &c.

MITISA or **EMITISA**, *v.* Make pregnant, impregnate; used of giving a sum in addition to a cow, if it is not with calf, to represent the value of the calf.

MITSHA or **MITSHANA** (*U*), *n.* Great grandchild; cousin.

MIZI (*Isi*) = *isiMinzi*.

MKAMKAM, *adj.* Eagerly desirous.

Ex. *b'emuka be'mkamkam, babuya bengasemkamkam*, they went away eagerly desirous, they came back no longer eager.
angisemkamkam naye = *angisambizekeli kakulu*, I am not very eager about him.

MKAMKAM (*U*), *n.* Eager desire.

MLOZI or **MLOZIKAZANA** (*U*), *n.* Imp or demon supposed to be possessed by a male or female wizard; hence used for the *isanusi* in person (see *umLozi*).

N.B. Manxele had two of them in her head, whose names were *Mdhlwafa* and *Mkonubomvu*. Ngoza consulted her when he had no children, and called his two boys by the above names, though the latter is more commonly known as *Lutshungu*.

MNAMBITHI (*U*), *n.* Klip-river; Ladysmith.

MNANDI, *adj.* Sweet, nice, delicious; pleasant, agreeable, to the senses or to the mind; in good health, as the body.

Ex. *umnandi namhlanje* ? are you in good health to-day ?

MNANDI (*Ubu*), *n.* Sweetness, delicacy, luxury; sweetness of temper or character, amiability.

MNANJANA, *dim.* of *Mnandi*.

MNYAMA, *adj.* Black; dull black colour of face; dark; dark, as land hidden in fog or smoke; gloomy, dismal; well-filled, as a stomach.

Ex. *ishumi elimnyama*, a full ten (the idea being of a thing whole and entire, in which are no holes through which light can be seen).

olumnyama (*usuku*), even a dark, dismal, day = all days, good and bad, alike, every day; day following the day of new-moon (*olokufa kwennyanga*); the day after the new-moon is *olumhlope*.

N.B. The moon on the day before it 'dies,' the last day of the old moon, is said to be *ibwamazi*, i.e., like a bubble, appearing faintly.

inhliziyo yake imnyama; katandi'kudhla, his heart (appetite) is dark; he has no wish to eat (said of a man who has eaten a quantity of *amasi*, and has no appetite left for solid food).

N.B. The *black* Zulu regiments are composed of *young* men, wearing their hair; the *white* consists of *full-grown* warriors, wearing the head-ring, whose heads appear white.

¶ *e'matumbu amnyama kaifi, kuf'e'matumbu amhlope*, it (the dog, *innja*) with bowels (black) well-filled does not die, one with bowels (white) empty dies.

MNYAMA (*Um* or *Ubu*), *n.* Blackness, darkness; gloom.
Mo (*Isi*), *n.* Form, shape.

Ex. *isiko sentombi*, hymen virginis.

MOBA (*U*), *n.* Sugar-cane.

MOKOMELA, *v.* Engage in hand-to-hand fight with; take by force.

MOKOMO (*Ukuti*), Engage in close fight, hand-to-hand.

MOMOTA, *v.* Feel acute pain, as that of a splitting headache = *Nkenketa, Qaqamba*.

MOME (*I*), *n.* Species of white maize, recently introduced.

MONA (*U*), *n.* Grudging envy, jealousy; name of small feeder of the *iTongati*.

MONDHLO (*U*), *n.* Shin-bone, tibia.

MONDI (*U*), *n.* Sweet aromatic herb used for flatulence.

MONGO (*Um*), *n.* Marrow, pith, &c., wick of candle.

Ex. *amabele ommongo*, *amabele* clear of chaff.

MONGOZIMA or MONGULA (*Um*), *n.* Blood from the nostrils.

¶ *ukuhol'ummongula*, to draw a man on artfully to see or say something, without naming it expressly.

MONO (*Um*), *n.* Long rush-basket, smaller towards the top, for carrying fowls.

MONYO (*Isi*), *n.* Woman's word for strainer.

MONYU (*Ukuti*) = *Monyuka* or *Monyula*.

MONYUKA, *v.* Get withdrawn.

MONYULA, *v.* Withdraw.

*MOSA, *v.* Spend, expend, anything.

*MOSEKA, *v.* Be spent.

MOYA (*Um*), *n.* Wind ; breath ; air ; *spirit of man (Miss.) ; rumour.

Ex. *umMoya ocwebileyo*, the Holy Spirit.

N.B. The principal winds are *inningizimu* (N.E.), *inhlengetwa* (S.E.), *innyakato* (S.W.), *iseula* or *itshisa'ndhlu* (N.W.).

***MOYIPLAZI** (*U*), *n.* From which is formed *kwaMoyiplazi*, a name for Natal, meaning 'beautiful place' (Dutch).

MPABANGA (*Im*), *n.* Poor person, beggar, pauper, poor wretch.

MPAFANE (*Im*), *n.* Mooi-river.

MPAHLA (*Im*), *n.* Movable goods, chattels, furniture, luggage, baggage, &c.

Ex. *ukukupatela impahla yako*, to attend to your affairs.

MPAKA (*Im*), *n.* Kind of wild-cat, said to be a familiar of *abatakati*, and to suck cows.

† *ukudhlela emkombeni wempaka*, to eat out of a wild-cat's basin = be rude, unpolished, &c., used of a person who has not had his ears bored.

† *uMatunyw'arume, njengempaka itunywa uyise*, Mr. Sent-and-consent, like the wild-cat sent by its father (an *umtakati*)—may be used (in a good or bad sense) of one who is ready to lend himself to anything, e.g., fight by the king's order, carry any kind of message, &c.—R.

MPAKA (*Ubu*), *n.* Nature of an *impaka* = villany, &c.

MPAMAZISEBUSWENI (*U*), *n.* A hen-pecked man.

MPAMPA, *v.* Go wildly, as a madman:

***MPAMPINI** (*U*), *n.* Pumpkin (Eng.).

MPAMZA, *v.* Flop about in the water, as a bad swimmer ; float in *utshwala*, have it in abundance.

MPANDE (*U*), *n.* Name of the late Zulu king.

MPANDU (*U*), *n.* August = *uMandulo*.

MPANTSHOLO (*Isi*), *n.* Venereal disease (a word newly coined for *lues venerea* in its various forms, which till recently was unknown to the natives of these parts).

MPASA, *v.* Slap with the palm on any part of the body (not the face).

MPANZA (*Isi*), *n.* Water which escapes from the womb at birth = *isiNcapa*.

MPAXA (*U*), *n.* Double-barrelled gun.

MPEHLELA (*O*), *n.* Mountains in Zululand.

MPENVU (*I*), *n.* Black ox with white head and neck.

MPENDULO or MPENDULOBOMVWANA (*U*), *n.* Root used as an emetic.

MPENGA, *v.* Miss the mark, as a bullet.

MPEMPEZA, *v.* Make a sound as a trumpet, *pe, pe, pe, pe*.

MPENGISA, *v.* Make to miss the mark, used of the person who fires and misses his aim.

MPETWANE (*U*), *n.* Last rib.

MPOBO (*Ukuti*), Drink.

MPOFANA (*Im*), *n.* Small *imbiza* for *utshwala*; poor person.

Ex. *izwi lempofana alivunywa, alizwakali*, the word of a poor man is not agreed to, is not heard.

MPOFU, *adv.* Brown, yellow, dun, buff-coloured; tawny, colour of dry snuff, or of natives whose skin has been scratched by thorns; pale, poor.

MPOFU (*Im*), *n.* Eland.

MPOFU (*Ubu*), *n.* Brownness, &c., of colour; poverty = *ubuPofu*.

MPOMPA, *v.* Rave incoherently.

MPOMPOLOZA, *v.* Sing or shout loudly.

MPOMPOZA, *v.* Talk away, babble; bubble, as a spring.

MPONDOMPONDO (*U*), *n.* Longicorn or long-horned beetle.

*MPONDWE (*U*), *n.* Pound of money or weight (Eng.).

MPONDO (*I*), *n.* One of the tribe of *amaMpondo*, a Pondo.

MPUKUZA (*Isi*), *n.* Short, thick, stump of a tree.

Ex. *nga isimpukuza, njengomuti onqunywe*, I am just a mere stump like a lopped tree—may be said by a bachelor, barren wife, old maid, &c.—R.

MPUMPUTE (*Im*), *n.* Blind man; blind snake.

MPUMPUTE (*Ubu*), *n.* Blindness.

MPUNGA, *adj.* Grey or speckled (*inkabi empunga, ihashi elimpunga, &c.*).

MPUNGUTSHE (*Im*), *n.* Jackal = *iKanka*.

MPUNZI (*Im*), *n.* Common grey buck.

MPUTUMPUTU (*Im*), *n.* Anything cooked which is soft, as bread.

MPUYA (*Ukuti*), Break the fast in the morning by eating a little.

MSATANINA or **MSATANYOKO** (*U*), *n.* Word of abuse for a man, when used of him or to him: see *Sata*.

MTANOMTANAKE (*U*), *n.* His or her grandchild.

MTOTI, *adj.* Sweet, nice, delicious (used only of food); it became in common use from *hlonipa*'ing the word *mnandi*, which was the name of Tshaka's mother Nandi.

MTOTI (*Ubu*), *n.* Sweetness, delicious taste.

MTOTO, *adj.* Red.

MTOTO (*Um*), *n.* Red ox (noun of multitude).

Ex. *umtoto lezi, imtoto le futi*, these are red oxen, and this one, too, is red.

MTSHETSHENGWANA (*U*), *n.* Properly one who hastens (*tshetsha*), applied jocularly to an *innceku* by another man who pretends that he is not really in office, but is only *umtshetshengwana ozitshaya inncekwana*, a running fellow who pretends to be a little *innceku*; also used of an informer or tale-bearer, one who hastens to get in first to the chief.

MUBU (*Ukuti*) = *Mbuza, Mukula, Pubuza, Wahlela*.

MUHLE, *voc. n.* May be used as a form of address to any chief, or, by way of compliment, to any person.

Ex. *sakubona, muhle*, good day, my good sir!

MUKA or **EMUKA**, *v.* Go away, depart, go off along with (*na*), go off with (in the mouth) = talk of, praise, abuse, &c.; be lost with (*na*).

Ex. *ukumuka kwelanga*, at sunset.

limukile, the sun has gone; a native might shout this after a man riding fast or to people working, as good as to say, 'Make haste! the sun is down!' although the sun may not really have set.

inhliziyoyake imukile, he is absent (in thought), his heart is not here. *b'emuka nati*, they drove us along.

imuke nawo or *y'emuka nawo* (*umkonto*), it (*innyamazane*) has gone off with it! (the cry of a hunter who has struck his game.)

¶ *ukumuka namansi*, to be carried away by the stream, lit., go off with the water.

¶ *ukumuka ngesigodo*, to go along a ravine.

¶ *ukumuka nomkonto*, to carry off an *umkonto*.

¶ *ukumuka ngas'endhle njengamabele*, to go off into the veldt like *amabele*—may be said of a person's leaving a kraal secretly, without saying good-bye, just as *amabele* will disappear from the floor through thefts of birds or human beings.

MUKELA or **EMUKELA**, *v.* Go away for; go off, as bees, or as a bird which leaves its nest without young.

Ex. ngimukele uvalo, I am seized, overcome, with consternation.

MUKELA (*Um*), *n.* A going away, used in the phrase *ummukela wafuti*, an everlasting going away.

MUKELEKA or **EMUKELEKA**, *v.* Be made to go off with, carried off with (*na*); go off, one after another; be got into the habit of (used with *na*); become by degrees; become extended, as a rent.

Ex. usamukeleka nokukala, he has now got into the habit of crying. *kw'emukeleka njalo*, the rent got larger every day.

MUKISA or **EMUKISA**, *v.* Make or help to depart, send away, dismiss.

Ex. ungimukise uvalo, he has frightened me, filled me with consternation.

MUKISANA or **EMUKISANA**, *v.* Dismiss one another.

MUKU (*Isi*), *n.* Stopping of the mouth and nose, so as to stifle.

¶ *ukubamba isimuku* (or *isamuku*), to stifle.

ukubulala isimuku, to kill without noise, silently.

It is used also of plunging over head and ears into water (*ukungenisa isimuku*), or of sitting in thick darkness (*ukuhlala isimuku* or *esimukwini*).

MUKULA, *v.* Slap with the palm on the face or head.

MUMA (*Isi*), *n.* Pod of a plant; plur. *iziMuma*, Plant bearing pods (like cotton) when the pods are fully formed; a person with large cheeks.

MUMATA, *v.* Keep the mouth shut, as when one has water in it or a swelled face.

MUMATA, *v.* Eat fast.

MUNCA, *v.* Suck, draw the breast, whether the milk comes or not = *Munya*.

MUNCU, *adj.* (the noun *umuNcu* used adjectively) Pleasantly acid, acidulated, as orange juice, *utshwala*, &c.; sharp, acid, sour, salt.

MUNCULA, *v.* Pluck out, as the corolla or petals of a flower, head of grass, &c., without pulling up the whole by the roots.

MUNCUZA, *v.* Suck out a soft fruit, throwing away the skin and stone.

MUNGAZA or **MUNGAZELA**, *v.* Mutter, speak under the breath, as when people mutter with one another while a chief is speaking.

MUNGU (*Um*), *n.* Chaff of mealies or *amabele*.

MUNGULU (*Isi*), *n.* Dumb person.

MUNGUMUNGWANE (*Isi*), *n.* Cutaneous pustular eruption.

MUNGUNYA, *v.* Eat with mouth closed, munch.

MUNYA, *v.* Steal; also suck = *Munca*.

MUNYA (*Isi*), *n.* Thief.

MUNYAMUNYANE or **MUNYANE** (*I*), *n.* Plant of which a man may pluck a branch to wipe his face with in walking, or to suck the sweet juice out of its flowers.

MUNYU, *adj.* (the noun *umuNya*, used adjectively) = *Muncu*; used also in the sense of painful, agonizing.

MUSA, *v.* contr. for *Mukisa* (used chiefly in the imperative), Do not; don't speak of it; hold your tongue (jocularly or *Hibernicè*).

Ex. *musa mgane*, hold your tongue, friend = (*Hibernicè*) get out with ye.

es'eti asimuse ukubani siye kulowo'mlungu, he saying that we must not go to that white man.

MUSA (*I*), *n.* Kind of whitish beads.

MUSWA, *v.* contr. for *Mukiswa*.

MUVA or MUVENI, *adv.* contr. for *Emuva* or *Emuveni*.

MUYIMILI (*U*), *n.* Female of any age.

MVE'NQANGI or MVELINQANGI (*U*), *n.* The Creator = *uNkulunkulu*.

MWAMWATEKA or MWAMWAZELA, *v.* Smile.

MWE (*Ukuti*), Be all right, as a vessel quite sound, without a bulge, &c.; come out clean, well-made, &c., as a brick from a mould; come out clearly, as words of a discourse.

MWETSHE or MWETSEMETSHE (*I*), *n.* Lying, slippery, fellow = *iWetshe*.

MZIFISI (*U*), *n.* Beetle which shamst to be dead when taken up in the hand (from *zifisa*, make oneself dead).

MZOLO or MZUKWANA, *adv.* When.

N

NA, *conj.* And, also: *prep.* with.

NA' (contr. for *nangu*), Used in calling a man.

Ex. *na'Mfinyeli!* = here, *Mfinyeli!*

NA, *v.* Rain.

Ex. *liyana*, it rains.

NA (*U*), *n.* (contr. for *uNina*), Mother.

Ex. *una ka'Jojo*, Jojo's mother.

NA (*Um*), *n.* Connexion by marriage, used in the phrase *umna kwetu, kwenu, kwabo*, of a man who has married some near connexion of another man, referred to by the pronoun, as when the two men have married sisters, or girls from the same kraal or tribe.

NA (*Um*), *n.* (contr. for *umNawe*), Younger brother, used in the phrase *umna wami, wako, wake*, where the pronoun refers to the elder brother.

NA (*Umu*), *n.* Eruption with sores on the head of a young child.

NABA or **ENABA**, *v.* Lie as a man with legs stretched out, or as a plant with long runners, &c. ; be cosy or comfortable, enjoy one's self, live an easy, self-indulgent life.

NABALALA or **ENABALALA**, *v.* Lie stretched out in an exhausted state, as a man done up with walking, or an ox stuck in a bog, &c. ; die, as an old person.

NABELA or **ENABELA**, *v.* Lie with the legs stretched out upon (with the feet upon), towards (in some direction), &c.

NABISA or **ENABISA**, *n.* Stretch out legs, runners, &c. ; help or make to be cosy or comfortable.

NABO, There they are (for nouns in *aba*) ; there it is (for nouns in *ubu*) = *Nampo*.

Ex. puš'utshwala nabo ! drunk the *utshwala* there !

NABU, Here it is (for nouns in *ubu*) = *Nampu*.

Ex. wor'upus'utshwala nabu, come drink the *utshwala* here,

NABUYA, There it is over there = *Nampuya*.

Ex. hamb'upus'utshwala nabuya, go and drink the *utshwala* over there.

NABUZELA, *v.* Creep, crawl, as an insect.

NADINGA = *Nansika*.

NAFUNA, *n.* Be sticky, glutinous, viscous, fatty.

NAKA, *v.* Frequent, be continually at a thing, be constantly coming to a person or place, &c. ; care, concern one's self, take trouble about (acc.) ; perf. *nake*, used very much as *hlonze*, *zinge*.

Ex. unak'ukuya lapaya ; kanakwe umuntu kona lapaya, he is constantly going over there : he's not cared for by anyone over there.

le'nja inake lapa endhlini ; seloku yasinakayo njalo ; ngizakuyikolisa, this dog is constantly here in the hut ; he has been coming to us all along ; I will lay it into him.

umsebenzi wetu ayikufinyela uma ninake ukwenza nje, our work will never get finished if you are continually doing this.

ukunakile, he has taken care about it, done it deliberately, designedly, purposely.

NAKA (*Um*), *n.* Brass neck-ring.

NAKABAPATI (*I*), *n.* An infant just born and still hidden; something hidden, as the familiar animal of a wizard, or a deadly root by which he practises his arts.

NAKAMBA (*I* for *Ili*), *n.* One who goes with difficulty, as an old person.

NAKAMBA (*Isi*), *n.* Worthless or worn-out horse.

NAKANAKA (*Ukuti*), Go feebly.

NAKANA, *v.* Think, consider; feel qualmish, as the stomach (*inhliziyu*).

NAKANCANE or NAKANCINYANE, *adv.* In the least, at all.

NAKANE (*U* for *Ulu*), *n.* Pestering importunity.

NAKANYE, *adv.* Once for all, at all; entirely; exactly so.

Ex. *nakanye kung'enzeke loku*, that cannot be done at all.

nakanye! utshilo, exactly so! you have said it (a form of strong assent to a statement).

NAKAZANA (*In*), *n.* Red or black heifer with white spots on flank.

NAKAZANE (*U* for *Ulu*), *n.* A few hairs on a man's head which naturally stand out apart.

NAKAZI (*In*), *n.* Red or black cow with white spots on flank.

NAKO, There it is, that's it (for nouns in *uku*).

Ex. *nako-ke* (used to start any action, as when boys are running a race). Now then! here goes! off with you! go it!—(used to express assent); there it is! that's just it!—(used to resume a point in the discourse); and so, you see, as I was saying; well then, so then, &c.

NAKO (*Um*), *n.* Concern, business.

Ex. *angina'mnako*, I have nothing to do with that.

NAKU, Here it is (for nouns in *uku*); used also, adverbially, to express 'inasmuch as, you see,' &c.

NAKUBA, *adv.* Although; whether, even that, even whether: *nakuba, nakuba*, whether . . . or.

NAKUYA, There it is over there (for nouns in *uku*).

NALA (*In*), *n.* Plenty, abundance of food; red or black ox with white spot on flank.

Ex. *innala aihambi, kuhamb'indhlala*, plenty does not go about (= well-to-do people enjoy themselves at home), it is famine that goes about (seeking work or begging food).

NALE, *adv.* Even there, far away.

***NALIDI** (*I*), *n.* Needle.

NALOKU, *adv.* Although, notwithstanding, withal.

NAM', used for *Noma*, in certain cases.

Ex. *nam'emunye umuntu, nam'inye inkomo*, even a single person, even a single bullock.

NAMA or **ENAMA**, *v.* Rejoice, be contented, comfortable, happy.

NAMA (*Isi*), *n.* Name of a weed, and of a grass, each of which sticks to the clothes of a person brushing by.

NAMA (*U* for *Ulu*), *n.* Anything which will not break, though it bend, as a green wand, bamboo, &c.

Ex. *unama lwafuti lolo*, there's never any giving way there.

NAMATA, *v.* Touch, be in contact with.

NAMATELA, *v.* Adhere, stick fast to, be firmly attached to.

Ex. *nganamatela ngaperu kwamanzi*, I kept up on top of the water.

NAMATELA (*Isi*), *n.* Lasting fault, sticking to a man's character.

NAMATELISA, *v.* Cause to adhere, make to stick, cement; seal or wafer (as a letter), make the edges stick together.

NAMATISA, *v.* Cause to touch.

NAMATISELA, *v.* Cause to touch for; seal or wafer (as a letter); bind very carefully or closely, as a cord neatly wound around an *umkonto*.

Ex. *wanginamatisela icala laloko*, he made the blame of that to touch upon me = fastened it upon me.

NAMAZA or **NAMAZELA**, *v.* Mizzle, as fine rain or a Scotch mist.

NAMBA (*Isi*), *n.* Mild, inoffensive, quiet, person or animal, as an ox that walks behind, not in front of the herd, or a cow that is easily milked, &c.

*NAMBATI (*Isi*), *n.* Word for thin *isiyingi*, in common use among the amaQwabe.

NAMBITA, *v.* Move the lips with mouth closed, as in tasting something; taste with mouth or heart.

NAMBITISA or NAMBITISELA, *v.* Make to taste with mouth or heart (as when a person tells another a narrative which he knows already, but wishes to be told again).

NAMBUZELA = *Nabuzela*.

NAMEKA, *pass.* NANYEKWA, *v.* Plaster, smear, as mortar, cow-dung, lies, &c.

NAMEKA, NAMEKEZELA, *v.* Bspatter with lies.

NAMEKEKA, *v.* Get plastered or smeared; be fit to be plastered or smeared.

NAMEKELA, *v.* Plaster or smear, &c., for, at, &c.

NAMEKISA, *v.* Plaster or smear well, thoroughly.

NAMELA = *Enamela*.

NAMFUNA = *Nafuna*.

NAMHLA or NAMHLANJE, *adv.* To-day, this day; on the same day also that, on the day also when, on that same day.

NAMISA = *Enamisa*.

NAMLULA, *v.* Uncover something plastered on with cow-dung, &c.

NAMPA, Here they are (for nouns in *aba*).

NAMPAYA, There they are over there (for nouns in *aba*).

NAMPO, There they are (for nouns in *aba*).

NAMPU, Here it is (for nouns in *ubu*).

NAMPUYA, There it is over there (for nouns in *ubu*).

NAMUHLE = *Namhla*.

NAMUNGA (*U* for *Ulu*), *n.* Thick fluid, as honey, juice, &c.

NAMUZELA or NAMZELA, *v.* Feel the lips drawn together, as after eating something very tart.

NANA, NANELA, NANEZELA = *Enana, Enanela, Enanezela*.

NANA (*I*), *n.* Origin.

Ex. *ngamanana*, in parties, divisions, sections, &c.

wabalandisa izinto zonke, ezitata ngamanana azo, he related to them all things, beginning from the point from which they sprung.

NANA (*In*), *n.* (*amaLala*) = *inTana*.

NANDA (*I*), *n.* Table Mountain in the Inanda district; the name is also given to another spur which projects out of the same ridge with the true Inanda Mountain, and to the whole neighbouring country.

NANDI (*U*), *n.* Name of Tshaka's mother, famous in Zulu history.

NANDI (*Isi*), *n.* Name of a kind of grass; pleasantness.

NANELA = *Enanela*.

NANGANANGA (*Ama*), *n.* Pretence, prevarication; spots, as of a leopard's skin.

NANGO, There he or it is (for nouns in *umu*).

NANGU, Here he or it is (for nouns in *umu*).

NANGUYA, There he or it is over there (for nouns in *umu*).

*NANI (*I*), *n.* Price of anything (Miss.).

NANINI, *adv.* A long time ago.

NANISA, NANISANA = *Enanisa*, *Enanisana*.

NANJA (*Um*), *n.* Name of a plant.

NANKA, Here they are (for nouns in *ama*).

NANKAYA, There they are over there (for nouns in *ama*).

NANKO, There they are (for nouns in *ama*).

NANKO, NANKU, NANKUYA = *Nango*, *Nangu*, *Nanguya*; also = *Nako*, *Naku*, *Nakuya*.

NANSI, Here it is (for nouns in *Im*, *In*).

NANSINGA OR NANZINGA = *Nansika*, *Ntasika*.

Ex. *sezinansinga-ke tina*, then we do—what was it?

NANSINGE (*U*), *n.* Who (what) is it? what's (he) it called?

Ex. *wosa lapa, nansinge*, come here, what's your name?

NANSIYA, There it is over there (for nouns in *Im*, *In*).

NANSIKA, Who (what) is it? what do you call him (it)?

&c. (when a speaker does not remember, or does not care to remember, the word he wants), used as an adj. or verb.

Ex. *lowo'muntu—unansika*, that man—what's his name?

dayanansika bona, bag'emba, they are—what is it? oh, digging.

NANSO, There it is (for nouns in *Im, In*).

NANTI, Here it is (for nouns in *ili*).

NANTIYA, There it is over there (for nouns in *ili*).

NANTO, There it is (for nouns in *ili* and *ulu*).

NANTU, Here it is (for nouns in *ulu*).

NANTUYA, There it is over there (for nouns in *ulu*).

NANZA, *v.* Frequent, come constantly to a person or place;
show care for, attend to, a person = *Naka, Hlonza*.

Ex. *lo'mfana us'enanse lapa kiti*, that boy is continually coming here to our place.

NANZI (*I*), *n.* Stomach of man; second or digesting stomach of cattle.

NAPAKADE, *adv.* Ever.

NASI, Here it is (for nouns in *isi*).

NASIYA, There it is over there (for nouns in *isi*).

NASO, There it is (for nouns in *isi*).

NATA, *v.* Drink.

NATU (*Ukuti*) = *Natuza*.

NATUZA, *n.* Take in with the mouth and tongue, as food.

NAWA or **NAWE** (*Um*), *n.* Younger brother, used in the phrase *umna* (for *umnawa*), *wami, wako, wake*.

NAZI, Here they are (for nouns in *izi*).

NAZIYA, There they are over there (for nouns in *izi*).

NAZO, There they are (for nouns in *izi*).

NCA (*In*), *n.* Grass; used to express something of no value (*ize*), or something innumerable, as blades of grass.

Ex. *hamb'utat'innca*, go and get grass.

izinto lezo uz'onele innca nje, those things he destroyed for nothing at all, recklessly.

safika izinnyoni zingangenca, the birds came, as thick as grass.

NCALALA (*Ukuti*), Lie, as fine dust, hoar-frost, &c.

NCAMA, *v.* Eat before starting on a journey.

NCAMO (*Um*), *n.* Food eaten before starting on a journey.

NCAMU (*I*), *n.* Medicinal herb.

NCAMUZA, *v.* Smack the lips, as in eating.

NCANE, *adj.* Small; few; young.

Ex. *kuyakuba kancane eng'emukile*, he will be almost certain to have gone.

NCAPA (*In*), *n.* Soft kind of grass, which is gathered and put under girls who are menstruating for the first time.

NCAPA (*Isi* or *Isa*), *n.* Water which escapes from the womb at birth = *isiMpaza*.

NCATSHA, *v.* Keep to a person or thing, follow a person about, keep close to his side.

Ex. *ngangiya'uhlapaka, madoda, loku ngangiya eTekwini, ukuba ngati ngis'endhleleni ngakandana nomuntu o'bunene, ngasehle ngincatshe yena*, I should have got into trouble, my men, in that I went to the Bay, but that on my way I fell in with a kind person, and kept close to his side.

NCATSHANA, *v.* Keep close to the side of one another.

NCATSHANE (*Um*), *n.* Name of a tree and its berries, which are worn as ornaments.

NCATSHELA, *v.* Keep close to the side of a person or thing for, &c. ; show the ear, as maize (whose ear keeps close to the side of the stalk).

NCATSHISA, *v.* Make or help to keep close to the side of a person or thing.

NCATSHISELA, *v.* Used only in the reflexive form, as follows.

† *ukuzincatshisela*, to commend one's self to, try to please, as a master or mistress, or a person from whom a favour is sought, by attention to everything.

NCE (*Isi*), *n.* Small woman's *umkonto*.

NCEBELEZELA (*In*), *n.* Pumpkin mashed in its own fluid.

NCEGELA (*In*), *n.* Man's head with protuberance behind; a person who has such a head.

NCEKU (*In*), *n.* Officer (not an induna), especially used of officers of the royal household.

NCEKU (*Ubu*), *n.* Office discharged by an *innceku*.

NCELA, *v.* Suck, as a child, calf, &c.

NCELE (*In*), Buttock of a stout man.

† *ukukutumela inncele*, to shake with fear.

ukuhlala ngenncele, to sit somewhat aside, leaning on one buttock.
ukulala ngenncele, mode of approaching Dingane, by lying on one side, and crawling along thus, in order to get near him.

NCELE (*Um*), *n.* Strip of grass which separates one mealie-garden from another; boundary.

NCELEBANE (*In*), *n.* Feeling of labour-pains; used also of the navel-string of a new-born infant, or of the infant just born.

Ex. *ukusuka kwenncelebane*, the first labour-pains.

NCELELA, *v.* Suck for, &c.

NCELISA, *v.* Help or make to suck, suckle.

NCELISISA, *v.* Suck thoroughly.

NCEMA (*In*), *n.* Rush for making mats.

NCEMBUZA, *v.* Suck out all the milk.

NCEMLA, *v.* Be fortunate, prosperous, happy.

NCENCE (*Ukuti*) = *Ncenceza*.

NCENCETA, *v.* Tinkle, as a man striking metal.

NCENCEZA, *v.* Tinkle, as metal when struck.

NCENCEZELA, *v.* Give some small present to a man (as a goat, assegai, &c.), when one has hurt him in anger or accidentally, so that the injury remains = *Ncepezela* or *Nzepezela*.

NCENCEZELO (*Isi*), *n.* Small present given as above.

In such a case, the gift is supposed to assist the cure.

NCENGA, *v.* Beg earnestly, beseech, entreat, treat kindly, considerately; search for, as a place to cross a stream; give way in a matter.

Ex. *nati asiyikumncenga, siza'umzotsha*, and we, too, we won't entreat him, we'll drive him off.

NCENGANCENGANE (*In*), *n.* Spoilt, humoursome, fretful, peevish child, who is always begging for something; small herb whose root is eaten.

NCENGEKA, *v.* Be easy to be entreated; be in a state to have something begged of one.

NCENGELA, *v.* Entreat for, &c.

NCENGEZELA = NCENGA.

NCENGISA, *v.* Make or help to entreat, &c.

NCENGISISA, Entreat earnestly.

NCEPEZELA = *Ncencezela*.

NCETE (*In*), *n.* Very small brown bird, avadavat;
humour exuding at the corner of the eye.

NCETEZA, *v.* Inform maliciously against, tell tales of
(with acc. or *nga*).

Nci, *adj.* Little.

Ex. *okunci* = *olunci* (*uto*), a little thing.

NCIBA (*In*), *n.* = *umNcwedo* (Tribal).

NCIBILIKA, *v.* Dissolve, melt; be comfortable; be overwhelmed with grief.

Ex. *sengincibilikile*, I am dissolving in joy or sorrow.

NCIBILIKI (*Ukuti*) = *Ncibilika*.

NCIBILIKISA, *v.* Melt = cause to melt.

NCIFILA, *v.* Express dislike or contempt, as a woman by making a sound something like that of the *c* click, whereas a man does it by the *x* click; used of the sound made by a shell-fish while being cooked (= hiss, sing).

NCIFILELA, *v.* Express contempt at.

NCIFILI (*I*), *n.* The act of expressing contempt, as above.

NCIKA or ENCIKA, *v.* Lean upon or against, recline against (with *nga*).

NCIKANA or ENCIKANA, *v.* Lean against one another, as people sitting close, books in a row, &c.; be close to one another, as kraals.

NCIKELA or ENCIKELA, *v.* Lean against for, &c.

NCIKELANA or ENCIKELANA, *v.* Lean against for one another.

NCIKISA or ENCIKISA, *v.* Make or help to lean against.

NCIMIJI (*Ukuti*), Complete entirely.

NCINCA, *v.* Be glad, be joyful.

NCINCELA, *v.* Be glad for, &c.

NCINCI, *int.* (expressive of joy) Hurrah!

NCINCI, *adj.* Very small.

Ex. *muncinci, kuncinci, &c.*, he is very small, &c.

NCINCISA, *v.* Help or make to rejoice.

NCINDA, *v.* Eat with the hands, dipping in first the fingers of one hand, then those of the other; especially used of eating *izembe*, in order to get the better of an adversary.

Ex. *uncind'udele*, you would just have a taste and have done with it = you would be astonished.

NCINDELA, *v.* Eat as above, for a person, that is, *against* him, to get the better of him, take the lead of him.

NCINDISA, *v.* Make or help to eat as above (used of the *innyanga* who prepares the *izembe* for the other).

NCINDO (*Um*), *n.* Thin *isijingi* made with *utshwala*.

NCINTA, *v.* Beat or out-do another, as at a game, or in hunting, &c.

NCINTELA, *v.* Out-do another, as in eating, &c., as when one has finished his own food, and then attacks another's supply, with or without his leave.

NCINTISA, *v.* Help to out-do another.

NCINTISANA, *v.* Help to out-do one another, vie with one another.

NCINYANE, *adv.* Little, small, narrow; low, as the voice.

Ex. *aiko inhliziyo kuyena, incinyane, iyatshetsha ukutukutela*, he has no heart, it is little, it soon gets into a passion.

NCINYANE (*Ubu*), *n.* Littleness.

NCINZA, *v.* Pinch, nip; bite or sting a little, as pepper, &c., in the mouth; pinch up snuff.

NCINZA (*Isi*), *n.* Maid-servant (*isiggila*) who is also a concubine.

NCINZAKANYE (*Isi*), *n.* First-rate snuff = *isiWisa*.

NCINZELA, *v.* Pinch for.

NCINZISA, *v.* Make or help to pinch, give a pinch of snuff to a person.

Ex. *ngincinzise, wetu*, help me to a pinch, my good fellow.

NCINZISISA, *v.* Pinch hard.

NCINZO (*Um*), *n.* Third supply of milk, obtained from a cow at any milking, after the calf has been sent in a *third* time to draw down the milk, when she has withheld it: see *amaMbili*, *umPehlu*.

NCIPA, *v.* Diminish, dwindle, become less, wane.

NCIPAZA, *v.* Speak lightly of, disparage.

NCIPELA, *v.* Dwindle for.

NCIPISA, *v.* Diminish = make less.

NCITSHA, *v.* Stint, leave or keep without (with double acc.).

NCITSHANA, *v.* Stint one another.

NCITSHANA (*Um*), *n.* Outer cuticle, which sometimes gets rubbed off below the finger-nails.

NCITSHANI (*Isi*), *n.* Stingy person.

NCITSHELA, *v.* Stint for.

NCITSHI (*U* for *Ulu*), *n.* Stake sharpened and burnt at the end.

NCITSHISA, *v.* Make to stint.

NCITSHISISA, *v.* Stint exceedingly.

NCIYANCIYA, *v.* Look disappointed.

NCO (*In*), *n.* Red ox with large white spots on rump and shoulders.

NCOKA, *v.* Report a person (acc.), that is, report a message from him; brazen out one's own deed, publish it impudently, report it boldly = *Ncoma*.

Ex. *ute uJojo angomncoka lapa kuwena, uya'ufika ntambama*, Jojo said I was to report him to you, and say that he will be here in the afternoon.

w'eba qede wancoka : bambamba, bambopa, as soon as he had committed the theft, he published it; and so they caught him and bound him.

NCOKANA, *v.* Report one another's words.

NCOKELA, *v.* Report for, to, &c.

Ex. *wamncoka uJojo, wamncokela uSotemba*, he reported Jojo's words to Sotemba.

NCOKISA, *v.* Make or help to report.

NCOKISISA, *v.* Report very carefully.

NCOKOLA, *v.* Joke, say something to cause a laugh.

NCOKOLELANA, *v.* Joke one to another.

NCOKOLOZA, *v.* Provoke by word or act, tease, aggravate, irritate.

NCOLA, *v.* Ill-treat, ill-use, in revenge or dislike.

NCOLANA, *v.* Ill-use one another.

NCOLELA, *v.* Ill-use for, &c.

NCOLISA, Help to ill-use.

NCOLISA (*I*), *n.* Man of the tribe of Faku (Natal tribe).

NCOLISISA, *v.* Ill-use exceedingly.

NCOMA, NCOMANA, &c. = *Ncoka*, *Ncokana*, &c.

NCOMBO (*In*), *n.* Young *amabels*, which is yellow; hence yellow beads; sort of white ant, which makes a heap, the soil of which, when kindled, retains fire a long time.

NCOME (*In*), *n.* Blood-river, where the Boers killed a great number of Zulus in Dingane's time.

NCOMULA, *v.* Pull up or off, as stalks of grass out of the sheath, leaving the roots behind.

NCONCA, *v.* Eat young maize that is not yet properly ripened.

NCONCO (*Um*), *n.* Young maize, up to the time when the grains are formed.

NCONDO (*U* for *Ulu*), *n.* Lame person or animal, halting from any cause, as a withered leg.

NCONGOTSHIANE (*In*), *n.* Ant.

NCONO, *adj.* Used to express diminution of a bad quality, may be rendered by easier, lighter, milder, less grievous, &c.

NCONO (*Um*), *n.* Last excrements voided by a person at stool.

NCONTUKA, NCONTULA = *Ncotuka*, *Ncotula*.

NCOTO (*In*), *n.* Kind of Lily.

Between its leaves snuff is rolled, and so a snuff-case is made, which is thrust into the hole in the ear; and after a while the snuff acquires an agreeable scent. Underneath the leaves is a white substance, which is peeled off to ornament the head-dress or *umutsha* of young people = *iBade*.

NCOTU (*Ukutu*) = *Ncotula*.

NCOTUKA, *v.* Get pulled out, as hair; get pulled or turned out, as a disorderly person out of a place.

NCOTULA, *v.* Pull out, as hair; pull or turn out, as a disorderly person.

NCOTSHOBA, *v.* Clip hair, as the natives.

NCOTSHOBA (*In*), *n.* Knife for clipping hair; *razor.

NCOTSHOLOZELA, *v.* Bother, tease, importune, by begging, &c.

NCOZANA (*In*), *n.* A little.

NCOZULULA, *v.* Divide, separate, break or tear asunder.

NCU or NCUNCU, *adj.* Very small.

NCU (*Umu*), *n.* Pleasant acidity, used only as an adjective = *Muncu*.

NCUBUNCUBU (*In*), *n.* Porridge made with well-ground meal.

N.B. The noun is also used adjectively of such *isijingi*, e.g., *ku'ncubuncubu*.

NCULU (*In*), *n.* Abstemious person, one who eats with moderation or sparingly.

NCUMBA (*In*), *n.* Buffalo (*amaLala*) = *inNyati*, *inNqumba*; woman's word for a hut.

NCUMBE (*In*), *n.* Very fine meal, made for young children when there is no milk.

NCUNCU (*In*), *n.* Sugar-bird = *inNcwincwi*.

NCUNGULU (*In*), *n.* Tadpole.

NCUNZA, *v.* Annoy; also, take a little at a time, as in eating.

NCUTSHUZA, *v.* Grind very small.

NCUTSHUNCUTSHU, *adj.* Chewed small in the mouth.

NCUZA (*Umu*), *n.* Sour *isijingi*, much liked as food.

NCWABA, *v.* Feel easy or comfortable, as a man who has oiled himself, or has wealth = *Nota*.

NCWABA (*U*), *n.* Man in easy, comfortable, wealthy circumstances; month beginning about the middle of July, when grass is just beginning to sprout.

NCWABA (*Ubu*), *n.* Affluence, wealth.

NCWABI (*In*), *n.* Wild cat = *imBodhla*.

NCWADI (*In*), *n.* Mark made to show whether any one has entered a hut in the owner's absence; mark or sign told to a person who enquires his way, by which he will know whether he is going right or not; token, proof; *paper, letter, book.

NCWAJANA (*In*), *n.* Dim. from *inNcwadi*.

NCWALEKA (*In*), *n.* One who has killed people, or been the cause of their being killed, as a chief; all Zulus are called so by some natives; a person whom, for some such reason, people do not like to mix with; one who has returned from the war, having killed a man, who must not associate with his wives or eat with other men, or visit his chief, until purified by certain ceremonies: *comp.* Numbers xxxi. 19, 24.

NCWALEKA (*Ubu*), *n.* Character of having caused the death of people.

NCWAMBU (*U* for *Ulu*), *n.* Stuff on the surface of standing water.

NCWEBA, *v.* Pinch; take a pinch of snuff.

NCWEBELA, *v.* Pinch for, &c.

NCWEBISA, *v.* Help or make to pinch; help to a pinch of snuff.

NCWEBISISA, *v.* Pinch hard.

NCWEBULA, *v.* Crack the whip at a person (*acc.*) (used by the *amaLala*) = *Pwicila*.

NCWEDA, *v.* Put on the prepuce-cover.

NCWEDANGOPONDO (*Kwa*), *n.* The far distance (*lit.*, where the people cover the prepuce with horns).

NCWEDELA, *v.* Put on the prepuce-cover for.

NCWEDISA, *v.* Help to put on the prepuce-cover.

NCWEDO (*Um*), *n.* Prepuce-cover.

NCWELA, *v.* Cut off or out, as a strip or riem from a hide, or a dress; trim a riem.

NCWELE (*In*), *n.* Wagon (*amaLala*) = *inNgola*.

NCWELEKA, *v.* Get cut, or pared, as a *riem*, &c.

Ex. *akuncwelekile kahle*, this has not got cut nicely.

NCWELELA, *v.* Cut or pare for.

NCWELISA, *v.* Help to cut or pare.

NCWELISISA, *v.* Cut or pare carefully.

NCWI, Used with a number as follows.

Ex. *munye ncwi umkonto ngomunwe*, there is only one single *umkonto* by the finger (held up as in counting).

NCWINCWI (*In*), *n.* Sugar-bird.

NDA (*Ukuti*), Begin to speak, say the first words.

NDABA (*U*), *n.* Name for the father of any great chief, whether his true name be known or not.

Ex. *uMpande ka'Ndaba*, *uSomtseu ka'Ndaba*.

NDABAZANDILE (*U*), *n.* An *isibongo* for an ox; see *inDaba*.

NDABEZITA, Word addressed, by way of respect, to the Zulu king or any of his sons (apparently containing the word, *izita*, enemies, and, perhaps, *dabula*, break).

NDASA (*U*), *n.* Month beginning about the middle of January, when mealies are ripe, and all can enjoy them.

NDAWO, *adv.* At all, anywhere, any distance.

NDAWONYE, *adv.* In one place, together.

NDAXANDAXA, *adj.* Thoroughly wet, as with rain or mud, dripping, soaking.

NDENDA (*In*), *n.* Back-hair of girls which is dressed with red (among the *amaBaca* and *amaLala*).

NDENI (*Um*, plur. *Imi*), *n.* Circle of relatives, family circle, comprising such as are not of the nearest order, and have no distinctive appellation, such as 'Cornish cousins'; any one of such relatives.

Ex. *umndeni aufakani'mbedu*, the family does not put on one another the *izimbedu*, meaning, they don't live comfortably together.

impi yomndeni, family quarrel.

NDENI (*Ubu*), *n.* Relationship of the second order.

NDHLA (*Ama*), *n.* Power, might, strength; ability; authority; capability, courage, to do anything.

Ex. *unamandhla*, he is an able, clever person.

kunamandhla, it is surprising.

amandhla amakulu, great exertion.

ningavuki'mandhla, don't act with violence.

¶ *ukupel'amandhla*, to faint, be struck all of a heap, be out of heart, lose heart, give up in despair.

NDHLAKUSE (*In*), *n.* Swarms of caterpillars, which clear off maize, &c., in certain years = *umCwangube*, *umKotane*.

NDHLAMVUZO (*U*), *n.* Person paid or bribed to do a secret thing for another.

NDHLAZANYONI (*In*), *n.* Eagle with reddish feathers, regarded as the king of birds = *inNgqungqulu*.

NDHLOLOTI (*In*), *n.* A grass which kills cattle eating it; there is much of it on the Natal side of the Tugela.

NDHLONDHLO (*In*), *n.* Crested, flame-coloured, poisonous snake (? cobra), reckoned to be the king of snakes; applied, as a word of honour, to a chief, and also, by way of reproach, to a woman of violent temper.

NDI (*U* for *Ulu*), *n.* The Kahlamba Mountains; the Great Kraal of the Zulu king.

NDI (*Ukuti*), Strike a heavy blow on anything soft, as a piece of meat, an ox's back, &c. (with sound of *i* prolonged; be quite even or regular, as the circle of the horizon at sea.

NDIKINDIKI, *adj.* Numbed.

NDINDA, *v.* Ramble, rove about, at one's own pleasure, not working, &c., or as a prostitute.

NDINDIZELA, *v.* Make a confused noise or hum, make a din, as a child crying, a number of people singing, &c.; lull a child, by clapping it under the arm, and humming to it.

NDINGI (*In*), *n.* Kind of top made by boys of bits of the *umtulwa* (*umvio*) tree, and spun between the palms of their hands.

NDINGILI (*Ukuti*), Spin, like a top.

NDINI, Used as a termination after a vocative noun (among the amaXosa and amaMpondo).

Ex. *ndodandini*, here, my man! *mfondini*, here, good fellow!
Jojongdini, here, my good Jojo!

NDIYANDIYA (*Isi*), *n.* Plant, to be eaten by a man who has committed a fault, so that the *ibandhla*, when they come together, may wander about in their minds, be perplexed, not know what to make of it.

Ex. *ibandhla lakwelwa isindiyandiya*, the company was quite perplexed what to think of it.

NDIYANE (*U* for *Ulu*), *n.* Idler, saunterer.

NDIYAZA, *v.* Wander about confusedly in thought or speech.

NDIZA, *v.* Fly, as a bird.

NDOKOKA, *adj.* Pulpy, like porridge, dough, chewed mouthful, &c.

NDONDA, *v.* Make a sort of wheezing noise in the breast, as a man diseased in the lungs, or a cat purring (*ukundonda esifubeni*).

NDONDISA, *v.* Cause the breast to make a noise as above (*ukundondisa isifuba = ukundonda esifubeni*).

NDU (*Ukuti*), Pummel, buffet with a closed hand, as natives.

NDULULA, *v.* Drive off a great body of people, cattle, &c.

NDULUZA, *v.* Look at a thing without really seeing it.

NDUME (*U* for *Umu*), *n.* Large house or other thing, as a crowd.

NDUNDUNDU (*Isi*), *n.* Weevil = *imBovane*.

NDWANDWE (*Ama*), *n.* Name of a strong tribe, which Tshaka drew away from their own country by feigning to retire before them, and then returned and slew them.

NDWANDWE (*I*), *n.* A tall man; anything tall.

NDWE (*Ukuti*), Be perfectly white.

NDWEBE, *v.* Long.

Ex. *inhlisigo indwebile*, my heart is at home, remains behind.

lo'muntu undwebele ekaya, washiya unina egula, that man is very desirous to be at home, he left his mother sick.

NDWEMELA, *v.* Have the heart drawn about, towards, against, anything, by a secret presentiment or feeling of some kind, good or bad.

Ex. *kuhlaluka loku nje-ke: izolo inalisiyo yami ib'indwemele kakulu ekaya*, here is this plain enough now: yesterday my heart was strongly drawn towards home (and there is the meaning of it).

NDWENDWENI (*O*), *n.* The constellation Orion.

NDWETSHE (*U*), *n.* Small bird, with mark on its neck, which goes in flocks, eating the *amabele*.

Ex. *yek'undwetshe uz'enz'umuntu!* look at the little bird who makes himself out a man!—may be said of a braggart.

¶ *woz'ube nebala njengondwetshe*, you'll come to have a mark like the *undwetshe* = you'll become notorious.

NDWEZA, *v.* Sound, like a distant indistinct wailing.

NE, *adv.* Four.

NE (*Um*), *n.* Elder brother; may be used by a man to any one (though not a brother) older than himself, or by a woman to any man whatever.

Ex. *umne wetu, wenu, wabo, my, thy*, his elder brother.

NE (*Isi*), *n.* Four.

NE (*Ukuti*), Fit close or tight, as a well-made window, &c.

NEKE (*Isi*), *n.* Care, trouble, anxiety, great interest or concern for a person or thing.

NEKEFU (*Isi*), *n.* A large man.

NEKENDA, *v.* Be hesitating, drawling, slow, in bringing out one's words, as one not understanding what he is talking about.

NEKENDISA, *v.* Make one's speech hesitating, drawling, slow (equivalent to *Nekenda*).

NEMBA, *v.* Be a good shot; soil, as with dirty or greasy hands; lay on, as mortar, &c., with hand or instrument, plaster.

NEMBALA, *adv.* In truth, indeed, really and truly, upon my word.

NEMBE (*Ama*), *n.* *Amasi* left in a vessel, clinging to the sides of it when the rest is eaten, which is the perquisite of the boy who herds the calves.

NEMBE (*In*), *n.* Pit of the stomach.

Ex. *ukubula innembe*, to beat at the pit of the stomach = have a palpitation of the heart from terror.

NEMBE (*Um*), *n.* Tribal word for thin *isijingioriyambazi*.

NEMBE (*U* for *Ulu*), *n.* What still remains of a thing, as when lung-sickness lingers behind in a herd, or a man retains an angry feeling when he has made it up with another.

NEMBENEMBE (*Um*) = *umBelebele*.

NEMBEZA (*U*), *n.* The good heart of a man, the conscience, or, rather, the *spirit*, in opposition to the flesh (*uGovana*).

NEMBO (*Um*, no plur.), *n.* Shell or shells, used as bracelets, supposed to give power to the wearer to hit his mark (*nemba*).

NEMBULUKA, *v.* Be drawn out so as to break off at last, as glue, or thick porridge; walk slowly, saunter.

NEMFU (*U* for *Ulu*), *n.* Unwillingness to suck (used of calves when they are full-grown, and do not care to suck any longer); fastidiousness, dainty, luxurious, habit.

NEMUZA or NEMZA = *Nekenda*.

NENE, *adj.* Affable, kind, gentle, courteous.

NENE (*Ama*), *n.* Name of a tribe cut up by Tshaka.

NENE (*Isi*), *n.* Front tails of a man's dress.

NENE (*Ubu*), *n.* Affability, kindness, gentleness, courtesy.

NENE (*Uku*), *n.* Used only in the phrase *isandhla sokunene* or *esokunene*, right hand.

N.B. The idea of rectitude still exists in the amaXosa dialect in connection with this word. As applied to the right hand, the word seems to mean, as in English, the hand where a man's strength lies. The Zulus do not use the phrase *right* or *left* side of the king's house. Of the chief wife, they will merely say *uyenayena*.

NENGA, v. Disgust, raise disgust or dislike, turn the stomach ; loathe, nauseate, be inclined to be sick at a thing.

Ex. loku'kudhla kuyanginenga, that food turns my stomach.
ngiyanengwa y'iloko, I am disgusted with that, I am tired of that.
sanengwa y'iloko, we were provoked, put up to do it, &c., by that, lit., we were disgusted by that.

NENGEKA, v. Be a cause of dislike, disgust, &c.

Ex. ngiyanengeka kulo'muntu, unengwa kimi, I am disagreeable to that man, he is disgusted with me, dislikes me.

NENGELA, v. Nearly arrive at a place.

Ex. saya sanengela emKambatini sabuya, we went on till we nearly got to the Table Mountain, and then returned.

NENGELANA = Nengela (used with *na*).

Ex. sana sanengelana nelas'emKambatini sapenduka, we went on till we nearly got to the Table Mountain country, and then turned.

NENGISA, v. Make to feel dislike or disgust.

NENGISISA, v. Make to feel strong dislike, disgust, loathing.

NENKA = Nensa.

NENKHE (Um), n. Slug.

NENO, adj. On this side, towards the speaker or writer.

NENSA, v. Delay from pleasure, dally ; do feebly, falter, trifle with, as a weakly calf in sucking.

NETA, v. Get wet (with rain, mist, &c.).

Ex. nginetile imvula namhla, I have got wet to-day.
angizusanga'luto, ng'anela ukuneta nje, I gained nothing (by my pains), I just got wet, and that's all.

NETISA, v. Cause to get wet, drench, with rain, &c.

NEVU (In), n. Parasitical plant, from the leaves of which bird-lime is made ; bird-lime.

NGA, v. Used to express a wish.

Ex. wanga angawela, he wished that he might cross.

NGA, prep. On account of, through, by, by means of ; about, concerning, for ; in the direction of ; against, as against a tree, wall, hut, &c. ; used also to express admiration or grief.

Ex. *uJojo ngehashi lake*, Jojo for his horse = what a splendid horse has Jojo!

kwaya ngati, it went by us = it was done as we wished, as we thought proper.

ngomta ka'Baba! Alas, my brother!

ukuhamba ngehashi, *ngezinnyawo*, *ngennqola*, &c., to go on horse-back, afoot, by wagon, &c.

ga! ngati sodwa! no! there's nobody like us!

NGA, *adv.* Perhaps (contr. for *kunga* or *kungati*).

NGA (*Ama*), *n.* Lies.

Ex. *unamanga*, thou art a liar; but the expression may also be used courteously, to express extreme surprise at an assertion.

bakolwa ukuti uqinisile, *kanti bakolwa emangeni*, they believed that he had spoken the truth, whereas they believed in lies.

NGA (*Isi*), *n.* Place where the *umunga* tree grows freely; used also, as below, to express a very little quantity.

Ex. *O! aku'gwai wa'buto lo*, *isinga nje*, O! this is not snuff worth anything, it's nothing at all.

isinga'buhlalu, a mere nothing of beads.

isinga'masi, a wee drop of *amasi*.

NGA (*Umu*), *n.* Kind of mimosa, which makes good firewood.

NGABA, *adv.* Perhaps = *Kungaba*, *Ingabe*.

NGABABA (*Um*), *n.* Small river, which enters the sea north of the Ilovu.

NGABANYE, One by one; through others, as far as others are concerned.

NGABAZA, *v.* Conjecture, as one uncertain how a thing will happen.

NGABE, *adv.* Perhaps = *Ingabe*.

NGAKA, *adj.* So large, so many, so few, as this (generally shown by the hand).

Ex. *wafisa ukufelwa ng'umuntu ungaka na!* did you wish to have a man killed for you, you being of such a size, so small, so young?

NGAKANANA, *adj.* How or so large or small, how or so great or little, how or so many or few; expressive of admiration, or used when the size, &c., is shown by the hand.

NGAKANANI, *adj.* (of interrogation), How large? how great? how many? often used, as below, to express 'but few,' 'but small.'

Ex. *akungakanani* it is not (worth asking) how large = it is but little, it's not worth naming.

'*isisu somhambi singakanani.*' 'Uti kona kanyi; *isisu somhambe singakanani na?*' 'The appetite of a traveller is how great? (= but small).' 'You say truly: the appetite of a traveller is how great? (= but small).'

lesi'nkomo asingakanani, these cattle are only a few.

imali yake aingakanani, his money is but little.

NGAKANANI (*Ubu*), *n.* Used as follows.

Ex. *akuna'bungakanani*, it is not with the asking how much is it = it is easily, soon, done, it is no great matter.

NGAKAYA, *adj.* So large, many, few, as that over there.

NGAKI, *adj.* How many?

Ex. *amaswi ake kamangaki*, his words are not (worth asking) how many, = they are but few.

NGAKO, *adj.* So large, many, few, as that.

NGAKO, *adv.* Therefore, on that account, about that, accordingly.

Ex. *ngako loku, ngako loku*, by this, by this = bye-and-bye, presently.

NGAKONA, *adv.* In that direction, thitherward; to the point, exactly so, to be sure, true enough, yes truly, upon my word, indeed, &c., &c. (word of assent).

NGAKU, *prep.* In the direction to or from; towards, against.

ngakubo, towards their place (his or their).

ngakubo kwaso, kwawo, &c., with reference to cattle, horses, &c.

NGAKUMBE, *adv.* As it may be, in any way, whatsoever.

NGAKWESOKOHOLO, *adv.* Towards the left hand.

NGAKWESOKUNENE, Towards the right hand.

NGALAPA, *adv.* In this direction, here away.

Ex. *singebubekise ubuso ngalapa*, we cannot set our faces in this direction = we cannot face the storm of wind and rain in this direction.

ngalapa nitanda ngakona, in whatever direction you please.

NGALAPAYA, *adv.* In that direction over there, beyond, on the other side of (used with *kwa*).

Ex. ngalapaya kwaleyo'ntatshana, in the direction over there beyond that hill.

ngalapaya kwokalo, on the other side of the ridge.

NGALAPO, *adv.* In that direction.

NGALE, *adv.* Far away ; *ngale kwa*, beyond.

Ex. ngale kwe'Rini, beyond Grahamstown.

waya ngale, ngale kwas'e England, he went far away, far away beyond England.

NGALOKO, *adv.* On that account.

NGALOKU, *adv.* On this account.

NGALOKUYA, *adv.* On account of that there.

NGAMANDHLA, *adv.* Violently, by force.

NGAMANGA = *ng'amanga*, It is false.

NGAMANZI (*I* or *Um*), *n.* Name of a kind of mimosa.

NGAMHLA, *adv.* On the day when.

Ex. ngamhla sipumayo, on the day we started.

NGANE (*U*), *n.* Species, kind of, &c.; companion, comrade, friend, fellow = *umGane*.

Ex. sika-ke mngane! get away, you fellow!

NGANE (*In*), *n.* Foetus ; infant ; young child.

N.B. Elder children or adults are *isinngane* to or from their parents but otherwise the word is used for young children.

Ex. yek'isinngane sami! alas, my good people! (the exclamation of a woman whose mealie-crop is spoilt, over her husband and family, who will suffer in consequence.)

NGANE (*Isi*), *n.* Sweetheart, lover, friend.

NGANE (*Ubu*), *n.* Infancy ; childhood ; friendship.

NGANEKO or **NGANEKWANE** (*In*), *n.* Old nursery tale.

NGANENO, *adv.* On this side (used with *kwa*).

NGANGA, *prep.* Of the same size or number as, so great or small as, so far or near as, so many or few as.

Ex. ungangaloku, ungaka umnumzana, he is as many as this (= he brings so many men with him), he is so many, the headman.

¶ *ningangaloku, ningaka pakati kwomusi*, you are so many as this, you are so many within the kraal.

¶ *ngipel'amandhla ngenja, yami, ingangalo'ingakaya*, I am quite cast down about my dog, such a fine dog as he was.

¶ *ngangapambili*, towards the front, not thoroughly so.

NGANGAZANE (*In*), *n.* Very small antelope.

NGANHLANYE, *adv.* On one side; aside, by a side view.

Ex. *size sipele nje, sifa sikude, nganhlanye*, we got knocked to pieces, dying at a distance, on one side only (on our side of the battle, the enemy not suffering).

NGANI, *adv.* On account of what? why?

NGANXAMUNYE or NGANKANYE, *adv.* On one side; on the other side (used with *kwa*); on the contrary.

N.B. This word *nga'nza'munye* (see *umuNza*) may be used singly to express 'on one side,' or 'on the other side,'; but, if repeated, it expresses 'on this side,' and 'on that side.'

¶ *ukusika nganzanye*, to cut along one side, or to cut on the other side, as when one cuts under the skin, to turn it up.

Ex. *wena loba nganzanye, lo alobe nganzanye*, do you write on one side (of the leaf), and let him write on the other.

kapendul'abuke nganzanye, let him turn and look the other side.
loba nganzamunye (or *nganzanye*), *nobabili*, write on the other side, both of you.

hamba nganzanye nami, go with me on one side = go beside me.

hamba nzanye nami, go on one side from me = go away from me.

NGANYANA (*In*), *n.* Dim. of *inNgane*.

NGAPA = *Ngalapa*.

NGAPAKATI, *adv.* Within, inside (used with *kwa*).

NGAPAMBILI, *adv.* In front of, in advance of, ahead, in time or place (used with *kwa*).

N.B. The reference being to the front or first of a sequence, the first or front in time will be the *oldest*, not the youngest; hence the farthest back in a family line, and so, too, the first page in a book, the first word of a line, &c., will be *ngapambili*, in reference to all that follow (*ngas'emva*).

NGAPANDHLE, *adv.* Outside, without (used with *kwa*).

¶ *ukukuluma ngapandhle kwesandhla*, to give a distorted account of a matter.

ngapandhle kwako, without your leave.

NGAPANSI, *adv.* Below, underneath (used with *kwa*).

NGAPANE, *adv.* Perhaps; properly, by right.

Ex. *uJojo kade ngamtshela: ngapane uti-ni yena*, I told Jojo some time ago; I wonder what he says.

NGAPETSHEYA, *adv.* On the other side of, beyond, properly with reference to a river (used with *kwa*).

NGAPEZU, *adv.* Above (used with *kwa*).

NGAPEZULU, *adv.* High above (with *kwa*).

NGAPI, *adv.* Whither?

NGAPI, *adj.* How many? = *Ngaki*?

Ex. labo'bantu ababangapi, those people are not (worth counting) how many = are but few.

NGAS'EKOHLLO, *adv.* On the left side.

NGAS'EKUNGENENI, *adv.* On the left side (of a cow), where the person goes in to milk.

NGAS'EMUVA or NGAS'EMVA, *adv.* Behind, afterwards, in the rear of, in time or place (used with *kwa*).
See N.B. on *Ngapambili*.

Ex. ngiswe amaswi ami es'evela ngas'emva kwami, I have heard my words now coming after me = repeated again, when I meant them to be secret.

NGAS'ENDHLE, *adv.* Out in the veldt.

NGAS'ENHLA, *adv.* Up, upwards; towards the upper part of the kraal (where the royal huts are); upwards from the coast; up the stream of a river; towards the north-west, because in Natal all streams flow from the north-west; above, that is, at the back of, the heads of people lying (used with *kwa*).

Ex. ingas'enhla, the upper part of the kraal, where the chief person, or king, lives.

NGAS'ENZANSI, *adv.* Down, downwards towards the lower part of the kraal; downwards towards the coast; down-stream; towards the south-east; below, that is, towards the feet of, people lying (used with *kwa*).

NGAS'ESE, *adv.* Privately, secretly, by stealth, without the knowledge of (used with *kwa*).

NGAS'EYI, *adv.* Apart, aside; used of food set aside for a man's private use.

Ex. okungas'eyi, a cupboard morsel.

kwoingas'eyi kwenu, in the places out of sight beyond you.

NGA'SIBILI, *adv.* Really and truly, for good and all.

NGATANGATA, *v.* Do a thing unseemly or unbecoming, as when a young lad courts an old girl, or when anyone eats food with rude haste, without waiting for others, &c.

NGAXAMABUTWENI (*U*), *n.* One who thrusts himself into matters (*lit.*, among warriors) in which he is not concerned.

NGCA or NGCAKA (*Ukuti*), Do a thing quickly, briskly, as children picking up mealies, or people cutting grass, gathering stones, stabbing a wild animal, &c.

Ex. *sati ngca'ngca'ngca'ngca'*, *kwati ji*, we went at it briskly, and it was done in no time.

NGCANGCA, *v.* = (*Ukuti*) *Ngcaka*.

Ex. *isinkuku sangcanga umbila*, the fowls picked up briskly the mealies.

NGCANGIYANA (*In*), *n.* Small underground berry or nut of the *isiNungu*.

NGCAZI (*In*), *n.* Large round earthen vessel.

NGCEBA (*In*), *n.* Sort of banana, whose fruit is eaten.

NGCEBELEKA, *v.* Pour out words good and bad, talk away loosely, say whatever comes uppermost.

NGCEBELEZELA (*In*), *n.* See *inNcebezela*.

NGCEDA (*U*), *n.* Small bird = *inNcete*.

kwangced'omhlope, where the white *ungceda* lives = utterly barren waste, wilderness, implying also cold.

NGCELA or NGCELAMKWEKAZI (*U*), *n.* Month beginning about the middle of December = *uMasingana*.

NGCELEKETSHE (*Ukuti*), Leap, jump, skip, as from one stone to another in crossing a stream; go right or straight forward; set right or straight forward.

Ex. *beka! manje-ke us'usa'ubona; inkosi ikubeke endhleleni, ikuts ngceleketshe*, look you! now you will see (your way); the chief has put you in the path (by scolding), he has set you straight.
lo'muntu us'esa'ubona; inkosi imbeke endhleleni; us'esa'ugonda, us'esa'uti ngceleketshe, that man will now see (his way); the chief has put him in the path; now he will go straight: he will now go right forward.

NGCELU (*In*), *n.* Small basket.

NGCELU (*Um*), *n.* Bird frequenting new grass; another bird (a sort of wagtail), which is one of the earliest to chatter in the morning = *umVemve*; generally, any very early bird.

Ex. *ngiya'uvuka imingcelu ingakakali*, I shall be up before the *imingcelu* begin to chirp = very early.

NGCENGCE (*In*), *n.* Large *iqoma*.

NGCETSHE (*Ukuti*) = *Ngcetsheza*.

NGCETSHEZA, *v.* Hop, skip, jump, as a man from one stone to another in crossing a brook.

NGCI (*Ukuti*) = Hold fast or firmly, grip; close up, finish, as a file of men; close in, gather around, as mist, fog, darkness, sleep; close up, nudge, as with the elbow; be complete, perfect; be heavy, as rain.

NGCI (*Isi*), *n.* Grey jackal.

NGCIKINGCIKI (*In*), *n.* Scraps of all kinds of food, eaten by poor men.

NGCIKITSHA or NGCILIKITSHA, *v.* Do cleverly, ingeniously.

NGCILI (*In*), *n.* Tape-worm (offensive word).

Ex. *udhle isingcili*, you have eaten tape-worms, a very strong word of abuse.

NGCINA (*In*), *n.* Name given to any plant producing a glutinous substance (such as the milky juice of the fig-tree), which can be used to glue in the metal end of an *umkonto* into the wooden shaft; the glutinous substance itself; bees'-wax.

NGCINGA, *v.* Predict some evil as likely to happen, either from guessing, or for the purpose of frightening.

NGCINGO (*In*), *n.* Narrow place, pass, strait.

NGCIPO (*In*), *n.* One of the two upper sticks of a stone-trap.

Ex. *kukwebuke inngcipo namhlanje kulabo'bantu*, the *inngcipo* is plucked up to-day to those people = they have had a quarrel.

NGCOBO (*Ama*), *n.* Name of a family of tribes in Natal.

NGCOFOZA, *v.* Strike on the head with a stick.

NGCOKOLO (*Isi* or *Isa*), *n.* Grub which infests the stalks of mealies.

NGCOKOVWANA (*In*), *n.* Small trap, like a cage, for catching birds.

NGCOLA, *v.* Be dirty, foul, unclean.

NGCOLISA, *v.* Make dirty.

NGCOLO (*In*), *n.* Plant whose roots are eaten in time of dearth.

NGCONGCO (*In*), *n.* Top of any mountain.

NGCONO, *adv.* = *Ncono*.

NGCUBA (*In*), *n.* Flesh of an animal that has died of itself, from disease, old age, &c.

NGCUKU (*In*), *n.* Large skin-dress worn about the loins by women of the interior, mantle.

NGCUNGU (*In*), *n.* Ox with long horns nearly meeting above.

NGCUNGU (*Isi*), *n.* = *isiCumu*.

NGCUNGULU (*In*), *n.* Tadpole = *inNcungulu*.

NGCWAYI (*In*), Whey = *umLaza*.

*NGCWELE, *adj.* Pure, holy (*amaXosa*).

*NGCWELE (*In*), *n.* Wagon = *inNgola*; clearness (as of water), purity; hence used for holiness (*amaXosa*).

Ex. *uMoya oy'inngcuele*, the Spirit which is Holiness = the Holy Spirit = *uMoya ocwebileyo*.

NGCWENGA, *v.* Make a sharp noise, as *hi, hi, hi*, &c., as women in fun, when walking, &c. (See *inKwazi*.)

NGCWETI (*In*), *n.* Person clever at anything.

NGCWIMBI (*In*), *n.* Something set up as a mark for boys to throw sticks at.

NGE (*Ukuti*), Be bright, as when a fire is lighted in a dark place.

NGEDAMA (*In*), *n.* Orphan.

NGEDE (*In*), *n.* Honey-bird; chattering woman.

NGEDWA, *adv.* Alone.

NGEGO (*In*), *n.* Native razor.

NGELE (*Ama*), *n.* Tallness, used in an *isibongo* for a fine bull, as follows.

Ex. *udong'olu'mangele, ngibe'kubiza, luy'esabela*, a high wall (such that), if I should call, it answers = echoes back the voice.

NGELE (*In*), *n.* Cold, snow, sleet, cold wind, coming from the Kahlamba; hence used for the Kahlamba itself.

NGELE NGELE (*Ukuti*) = *Ngelezela*.

NGELEZELA, *v.* Go rotating, as a wheel of a wagon; used of the motion of a line of sheep, &c., at a distance.

NGELIKADE (*ibanga*), *adv.* After a while.

NGEMPELA, *adv.* Entirely.

Ex. *wavula owakwabo ngempela*, there came forth one of his own entirely = of his own hut or household.

NGEMUVA, *adv.* Backwards, behind.

NGENA, *adv.* Enter, go in; come in, come in or begin (as a season of the year); begin the attack (as an *impi*); go under a cow to milk; get into a person, act familiarly with him, do what you like with him, as knowing his heart thoroughly; get into friendship with a person; marry, as a widow or woman put away by her husband.

† *ukungena kwobusika*, at the beginning of winter.

Ex. *ingene!* cry raised when an *impi* has invaded a country.

wangena ngenkomo, he made his friendship with the present of an ox: also, he came in with an ox = led in an ox for show or sale. *ngingene enkosini, esigodhlweni kwa'Monase*, I have entered (without leave) the chief's hut, the *isigodhlo*, Monase's hut (forms of oath, implying that the speaker has done such an outrageous act, if, &c.).

angene (= *angingene*) *enkosini*, I could enter the chief's hut (if I have, &c.), another form of oath.

ubani lo ungene ngenkomo nje kule'ndaba, ub'engena'cala yena, so and so went into that business mildly, he was not in fault.

uJojo ungene ngamandhla (ngesigolo, ngesihlulu) nje kule'ndaba, Jojo went into that matter violently.

lalingena ku'nina, the sun was setting.

wangenwa innyoni, he was entered by a bird = had a fluttering in his heart or his buttock (*inncele*) from fear.

angingenanga enhliziyweni yake, I have not got into his heart = do not know his mind thoroughly.
sokungenile loku enhliziyweni yami, that has now entered into my heart = *sengikuzwile loko*, now I understand that.

NGENELA, *v.* Enter for.

Ex. uhle wayingenela ingwe, he actually went in for a tiger = went close to attack him.

NGENHLA, *adv.* In the direction up (used with *kwa*).

Ex. ngenhla kwomfula, in the direction up the river.

NGENISA, *v.* Make or help to enter, bring in, admit; enter another person's house, kraal, &c., either to sojourn, or to stay permanently; halt, as an *impi*, after marching all night, in order to rest for the day.

NGESINWE, *adv.* Properly, evenly, nicely.

Ex. itungwe ngesinwe le'ngubo, this dress has been nicely sewn.

NGESINYENYELA, *adv.* Secretly, by stealth.

NGETE (*Ama*), *n.* Bad, precipitous place.

Ex. izwe eli'mangete, broken country, full of ravines, unfit for cultivation.

NGEZE, *adv.* To no purpose, uselessly, for nothing.

NGEZINNYAWO, *adv.* On foot.

NGIKAULANI (*U*), *n.* Medicine employed by a young man who wishes to make a girl reject other young men.

NGILA or **NGINGILA** (*In*), *n.* Crop of a bird.

NGINGINGI (*I* or *Isi*), *n.* Stammering, stuttering person (word used to imitate the sound).

NGINGIZA, *v.* Stammer, stutter; falter, hesitate, as a person quibbling.

NGINQA (*In*), *n.* A worthless thing.

NGISI or **NGISEMANI** (*I*), *n.* Englishman.

NGIYANE (*U*), *n.* Viscous stuff, used to make the head-ring, taken from a white substance produced by insects on the mimosa.

NGIXANE (*U*), *n.* = *umGanga*.

NGOBA or **NGOBANE**, *adv.* Because = *Ngokuba*.

NGOFO (*Ukuti*) = *Ngofeza*.

NGOFOZA, *v.* Peck, as a fowl picking up grain.

NGOKUBA, NGOKUBANI, NGOKUBENI, *adv.* Because.

NGOKUDALA, *adv.* As of old.

NGOKUHLWA, *adv.* About evening.

NGOKUSA, *adv.* About morning.

NGOKWAMI, As far as I am concerned, for my part, &c.;
so *ngokwako*, *ngokwake*, &c.

NGOLE or NGOLO (*I*), *n.* Lion.

NGOMA (*Umu*, *Isi*, or *Isa*), *n.* Wizard, wise man or woman = *isAnusi*.

NGOMA (*Ubu*), *n.* Power of an *isanusi*.

NGOMANE (*In*), *n.* Conflagration of an enemy's town;
din made by a regiment or a whole army striking
their shields at the same moment.

Ex. *amaBunu atshisa umuzi ka'Dingane ngenngomane*, the Boers
burnt up the kraal of Dingane.

impi ka'Cetshwayo yatshaya izihlangu yenz'inngomane, the force of
Cetshwayo smote their shields and made a tremendous din.

NGOMHLOMUNYE, *adv.* The day after to-morrow = *ngomhla omunye*.

NGOMHLOMUNYE (*I*), *n.* The day after to-morrow, used
as a noun in a sportive way: see *iNgomuso*.

NGOMSA or NGOMUSO, *adv.* To-morrow; another day,
hereafter, one of these days.

Ex. *wosikumbula ngomuso*, you will think of us to-morrow (some
time or other, and be sorry that you have not listened to us now).
ungakolwa nangomuso, don't be satisfied (= don't leave off doing the
same to-morrow also), an expression of thanks for a favour.

NGOMUSO (*I* for *Ili*), *n.* To-morrow, used as a noun in
a sportive way, as *ingomuso lako*, that to-morrow of
yours, which you speak about, &c.

NGONI (*In*, *n.* Bend of a river.

NGONYAMA (*In*), *n.* Lion.

NGOPO (*Ukuti*) = *Ngopoza*.

NGOROZA, *v.* Hit on the head.

NGOQO (*U*), *n.* One who stays at his kraal and does not go up to his chief; person of no consequence, a nobody.

NGOQO (*U*), *n.* Bird that makes a booming noise = *uMabu*: see *Kukulela*.

NGOVIVI, *adv.* At dawn of day.

NGOYE (*U* for *Ulu*), *n.* Mountains beyond the Umlalaze in Zululand; maize.

NGOSO (*In*), *n.* Very small mouse, not killed by people because regarded as an *itonga*; used to express very little.

NGOYE (*U* for *Ulu*), *n.* Yellow maize, which quickly ripens.

NGQA (*Ukuti*), Become suddenly light, as when a match is kindled in the dark.

NGQABA (*In*), *n.* Small skin-bag for medicines, &c.

NGQABALAZI (*Ukuti*), Drain off at a draught.

NGQABATSHIYA, *v.* Leap about with gladness.

NGQAKALA (*In*), *n.* Whiteness, of feet used in such a phrase as the following.

Ex. utshaye inngqakala, he has made (his feet) white.

NGQALABUTO (*In*), *n.* The eldest one or more of a set of children of the same *intanga*, or a number of calves of the same age, or the first ripe ears of a field of corn.

NGQAPELI (*In*), *n.* One who reminds of former deeds and words.

NGQANDA (*In*), *n.* Aromatic plant used in perfumes.

NGQANGA (*Ama*), *n.* Butter-milk, left when the cream is skimmed off.

NGQANGATSHI (*Izin*), *n.* Things like horse-hair, crisp and stiff and curling.

NGQATO (*In*), *n.* Hard mealies; ground when first broken up.

NGQATU (*In*), *n.* Skipping-rope of grass or skin.

Ex. *intambo yens'inngqatu*, the rope makes a skitting sound, as a skipping-rope.

itshe l'enz'inngqatu, the stone skips or skits along, as a stone thrown upon ice, or along the surface of the sea.

Nomampondo utshayiwe inngqatu esweni, Nomampondo has been hit by the skipping-rope in the eye.

NGQATSHA, v. Kick or struggle violently, as a child taken up.

NGQE or NGQO (*Ukuti*), Go straight forward, dividing equally.

Ex. *sika le'ndwangu ugonde uti ngqo*, cut this cloth in two equal pieces.

NGQENGQA, v. Walk on the edge, or along the top, of a precipice.

NGQETSHANE (*Ama*), n. Posture of lying on the back, with the knees drawn up and the feet on the ground.

NGQETSHE (*Ama*), n. Jumps, leaps, used in such a phrase as the following.

Ex. *weqa amangqetshe*, he leaps up.

NGQI, adv. At all.

Ex. *ungekwenze loko ngqi*, you cannot do that by any means.

NGQI (*Ukuti*), Strike, as a boat against a rock, or a man running against a wall.

NGQIBI (*I*), n. Hunter of small game, as bucks (not of large game, *iPisi*).

NGQIBITA, v. Spring or jump down.

NGIQIKA (*Ukuti*) = *Ukuti Ngqi*.

NGQILA, v. Have indecent intercourse with a girl, as a young lad not fully grown.

NGQIMBA (*Isi*), n. Multitudes of things, as books, sheep, cattle, &c., standing in groups.

NGQIMBANGQIMBA (*Izin*), n. Multitudes, great numbers.

NGQIMPOTWE (*U*), n. Summerset, as when a boy, standing on his head, throws himself over.

Ex. *bek'abafana sebempofu utuli, b'enza ungqimpotwe ebuqusini*, look at the boys brown with dust, tumbling head over heels in the dirt.

NGQINGO (*In*), *n.* Name of a regiment of soldiers.

NGQINISELA (*In*), *n.* Essential truth of a matter.

NGQITI (*Um*), *n.* Bird like a pauw.

NGQIWA (*In*), *n.* Secret ill-will or grudge against another = *inNgqutshumbana*.

NGQO = *Nyge*.

NGQOBE (*I*), *n.* Shred of calico, &c.

NGQONDO (*In*), *n.* Fibre on the edge of a palmetto leaf, used to skim *utshwala*, and to make the head-ring.

NGQONDO (*In*), *n.* Sense, meaning, truth, reality.

Ex. *loko'kukuluma akuna'nngqondo, nkuluma nje nawe, awari*, that talk has no meaning in it, you too are just talking, you don't know.

NGQONDO (*Isi*), *n.* *Amasi* of the best kind, well-curved = *isAngqondo*.

NGQONGQA, *v.* Be well-cooked.

NGQONGQOTSHE (*U*), *n.* Supreme Chief; principal person among a whole body of any kind.

NGQGONGQWANE (*U*), *n.* Hoar-frost.

NGQOROLO (*In*), *n.* Person with very prominent breast; strong *utshwala*; pungent snuff.

NGQOTO (*In*), *n.* Staff set up among boys as a challenge; a settler, a masterly, decisive, word or act.

N.B. One boy takes up the staff, and taps another on the head, saying *innqoto, mfana!* And this is equivalent to saying, 'I am your master'; whereupon the other prepares himself to fight, or else assents quietly, if he does not wish to fight.

¶ *ukwenza innqoto*, to set up such a staff, to challenge.

Ex. *izwe lake laba innqoto*, his word was a settler.

NGQOTULA, *v.* Pull strongly, as to draw out a thing which is held tight.

NGQOTSHO (*Ukuti*), *n.* Be completely finished.

Ex. *sezipelele izinncwadi zonke sezite ngqotsho*, the books are now all completely finished.

NGQOZA (*In*), *n.* Cock.

NGQUBUZA, &c. = *Gqubuza*, &c.

- NGQUKUMBANA (*In*), *n.* Cart.
- NGQULWANE (*I*), *n.* Kind of rush or weed, used for making the *igenxe*.
- NGQUMA (*Isi* or *Isa*), *n.* Hail.
- NGQUMBANA (*In*), *n.* Small heap.
- NGQUMBI (*In*), *n.* Heap of any kind.
- NGQUMBU (*Ukuti*), Splash in water.
- NGQUMUZA, *v.* Plot secretly.
- NGQUMELO (*In*), *n.* Chamber-pot.
- NGQUNDA (*In*), *n.* Name of a tree whose juice is said to be sprinkled by *abatakati* on their victims.
- NGQUNGQU (*In*), *n.* = *imBunga*.
- NGQUNGU (*Isi*), *n.* Reserved person, who does not speak much.
- NGQUNGQULU (*In*), *n.* = *inNdhlazanyoni*.
- NGQUNGQUZA, *v.* Rap, as a shield, to frighten wild pigs from a garden.
- NGQUSHUMBANE (*In*), *n.* = *iGqubu*.
- NGQUTU (*In*), *n.* Ox given to the bride's mother, over and above the *ukulubola*.
- NGQUZA (*In*), *n.* Gut within the anus, rectum.
- NGQWAMBA, *v.* Be too small, come short, be deficient.
- NGQWABABA (*In*), *n.* Collar-bone.
- NGQWANGI (*In*), *n.* Large locust, small kind of rock-rabbit.
- NGQWASHI (*U*), *n.* = *Manqgwatshi*.
- NGQWELE (*In*), *n.* Chief herdsman.
- NGU (*Ukuti*), Make a dull noise, as a drum or dry hide, when beaten.
- NGU (*Umu*), *n.* Fine dust which covers a man when *amabele* is sifted.
- NGUBOZIYEWENI (*U*), *n.* An old man, who cannot live long (*lit.*, one whose sleeping blankets will go to the cliff, *i.e.*, be buried with him in some rocky place, while his other movables will be burnt, except his weapons, which go to the eldest son).

NGULULE (*In*), *n.* An animal which resembles a leopard in size and appearance, but is not ravenous.

NGUNAPAKADE (*Un*), *n.* New name for leprosy.

NGUNGU (*In*), *n.* Musical instrument made by stretching a thin skin over the mouth of a beer-vessel, and striking it with a bit of stick, when it sounds like a gong, and is used by a girl who has first menstruated; drum, timbrel.

† *inngungu yaleyo'ntombi aikali*, your *inngungu* does not sound well, in which case the girl is ridiculed as having *hlobonga'd* much.

NGUNGU (*Isi*), *n.* = *isAngungu*.

NGUNGUMBANE (*In*), *n.* Porcupine.

NGUNGUNUNU, *adj.* Having a sad heart and a sorrowful countenance.

NGUNI (*Aba*), *n.* Another name for the *amaXosa*.

NGUPANE (*Um*), *n.* Name of a bird; simpleton of a child.

NGUYAZANA (*In*), *n.* Act of doing something apart from and without the knowledge of others, as one who eats before others had come, and then eats with them as if he had eaten nothing.

NGWANE (*In*), *n.* Cuttle-fish; applied to a person grappling closely with another.

NGWAQA (*In*), *n.* Rough, stony place.

NGQWANGQWA (*In*), *n.* Anything difficult.

NGWELE (*In*), *n.* Favourite red beads of Tshaka.

NGWENGWEZANA (*U* for *Ulu*), *n.* Fine dust.

NGWENYA (*In*), *n.* Alligator.

NGWEVU (*In*), *n.* Grey ox or goat; greyhead.

NGWEVU (*Ubu*), *n.* Greyishness; greyheadedness.

NGXAKANGXAKA (*In*), *n.* Things all in disorder, lying about here and there, biggledy-piggledy.

NGXAMBU (*Ukuti*), Splash, as a stick thrown into the water.

NGXANGAZA, *v.* Prepare for walking, work, action, &c., as a man or *impi*.

NGXANGXA (*In*), *n.* Frog.

NGXAVULA (*In*), *n.* A man with very long teeth.

NGXI (*Ukuti*), Strike in, as a stick into a honeycomb.

NGXIBONGO (*In*), *n.* Ox with horns pointing upwards.

NGXOBONGO (*In*), Ox with horns curved forwards.

NGXOLA (*In*), *n.* Long *umkonto*.

NGXOTA (*In*), *n.* Zulu brass; armlet of brass.

NGXOTO (*In*), *n.* Name of plant (*ibade lentaba*).

NGXOVANGXOVA (*In*), *n.* Disorderly conduct.

NGXWEMBE (*In*), *n.* Curved spoon.

Ex. *abadhla ngenngxwembe endala*, people who eat with the old curved spoon = aborigines.

NHINHIZA, *v.* Mumble, speak low or indistinctly, so as not to be heard.

NHLA (*Ukuti*), Get the first glimpse of a thing, just get a glimpse of it, light upon it.

Ex. *isembe lami lilimele: ngite ngigaula lapaya enhla, lati nhla etsheni*, my axe is hurt; as I was felling up over there, it came upon a stone.

NHLABA (*U*), *n.* Month beginning about the middle of April.

NHLAKANHLAKA, *adj.* Unwholesome, as food, porridge, fruit, &c.

NHLANGULA (*U*), *n.* Month beginning about the middle of May, when the wind is very strong and the leaves fall.

NHLEKWANE (*U*), *n.* Small (not young) elephant without horns; name of a bird; long narrow *umkonto*.

NHLIKINHLIKI (*Ama*), see *Hlikihliki*.

NHLIZIYONKULU (*U*), *n.* Name of a shrub.

NHLOILE (*U*), *n.* Hawk.

Ex. *unhloile ka'Mgubane*, the full name of the bird, which is supposed to have had a father *Mgubane*.

NHLONGWENI (*U*), *n.* Very long staff = *vDhlwedhlwe*.

NI, *pron.* What; may be rendered sometimes, anything.

Ex. *umuntu wani?* he is a man for what = he is good for nothing. *nga'ndawo'ni*, on what account.

akunani, that's of no consequence, it does not matter.

kati-ni, he does not say anything.

akusayikuba nani, that won't be any longer of consequence.
ang'asi uma usatshela-ni, I don't know what he is now saying.
as'asi ukufa nani, we know not whether it is sickness or what.
o'nto-ni? what news?

NIKA, v. Give (what a person has some right to expect or receive); deliver to; give, as a custom or usage, used of the chief who first established it.

¶ *ukuzinika*, to give one's self up, surrender one's self.
inhliziyi inginika, my heart inclines me.

NIKANA, v. Give one another.

NIKAZI (*Um*), *n.* = *umNini*.

Ex. umnikazi'musi, umnikazi'hashi, &c.

umnikaziyo (imiloxi), the wizard, necromancer, ventriloquist.

NIKELA, v. Give for; bring the calf to a cow, that it may draw the milk.

***NIKELO** (*Um*), *n.* Gift, offering (*Miss.*).

NIKEZA, v. Give in, from the outside, the cord with which the person within binds the thatch upon a house or hut; give, or suggest, particulars to a person who is stating his case, which he may have left out or forgotten.

NIKEZELA, v. Hand over, in, or out.

NIKI (*Ukuti*), Work hard together, as when a number of people are weeding mealies or hunting or writing together, implying earnestness = *Kutazela, Copelala*.

NIKINA, v. Shake, as the head, a blanket, &c.

NIKINANA, v. Shake one another.

NIKINELA, v. Shake for, at, &c.

NIKINIKI, adj. Used of any person or thing in a tattered, ragged, draggled, shaky, state, as an old rag of a garment, a person with his clothes wet and dirty, &c.

NIKINIKI (*Ama*), *n.* Old tattered garments, clouts, rags; draggled, muddy, clothes.

Ex. leti'saka ling'amanikiniki, this sack is all in tatters.

NIKINISA, v. Make or help to shake.

NIKISA, v. Help or make to give; give like.

Ex. wanikisa okwenkosi, he gave like a chief.

NIKIZA, *v.* Tear with shaking, worry, as a dog or wild beast.

NIMBA (*In*), *n.* Beginning of labour-pains.

NINA, *v.* Strike far off, at a distance; stop a man from telling his tale.

NINA, *pron.* Ye or you.

NINA (*U*), *n.* His, her, or their mother; mother-plant of gourds, &c.; large under-stone of native corn-mill, the small upper one being the *umntwana*.

¶ *ukubuyisa ngonina*, to distribute, as type.

Ex. aibuyele ngonina (ngaonina or ngaanonina), let it (*impi*) return home = every man to his own home, or let every one go about his own business.

lalingena ku'nina, it (the sun) was setting.

buyisela lesi'sinto ngononina, put these things back in their places.

ntambama isihlangu sasinika onina, in the afternoon we gave our shields their mothers = fastened on the ox-tails.

wab'emisa ngaanonina, he arranged them (as for battle).

NINI (*I* for *Ik*), *n.* Woman.

NINAKAZI (*U*), *n.* Mother, but not the one who bare (see *uMamekazi*).

NINAKULU (*U*), *n.* His, her, or their grandfather or grandmother.

NINALUME (*U*), *n.* His, her, or their mother's brother or his wife.

NINDA, *v.* Soil, stain, as with mud, or with a fault.

NINDEKA, *v.* Get soiled, stained, as a man's coat by rubbing against grease.

NINGA, *v.* Speak many words about a matter, as in trying to find out the truth in a statement that is not quite believed.

NINGANA, *adj.* Rather many (dim. from *Ningi*).

NINGI, *adj.* Much; many, numerous; plentiful, abundant.

NINGI (*I*), *n.* The mass or majority, the greater part or number.

NINGI (*Ubu*), *n.* Abundance, plenty.

NINGILIZA, *v.* Go minutely, particularly, in detail, into a matter, go into it.

NINGININGI, *adj.* Very abundant.

NINGIZIMU (*In*), *n.* Wind from south-west ; name of a plant used for making *intelezi*.

NINGO (*I*), *n.* Native forge.

NINGO (*Isi*), *n.* Long passage in an ant-heap.

NININGWANE (*Imi*), *n.* Many small particulars, as a number of ceremonies in worship, or of arguments produced to persuade a person, minute details, &c.

NINI, *adv.* When.

Ex. *y'inini*, it is when ? = how long, what a while.

y'inini esincenga, it is when that we are beseeching ? = all this while we are beseeching you.

y'inini sisuke le emtonjeni, ever since we started from there at the spring.

NINI (*Um*), *n.* Owner, proprietor ; name of a tree of which *iziviliba* are made.

Ex. *umnini'muzi umnini'nkomo*, &c., owner of the kraal, ox, &c.

So with pronouns, *umnini-mina*, *umnini-wena*, *umnini-yena*, &c.; but for these three a native would be more likely to use, *ubaba*, *uyihlo*, *uyise*.

NISA, *v.* Cause to rain.

NJA (*In*), *n.* Dog ; ill-behaved, rude, ill-conditioned, impudent fellow ; poor, needy, person.

Ex. *innja yenduna*, a fine fellow.

ngiti kw'enza esennja, I think a very small spirit (*isituta*) did it = it does not look as if any powerful spirit of my family interfered on my behalf (this may be said when a man has narrowly escaped some great danger).

NJA (*Ubu*), *n.* Rudeness, impudence ; poverty.

NJADU (*In*), *n.* Snuff-box made of the paunch of an ox turned into leather.

NJAISUTI or NJISUTI (*In*), *n.* Small tributary of the Tugela, north of it = Little Tugela.

NJALO, *adv.* Thus, in this manner, so, in this way ; and that's all, and there's an end of it ; right out ; continually, always, all along ; continuously, forthwith, thereon, thereafter, upon that.

Ex. *watsho njalo*, he asserted positively, insisted.
ngiyamesaba njalo uMpande, I am always in fear of Mpande.

NJALO (*In*), *n.* Small Kafir potato, which grows beside the large ones, and is rejected.

NJALONJALO, *adv.* Continually, just in the same way, all along.

NJANI, *adv.* How ? in what manner ?

Ex. *akunjani* (in answer to a question, how is it now ?), it is not how = it is not worth asking how, there is nothing particular to mention, it is tolerably well, neither very bad nor very good.

NJE or **NJENA**, *adv.* Nothing but, merely, just so, at all events, and no mistake ; Scot., just ; such as this, in this way.

Ex. *uyayinwa nje impi*, do you hear just the impi ? = in simple truth, as a plain matter of fact, there it actually is.

NJENGA, *prep.* Like.

Ex. *njengalo'* or *njengaloku*, like as (something going to be mentioned).

njengaloko, like as (something referred to).

NJENGELE (*In*), *n.* Influential, important, person.

NJENGOKUBA, *adv.* Like as.

NJENJE, *adv.* In this way (generally, in a bad sense).

Ex. *kunjenje umlilo ; ubengulwe umoya*, it is just through (along of) the fire ; it was driven along by the wind.

NJEYA, *adv.* Such as that, in that way, just there.

NJINGA (*In*), *n.* Unsociable, ill-conditioned, woman ; *gentleman.

NJININI (*In*), *n.* = *isiJaka*, *isiFifane*.

NJO (*Ukuti*), Look fixedly at.

NJOBO (*In*), *n.* Skin-tail of a native ; name of a plant growing in damp soil, which is used for red intestinal worms.

Ex. *woz'uyinyatel'innjobo yami*, you shall some time or other tread on my tails, a threat of punishment, the origin of which expression it is difficult to explain. The idea may be, I shall get hold of you, and bring you close enough to tread on my tails, and beat you.

***NJOLOBA** (*In*), *n.* India rubber. (*Eng.*)

NJONJO (*Um*), *n.* Food, *e.g.*, meat, beer, &c., given by a number of girls at a feast to the lover of one of them who may happen to be present, or perhaps to his brother or friend.

NJAVUNJAVU (*In*), *n.* Bad, watery pumpkin.

NJONJO (*U* for *Ulu*), *n.* Pustule.

NJOVA (*In*), *n.* Name given to a rat (*igundane*), when used or spoken of as a bait for wild-cats.

NJUBA (*In*), *n.* = *iDikazi*.

NJUMBANE (*In*) = *inKombane* or *inKombankombane*.

NKA (*Ukuti*), Begin to speak, just open the mouth to speak.

NKAFUNKAFU, *adv.* Coarsely ground.

Ex. *le'mpupu inkafunkafu*, this meal is coarse.

NKAITSHANA (*U* or *In*), *n.* Common *isibongo* for a man, who then is generally called by his father's name, *inKaitshana ka'Jojo*.

NKANI (*In*, plur. *Izin* or *Ama*), *n.* Strife, contention, discord, quarrel, dispute; objection; emulation, rivalry; ill-feeling.

N.B. The form *amankani* is used (not *izinkani*) for mere rivalry, as in horse-racing, &c.

Ex. *unenkani lowo'muntu*, *wens'inkani*, *upik'inkani*, that man is quarrelsome.

angina'mankani, I don't mean to quarrel, I make no objection, I admit all you say, I have not a word to say against it.

nginenkani ngokwenza loku, I am striving to do this (said of a thing which is attended with difficulty).

amankani ayakwahlukana, their emulations will part company = there will be an end to their rivalling one another.

NKANKA (*I* for *Ili*), *n.* Muscle at the ridge of the nose.

NKANKANANA (*Ukuti*), Strive to outdo one another, have a strong tussle.

Ex. *aobani* or *ubani noJojo kühle kutule kutune nkankanana ngenncwadi*, so-and-so and Jojo had a downright rivalry about their reading.

NKANKANE (*I* for *Ili*), *n.* Black Ibis.

NKANKAZA, *v.* Speak with the nose stuffed or stopped up, as one having a cold.

NKANKU (*In*), *n.* Black-and-white bush-bird which moults in winter, and whose piercing voice is heard in summer at night, announcing the time for sowing, corresponding to the cuckoo in England.

Ex. sokupakati kwonyaka, innkanku seipelile is'ipendule, it's now midsummer, the innkanku is now full-voiced, has changed its voice.

NKAZANA (*In*), *n.* Young girl (*amaMpondo*).

NKE (*Ukuti*), Arrive; arrive at with a blow, hit; be very white.

NKEDAMA (*In*), *n.* = *inNgedama*.

NKEMBA (*In* or *Isi*), *n.* Large *umkonto*; *sword.

N.B. innkamba is, more properly, a weapon of war; isinkamba may mean a large knife.

NKENENKENE (*Ukuti*) = *Nkeneza*.

NKENEZA, *v.* Sound from a distance, as a man calling or hill re-echoing.

NKENKETA, *v.* Throb, as a gathering in the ear; tingle, as the bones.

KENKEZA, *v.* Rattle away, talk a great deal, clatter, Nclank away, chatter.

NKENTSHANE (*I* for *Ili*), *n.* Wild dog.

NKENTENKENTE (*Ukuti*) = *Nkenteza*.

NKENTEZA, *v.* Reverberate, as a roof of a church; speak so that the voice is echoed by rocks, trees, &c., and therefore is indistinctly heard.

NKENYA, *v.* Strike violently, so as to be felt upon the bone of arm, leg, &c.

NKETA or **NKETE** (*In*), *n.* Mats neatly woven of rushes (*inNcema*).

NKINGA (*In*), *n.* A thing hard to be understood, incomprehensible, or difficult to be done.

NKOKA (*In*), *n.* = *imVingo*.

NKONE, *adj.* Striped.

Ex. inkomo ennkone, striped ox.

NKONE (*In*), *n.* Ox striped on back or belly.

NKONE (*Izin*), *n.* Zulu regiment = *zinGulube*.

NKONGOLWANA, *adv.* State of distress, as when a man is mourning the sickness or death of a near relative.

Ex. *ngifike kwa'Matia behlezi'nkongolwana, ingabe ukufa kunjani ku'mntwana wakona ob'egula*, I got to Matiya's and found them in trouble, perhaps a child of his kraal had a sickness of some kind with which he ailed.

NKONKA (*U*), *n.* Male bush-buck (female, *imBabala*).

NKONKONI (*In*), *n.* Gnu.

NKONKOWANE (*Ama*), *n.* Word used in magnifying a thing, as large clouds, a brightening fire.

Ex. *amafu apume 'enza amankonkowane*, clouds have come out in large masses.

umlilo obomvu ong'amankonkowane, ovuta ngamandhla, an immense red fire flaming furiously.

NKONONO (*U* for *Ulu*), *n.* Incredulity, as when a man listens to a story, but does not credit it.

Ex. *labo'bantu banonkonono*, those people are incredulous.

NKULUNKULU (*U*), *n.* Great-Great-One, Supreme Being, traditional Creator of all things, called also *umVeli-ngangi*; grub of the dinning fly, which makes a little cylindrical cell, of stalks of grass, &c., like a caddisworm, and hence is called also *uMahambanandhlwana*.

N.B. The Zulu children used in play to run shouting, one and all together, *We Nkulunkulu!* Old men of the present generation have done so; but the practice is now discontinued.

NKUNKUMA (*I*), *n.* Mixture of things with rubbish, mess, as when things are taken out of a room which is to be cleaned; stable-rubbish, &c.

NKUNUNU (*In*), *n.* Filth on the glans penis which has not been washed.

NKUNTSHANE (*Isi* or *Isa*), *n.* Small plant eaten as a vegetable.

NKWA (*Isi*), *n.* Bread; loaf.

NKWE (*Ukuti*), Be completely ended, finished, done, done for.

NKWE (*Isi*), *n.* Kind of night-bird.

NKWINCI (*In*), *n.* Hiccough = *inTwabi*.

NOBA, *adv.* = *Nokuba*.

NOBADULA (*U*), *n.* Thick piece of wood used for barring a hut-door.

NOBAMBA (*U*), *n.* Name of one of Dingane's regiments.

NOBAQA (*U*), *n.* Kicking up of the heels behind, so as to strike the buttocks.

NOBONOBO = *Ntobontobo*.

NODANGALA (*U*), *n.* = *imFene*, *inNtshidi*, *inNdangala*.

NOGOLA (*U*), *n.* Crane, with black back and white neck.

NOGWAJA (*U*), *n.* Hare.

NOHA or NOHOHA (*U*), *n.* Baboon (from the sound it makes).

NOHEMU (*U*), *n.* White crane.

NOHUNDA (*U*), *n.* *Isibongo* of a certain bird.

*NOI (*U*), *n.* Wife (Dutch).

NOI (*Um*), *n.* Nit.

NOJELEZA (*U*), *n.* Water-melon = *iBece*.

NOKO, *adv.* However, yet still, although, albeit, notwithstanding, for all that, though, though only, in spite of, never mind it.

Ex. *noko* *noko*, whether or.

NOKUBA, *adv.* Even that; although.

NOKWE (*Isi*), *n.* Young *iBuzi*.

NOMA, *adv.* Whether, or, or else = *Nonxa*.

NOMANYEWU (*U* for *Umu*), *n.* East wind.

NOMADUDWANE (*U*), *n.* Scorpion = *uFezela*.

NOMAGENDANE (*U*), *n.* Mole.

NOMFA, *v.* Do beautifully, as build a fine house.

NOMFI (*In*), *n.* Plant whose berries are used for making bird-lime.

NOMITSHWE (*U*), *n.* Field-mouse, with tufts of long hair along the back.

NOMKUBULWANA (*U*), *n.* Name of a traditional young lady, said to have come down from heaven, and taught the people to make *utshwala*, &c.

NOMTEBE (*U*), *n.* Queen of white ants = *uQumbu*.

Ex. *abantu bati, izwe lingafa lipindo litule, bati selibuyele kwa'Nomtebe, bati selibuyele ku'nina*, the people say, if at any time the country after distress is at rest again, it has now returned to Nomtebe, it has now returned to its mother (the going back to one's mother, or to Nomtebe, implying to go to the root of all joy).

NOMTSHEKETSHE (*U*), *n.* Honey-bird; chattering woman.

NOMUNTU (*U*), *n.* Used, as below, to express a great number, or multitude, of persons or things.

Ex. *ihashi ka'nomuntu* or *lika'nomuntu, inkonkoni ka'nomuntu*, &c. a great number of horses, guns, &c.

intombi ka nomuntu le emDumezulu, kute fiti, the girls here at Umdumezulu are in prodigious numbers, it is chock-full.

NONA, *v.* Be fat, sleek, in good condition.

Ex. *ai-ke! ngiyanona amazwi ako*, ah, yes! I am in good case by your words = I feel that you have said the truth.

NONDLANDHLA (*U*), *n.* Sea-crab.

NONDLINI (*U*), *n.* Cow which gives much milk = *iSenqwakazi*.

NONDHLIWA (*U*), *n.* Cow that gives milk without her calf = *isiGudo*; prostitute = *uNonjekwa*.

NONDINDWA (*U*), *n.* Idle, sauntering, person, like Kafir women in town; prostitute.

NONDONGOYI (*U*), *n.* Drone; fine large person.

NONDWEBU (*U*), *n.* Large water-bird.

NONGQANGA (*U*), *n.* = *iNkankane*.

N.B. This bird is said to have a father, its full name being *uNongqanga ka'Mkwebeni*.

NONGO (*U* for *Ulu*), *n.* Best grain, kept for seed.

Ex. *imbeu yonongo*, seed of mark, of a good kind, choice.

NONGWANE (*Isi*), *n.* Name of a shrub.

NONGWE (*In*), *n.* Plant whose roots are eaten.

NONI (*I* for *Il*), *n.* Piece of fat.

Ex. *kuy'inoni*, it is nice, pleasant.

NONISA, *v.* Fatten ; grow fat like.

NONJEKWA (*U*), *n.* Prostitute.

NONJIYELWAKULALA (*U*), *n.* Isibongo of a warrior who has been wounded in the side and cannot lie down in consequence.

NONO (*I* for *Ili*), *n.* Neat, nice, tidy, person.

NONO (*Ubu*), *n.* Neatness, nicety, tidiness.

NONOPA, *v.* Hurry.

NONOTI (*I*), *n.* River in Natal, near the Tugela.

NONSEYANA (*Isi*), *n.* Noodle, senseless dolt, simpleton, besotted, like one who has been smoking hemp.

NONSUKA, *v.* Be rent, like a string or an old garment.

NONYAKA, *adv.* This year.

NOQAZA (*Kwu*), *n.* Upper Umgeni Waterfall, probably named from a former resident.

NOQOBO, *adv.* Entirely, absolutely.

NOTA, *v.* Be wealthy.

NOTA (*U*), *n.* Best kind of hemp (*insangu ka'nota*).

NOTUMTSHE (*U*), *n.* Insect, like a large ant, found in calves' huts.

NOVAZI (*U*), *n.* Common *isibongo* for a man with very ugly face or large legs.

Ex. *uyena'Novazi omuhle ngezito, ebusweni wo! e-a!* there is Navazi, well to look at for his legs, but for his face, wo!

NOVUNOVU (*Um*), *n.* Name of a tree whose wood is used for striking fire.

NOZAYIZINGWENYA (*U*), *n.* Pelican, so called because supposed to have 'brought forth (*zaya* = *zala*) alligators' = *uBole*.

NOZONDILANGA (*U*, no plur.), *n.* Tape-worms (offensive word), so called from 'hating the sun-light.'

NQA (*Ukuti*), Look steadily at.

NQABA, *v.* Refuse, reject, decline (with *na*); refuse to let any one come near (for beauty, &c.); be surpass-

ingly beautiful, &c.; beat all hollow; *perf.* be fixed, firm, immovable, refusing to come out, as a nail.

Ex. *unqaba nehashi lake*, he refuses to let his horse go.
lingabile ntambama, it is excessively hot this afternoon, it beats anything I have ever felt.
lingabile thashi leli, this is an out-and-out horse, for strength, speed, &c.

NQABA (*In*), *n.* Fort, fortress, fortified place, stronghold, fastness, place of refuge; a difficult thing.

Ex. *kuy'innqaba ukupet'umbijo*, it is a matter of difficulty to join together the ends of an *umbijo*.
ngingeye ekusineni, kuy'innqaba, ngisebensela inkosi yami, I cannot go to the dancing, it is impossible, I am working for my master

NQABEKA, *v.* Get refused; be refusable.

NQABELA, *v.* Refuse for; prohibit.

NQADI (*Ama*), *n.* Bones appearing through the skin, especially used of the haunch-bones.

Ex. *isitshwapa esi'manqadi*, a very thin person, whose haunch-bones stick out.

NQAFUNQAFU (*Isi*), *n.* = *umNcwedo*.

NQAINQAI (*Ukuti*) = *Nqaiza*.

Ex. *yaisate ngai ngai ngai, say'ahlula*, it had thought of running violently, but we beat it.

sati ngai ngai ngai, yas'ahlula, we ran violently, but it beat us.
yati ngai ngai ngai ngolaka, sayitshaya imvelelo ngamatshe, yatamba, it strove violently in a rage (butted at us), but we pelted it on the forehead with stones, and it quieted down.

NQAI (*Um* or *In*), *n.* Name of a forest tree.

NQAIZA, *v.* Strive violently, with all one's might, as to keep back a running ox, or people running with it.

NQAKA or ENQAKA, *v.* Catch a thing thrown, as a ball; catch at; catch up a person's words, answer quickly, interrupt, before he has said all he had to say.

NQAKAZA, *v.* Snarl, as a dog.

NQAKULA, *v.* = *Nqaka*.

NQALA, *v.* Be hard, difficult; be stout, strong, as a nail; be fast, hard to be pulled out, as a nail.

NQALA, *adj.* Hard, difficult ; strong, as a nail ; fast, as a nail.

NQALABA (*In*), *n.* = *inNgalati*.

NQALANQALA (*Isi*), *n.* Thing hard to be managed, impracticable.

NQALATI (*In*), *n.* Bag stuffed with goods, bale.

NQANI (*Ama*), *adv.* In all probability.

NQAMA (*In*), *n.* Ram.

NQAMBO (*Um*), *n.* Heart-string.

NQAMLANQE (*U*), *n.* Chief *induna*, as *Mnyamana*.

*NQAMLEZA or NQAMULEZA, *pass.* NQANYULEZWA, *v.* Crucify (not a Zulu word).

*NQAMLEZO (*Um*, or *U* for *Ulu*), *n.* Cross = *isiPambano*.

NQAMU (*Isi*), *n.* Piece cut, torn, broken, &c., off, as a piece of bread or string ; short person.

NQAMUKA, *v.* Be cut, torn, broken, &c., off ; be stayed, stopped back, as water, blood, &c.

¶ *ukunqamuka kabili*, to be cut off, so as to make one of two divisions.

Ex. *umoya unqamukile*, the wind is broken off = the wind has ceased or lulled.

ukunqamuka kwonyaka, at the close of the year.

NQAMUKANA, *v.* Separate.

Ex. *ake ninqamukane kabili*, I wish you would form two divisions.

NQAMULA, *v.* Cut, tear, break, strike, chop, &c., off (with *na*) ; strike off, as a number of cattle from a herd ; cut off, as an angle in walking, cut across, &c. ; break off, as a thing finished or interrupted.

¶ *ukunqamula ubusuku*, to cut off (the road) during the night = march or travel all night.

Ex. *unqamule lapa etafeni*, he cut across this way on the plain.

nqamunqamula, cut short your words, out with it at once.

NQAMULELA, *v.* Cut off for a purpose.

NQANDA, *v.* Strike on the head ; pelt oxen with clods to stop or turn them ; stop, turn back, as people ; have large spreading horns.

Ex. *kanqandica'luto*, he is not struck on the head with anything = he is never contradicted, stopped, or turned, he has absolute power.

NQANDANA, v. Strike one another on the head.

NQANDANE (Um), n. Small mimosa, used for building the *isigodhlo* of the Zulu king.

NQANDEKA, v. Get struck on the head, get turned, as oxen.

NQANDELA, v. Strike on the head for, turn oxen for, &c. (used of a cow refusing to let her calf suck).

NQANDISA, v. Help or make to strike on the head, turn oxen, &c.; have twisted horns, as an ox.

Ex. *leyo'nkabi inqandisile*, that ox has its horns twisted, lit., has twisted its horns.

NQANQA (In), n. Passionate girl or woman.

NQANTULA (U), n. String under a dog's tongue, which is taken out while it is a puppy; otherwise it will cause its death by preventing it from eating.

NQANYANA (Isi), n. Dim. of *isiNqamu*.

Ex. *isinqanyana sika'Jojo*, the little piece of Jojo = the little man, son of Jojo.

NQATA (Ukuti), Be chock-full.

NQATUZA, v. Assert confidently in an angry manner.

NQATSHA (U), n. Disease of which oxen die in one night, with the shoulder swelling = *umBicotsho*.

NQAWA (Um or Isi), n. Large mimosa, of which the wood is very hard.

NQE (I for Ili), n. Vulture; dread, presentiment of danger.

Ex. *lo'muntu unenge lokuuvel'amanzi*, that man has a dread of crossing the water.

NQE (Isi), n. Buttock, haunch, loin; rump of beef; bottom of a cup, glass, &c.

Ex. *inkomo yesinqe*, a cow (because of the part taken by the loins in bearing).

ukunquma izinge, cut off the rear.

NQE (*Ukuti*), Beat, as the heart in a fright.

Ex. *uvalo lungiti nqe*, my heart (diaphragm) beats.

NQEKE NQEKE (*Ukuti*) = *Nqekhezela*.

NQEKEZELA, *v.* Go off tossing the head, as one threatening to tell the chief.

Ex. *wanqekenqekhezela, wati uya enkosini*, he trotted off, threatening that he would go to the chief.

NQEKUZA, *v.* Toss the head from one side to the other, or up and down, as oxen with large horns walking, or as a man in a passion, with his hands bound, wanting to get at another.

NQENA or **ENQENA**, *v.* Be disinclined, indisposed, unwilling, to labour, object to work, either from inability or sluggishness.

Ex. *ngiy'enqena ukusebenza namhlanje*, I had rather not work to-day.

NQENI (*Isi* or *Ise*), *n.* Person habitually disinclined to labour, sluggish, indolent, reluctant, unwilling person.

NQEXE (*Ukuti*), Snap the finger-joints by pulling them.

NQI (*Ukuti*), Stick fast, as anything in the throat, or as words in a man's mouth when he is doggedly silent.

Ex. *ngabuza ngabuza kwati nqi*, I asked and asked, but (it stuck =) his answers stuck in his throat.

wafunga waqamela wati nqi, he swore positively.

utsho okwokuba ute nqi kuloko, you say so because you are positive on that point.

NQIBA = *Nxiba*.

NQINA (*I* for *Ili*), *n.* Fore-leg of an ox, cut off at the knee.

NQINA (*In*), *n.* Hunting-party.

NQINDI (*Ama*), *n.* Used adjectively, for an ox which has the tips of its horns cut off, or a man who has lost two or more fingers, &c.

† *ukunquma inkabi amanqindi*, to cut off the tops of the horns of an ox.

Ex. *inkabi e'manqindi, umuntu o'manqindi*.

NQINDI (*In*), *n.* End, last point, conclusion, upshot, of a matter.

Ex. angigedi'nnqindi, I can't tell the end of it.

siyabona-ke manje : y'ileyo-ke innqindi ebesiyifuna, we see now that was the point we wanted to come to.

NQINDI (*Isi*), *n.* Fragment or portion left of a thing, when the greater part is removed, as an *umkonto* with the staff broken off short (used for committing a murder), leavings or heel-taps in a glass or cup, the few people at the end of a long train, &c.

NQINI (*Um*), *n.* Ox, or any animal without a tail; inoculated ox; applied derisively to a surviving fugitive after a great fight, a crop-tail.

NQIXA (*In*), *n.* = *umGanga*.

NQO (*Ukuti*), Be clear and distinct, as a sound, such as the stroke of a clock, &c.; be vertical, upright.

NQOBA, *v.* Conquer, defeat, subdue.

NQOBA (*In*), *n.* Plant whose bulbous roots are eaten; weed among mealies.

Ex. tula, mtwana! unyoko kalimanga; walibala innqoba (a nursery song), hush, my child, thy mother has not hoed; she was detained by *innqoba* (stopping to eat them).

NQOBO (*In*), *n.* Anything overpowering = *Okuy'innqobo*.

Ex. innqobo isibindi nje = courage will carry the day, all that's wanted is courage.

NQODO (*Ukuti*), To refuse a thing, grudge or stint of it, as one who grudges another the food from his own stock.

Ex. kwokwomuntu, nwai nwai! kwokwako, nqodo, to that of another man you (do) *nwai nwai* (= you say, give give) to your own you (do) *nqodo* (= you draw in your legs).

NQOKOTO (*Ukuti*), Break out into a roar of laughter.

NQOLA (*In*), *n.* Wagon.

NQOLO (*Um*), *n.* Unsociable person, as a boy who stays at home instead of going out with the rest to herd the cattle, a dog who does not go out with the herd-

boys, a man who does not care to hunt with the others; the few cattle of a poor man, which will be spoken of collectively as *umNqolo* or *umNgoywana owodwa*.

NQOLOBANA (*In*), *n.* Storehouse for grain upon the top of the *udhlame*.

NQOLOBELA (*In*), *n.* Heap.

NQOMA (*In*), *n.* Act as a greedy or jealous child, sending other children away, that they may not interfere with his expectation; to grudge another the use of, as a thing lent to him or borrowed without asking = *Soma*.

NQOMBOTI (*Um*), *n.* Water which women put in front of their grinding-stone, dipping their fingers in it to sprinkle the grain they are grinding. This water must not be drunk by any one going to be circumcised or have the ear bored, or they will suffer for it. It is usually thrown away.

NQOMBOTO (*In*), *n.* Weed amongst mealies = *inNqoba*.

NQOMFOLO (*In*), *n.* Leucorrhœa in women.

NQOMFI (*I* for *Ili*), *n.* Name of a bird.

NQONELA, *v.* = *Nqwenela*.

NQONDO (*I* for *Ili*), *n.* Foot of bird; leg of locust.

NQONGA, *v.* = *Qonga*.

NQONQO (*Um*), *n.* Spinal marrow.

NQONQOLOZA, *v.* Call out, shout.

NQONQONQO (*U* for *Umu*), *n.* Trap-door spider.

NQORIBA (*In*), *n.* Name of a shrub = *iShongwe*.

NQOYANA (*In*), *n.* Dim. of *inNqola*.

NQU (*Ukuti*), Strike on the head or knee.

NQU NQU (*Ukuti*), Push here and there, as a wild pig grubbing for food; used of a man who goes about on business, as buying cows, &c., with unsuccessful labour, goes a little way, and returns, &c.

NQUBU (*In*), *n.* Bend, as of a river, coast, &c.

NQUKULA, *v.* Take the whole of.

NQUKUNQUKU or **NQUKUZA** (*Isi*), *n.* Large ill-shaped head; large stump of a tree, short and thick.

NQULA (*In*), *n.* Prominent part of the throat in a bullock (= *iGilo* in a man).

NQULU (*In*), *n.* Bone at the thigh-joint.

¶ *ukuhlala ngenqulu*, to sit on one buttock, in a half-reclining posture.

NQUMA, *v.* Cut off, lop, amputate; used of killing a man or an animal with a smart, decisive blow, settle it; divide; cut off a corner, cut across, in walking, &c.; cut off, fix, as a day for some particular business; cut off, define, as boundaries of a land; go across the former furrows in ploughing; cut off, decide, settle, as a cause; cut short, as a dispute, interrupt; become firm or solid, as mud dried up, or fat grown cold (cut off from the fluid).

¶ *ukunquma inkomo amanqindi*, to cut off the tips of the horns of a bullock.

¶ *ukunquma kabili*, to cut across in two pieces.

¶ *ukusinguma*, to cut one's throat.

Ex. amafuta anqumile, the fat has divided off.

sokunqumile pansi, it is now dry under foot.

kenginqume, may I interrupt, go out, &c.

iqanda lanquma amafuta, the egg dried up as to the fat (in which, melted, it had been dipped).

NQUMA (*Um*), *n.* Valuable forest-tree like the olive = *umHlwati*.

NQUMBA (*In*), *n.* Buffalo.

NQUMEKA, *v.* Be fit to be lopped, &c.; get lopped.

NQUMELA, *v.* Lop, cut off, &c., for; cut short; interrupt.

¶ *ukunqumela pansi*, to cut or slash down.

Ex. ngiqumeleni izwi, cut the matter short for me.

NQUMELA (*Isi*), *n.* Tallow of cattle.

NQUMISA, *v.* Help or cause to lop, &c.; place a plank or bridge across a brook.

NQUMISELA, *v.* Cut off for (a person) authoritatively; forbid strictly, with threats, &c.

NQUNA, *v.* Expose the whole person without clothing, be stark naked.

NQUNDANQUNDA (*Ama*), *n.* Hesitation, reserve, as when a person admits a fact unwillingly.

NQUNDEKA, *v.* Get blunted, as a knife or axe; lose the point, as a needle; give up the going on to a place for which one has started.

NQUNDU (*Um*), *n.* Part disclosed at the anus of a horse or ox, which opens and shuts while it is making water.

NQUNQUTEKA, *v.* Go with all one's might, as a man in chase of another.

NQUNU (*Umu* or *Ubu*), *n.* Exposure of the whole person.

Ex. *uhamba'munqunu* = *uhamba'bunqunu*, he goes stark naked.

NQWA (*Ukuti* or *Ukutana*), Meet full butt.

NQWABA (*In*), *n.* Heap.

Ex. *yaba isingwaba*, it fell all in a heap.

NQWABABA (*In*), *n.* Collar-bone.

NQWABANQWABA (*Izin*), *n.* Many heaps.

NQWABELA, *v.* Heap on, upon, into.

NQWAMA (*Ukuti* or *Ukutana*), Meet full butt; be of the same height.

Ex. *satana ngwama emfuleni*, we met full butt at the river.

balingana (*batana*) *ngwama bay'iritupa*, they were just of the same height.

NQWAMBA, *v.* Wind long things about the neck, as *izanus*i do snakes.

NQWAMBA (*Imi*), *n.* Long strips of skins, &c., wound, as a sort of charm, about the neck of an infant.

NQWANGANE (*In*), *n.* Name of a small tree.

NQWAQELA (*U*), *n.* Root used as an emetic.

NQWAZI (*Um*), *n.* Head-ornament of beads, worn by women.

NQWENA, *v.* Growl, as a wild animal; growl, grumble, as a man; desire strongly, covet.

NQWENELA, *v.* Growl or grumble for; desire strongly; desire enviously, grudgingly, greedily, covetously.

NSAKANSAKA, *adv.* All in pieces, lying about in confusion, &c.

NSALA, *v.* Pull or bind tightly, as a knot, bowstring, &c.; lock or drag, as a wheel; cock, as a gun = *Ntsala*.

Ex. insimbi yokunsal'isando, drag-chain.

NSALO (*Um*), *n.* Bow, used also for arrow.

NSANSA, *adj.* Speckled with black or white on the side.

Ex. zinsansa leso'nkomo zombili, those two oxen are both speckled with white and black.

NSANSA (*In*), *n.* Name of a small bird, speckled with white and black.

NSE (*Ukuti*), Be straight or right; set straight or right; be sensible.

Ex. ute nse = ute ci = usile = uqondile = uhlananipile = uy'indoda.

NSELE (*In*), *n.* Small animal that eats honey.

Ex. innsele ka'Yinda (its supposed father, *uYinda = uLinda* or *uLinda-mkonto*, because the creature watches angrily a person who wants to eat its honey).

NSELO (*In*), *n.* Hoof.

NSEMENSEME (*In*), *n.* Any food of a gelatinous kind, like hippopotamus' foot, or elephant's trunk and foot.

NSI NSI NSI (*Ukuti*), Laugh.

NSINDANSINDA (*In*), *n.* Heavy, slow-going person or thing; slow or tedious business, &c.

NSINEKA (*In*), *n.* A person who shows his teeth remarkably = *inNgovolo*.

NSINI (*In*), *n.* A laugh.

NSINI (*In*), *n.* A person who dances well.

NSINI (*In*), *n.* Gum of the mouth.

N.B. These three words are pronounced by natives with slight difference of sound.

NSIYANE (*I* for *Il*), *n.* = *imFiane*, *inNtiyane*.

NSOKONSO, *adj.* Smooth, nicely made, as an assegai-staff.

NSOMI (*Ubu*), *n.* Dark-purple, almost black.

NSONDO, Used with possessive articles, as below.

N.B. It is difficult to give an English equivalent to represent this word, which occurs frequently in familiar language. It seems, however, to imply force, power, multitude, &c., and may be often rendered by the word 'old,' as in the phrase, 'that old Jojo of ours,' 'that old fellow,' sometimes expressing a friendly feeling, sometimes dislike.

Ex. *uJojo wansondo, izimvu zansondo, &c.*

NSONDO (*U*), *n.* Used as a proper name, apparently for *uNkulunkulu*, as below.

Ex. *ngazikanda izimvu zansondo—(nNsondo waf'etshilo wati, naso izimvu zami)—kuleli'tafa eliya enTshangwe, I lighted on a lot of old sheep—(the Old One died, having said, these are my sheep)—upon the table-land here, going to Intshangwe.*

uNsondo waf'etshilo wati namp'abantu bakwa'luntu, the Old One died, having said, these are the people of somebody.

NSUNDU, *adj.* Used to express various shades of dark colour, including purple, puce, &c., which are described as follows (where the inflex *i* refers to *inkabi* understood), *insundu emnyama, insundu e'lufipa, insundu efileyo, insundu e'bubende, &c.*

N.B. If an ox appears black all over, except in one or two places, as the ears, where a lighter shade appears, it will be said to be *insundu emnyama*, because a truly black ox will have black ears.

NSWI (*Umu*), *n.* Brown forest-bird.

NSWI (*Ukuti*), Make a sound like that of a mouse.

NTA (*Ukuti*) = *Ntaza*.

NTAMBAMA, *adv.* In the afternoon.

NTANTA, *v.* Float.

NTANTELA, *v.* Float towards.

NTANTISA, *v.* Help or make to float.

NTANYA (*I* for *Ili*), *n.* Metal of some kind, used for making beads, but not for making picks, &c.

NTANYA, *v.* Come to light, come to hand, as a thing for which search is made.

NTASIKA, *v.* Do what do you call it? (when a person does not immediately remember the word he wants) = *Nansika*.

Ex. lo'muntu ontasikayo, the man who is engaged about what do you call it?

kwafika umuntu, wantasika, there came a man, and did.....what was it?

Nosilwa, ntasika, Nozilwa, set about.....what do you call it?

uJojo uyantasika, Jojo is about.....what is it called?

NTASIKE, *adj.* What's he, she, it, they, &c.; called? = *Nansike*.

NTASIKELA, *v.* Do what do you call it for = *Nansikela*.

NTAZA, *v.* Be distinct, plain, straightforward as a path.

NTE (*Ukuti*), Go finely, neatly, elegantly, adroitly, dexterously, as a knife cutting straight along, a raft going straight across a river, &c.

NTEKENTEKE (*In*), *n.* Delicate, tender, person or thing,

NTELA, *v.* Joke, say in sport what is not true.

NTELEMBBA, *v.* Make rude or unkind jokes.

NTELEMBELA, *v.* Pass rude or unkind jokes about, upon, &c.

NTELEZI (*In*), *n.* See *inTelezi*.

NTELI (*Isi*), *n.* Jestng, droll, funny, jocular person.

NTEMBA (*In*), *n.* = *iTamba*.

NTENGU (*In*), *n.* A black bird smaller than the dove, which eats locusts.

NTENGUNTENGU (*Ama*), *n.* Rags, tatters.

NTENJANE, *adj. v.* Yellow, with white spots.

NTENTELEZA or **NTENTELEZELA**, *v.* Walk, dance, ride, &c., finely, elegantly, adroitly, dexterously.

NTENTEMISA (*In*), *n.* Petted, spoiled, child.

NTIKILIZELA or **NTIKIZA**, *v.* Go stark naked.

NTIYANE (*I for Ili*), *n.* Small brown bird, *amadavat*.

NTOKANJA, **NTOKANJELA**, **NTOKANJISA**, **NTOKANJI** = *Nansika*, *Nansikela*, *Nansikisa*, *Nansike*.

NTO (*U for Ulu*), *n.* See *Nsondo*. *Ex.*

NTO (*Ukuti*), Be straight, as a line of some length ; also divide equally, as a wall by line.

NTO NTO NTO (*Ukuti*), Drop, as rain in a leaky hut.

NTOBONTOBO, *adj.* Soft and comfortable, as a garment = *Nobonobo* or *Nubunubu*.

NTOLO (*In*), *n.* Weakness in the joints, arising from want of food, as when vegetables only are eaten in time of famine.

NTOLWANE (*In*), *n.* Name of a shrub used for aperient medicines.

NTOMBAZANA (*In*, plur. *Ama*), *n.* Young girl.

NTOMBELA (*U*), *n.* Name of an ancestor of the Zulu people, who are, therefore, called *uZulu ka'Ntombela*.

NTOMBI (*In*), *n.* Maiden, girl ; daughter ; used also for an unmarried woman of any age.

N.B. This word is not connected with *tomba*.

NTOMBI (*Ubu*), *n.* Maidenhood.

NTONGOMANA (*Ama*), *n.* Ground-nuts.

NTONJANA (*In*), *n.* Dim. from *inNtombi*.

NTOTOMBA, *adj.* Clean, as the person or dress after washing.

Ex. *uligesile, kodwa alintotomba (ihashi)*, he has washed it (the horse), but it is not clean.

NTOZWANE (*In*), *n.* Name of a fibrous tree.

NTSALA, *v.* Cock (a gun).

NTSALEKA, *v.* Be cocked, as a gun.

NTSALELA, *v.* Cock (a gun) for, &c.

NTSALELA (*Umu*), *n.* Anything bound round, as a man's trousers, jacket, &c.

NTSALISA, *v.* Make to cock (a gun).

NTSALISISA, *v.* Cock (a gun) carefully.

NTSEMENTSEME (*In*), *n.* = *Nzemenzeme*.

NTSHE (*In*), *n.* Ostrich.

NTSHEBE (*In*), *n.* Man with a long beard.

NTSHEMLANE (*In*), *n.* Rush for making mats = *umXopo*.

NTSHENGULA (*In*), *n.* Snuff-spoon.

NTSHENTSHELEZI (*In*), *n.* Person who has no *izinge*, is not stout.

NTSHEZI (*In*), *n.* One (or more) who escapes from a disease when others suffer, in men or cattle.

NTSHIDI (*In*), *n.* Baboon = *isiYangavanga*, in *Nzinga-mawa*, in *Ngodo*, in *Fene*, in *Nohoha*, in *Ndangala*.

NTSHINGA, *v.* Throw away.

NTSHINGEKA, *v.* Be fit to be thrown away ; get thrown away.

NTSHINGELA, *v.* Throw away for, &c.

NTSHINGISA, *v.* Help or make to throw away.

NTSHINTSHANA, *v.* Meet with (used in a threat).

Ex. *cupe ! siyz'untshintshana nawe ngomuso !* look out ! we shall meet again one of these days !

NTSHOLA, *v.* Steal cattle.

NTSHOLA (*I*), *n.* Cattle-thief ; name of a star (*iQubankomo*), which might be mistaken for the evening-star, as it rises about the same time, the time when cattle are carried off.

NTSHONGA, *v.* Desire, with the eyes or heart.

NTSHONGOLO (*In*), *n.* Cold wind.

NTSHONGO (*Isi*), *n.* Smoke rising upward ; vapour, as that rising from an unstopped bottle of nitric acid.

NTSHONTSHA, *v.* Cut off little strips of meat from an ox which has been slaughtered, without asking leave (the act may be grumbled at, but is not considered to be stealing).

NTHONTSHO (*I* for *Ili*), *n.* Piece of meat cut off, as above.

NTSHOZI (*In*), *n.* Wall-eyed person, having one eye useless.

NTSHWAMU (*In*), *n.* Mealies shrivelled when green by a cold wind = *imBune*.

NTU (*Umu*), *n.* Any personal being ; person, human being ; specially, a native, man, woman, or child ;

dependant of a chief; used of a humane, kind-hearted person.

Ex. *umuntu*, another man; *abantu*, other people.

umuntu wesilisa, *wesifazana*, man, woman.

abantu, the people = the natives.

umuntu ong'umuntu, a true man, humane, kind.

umuntu onge'muntu, one not worthy the name of a man.

way'engase'muntu, he was no more a person = he was half-dead.

utsho abantu? are you speaking of men? = is it possible that any human being has done this (something very good or bad)?

abantu bakona bang'abantu, *bayamazisa umuntu ehambile*, the people of that place are the right sort of people; they are kind to a person that has been journeying.

li'bantu'bahle, it (*ixulu*) is when people look beautiful = just before the sun goes down.

muntwami (*muntu wami*) *ka'Zulu*, my man of the Zulu (addressed to the whole nation).

abantu bakwa'nomuntu laba, these men are in great numbers: see *uluNtu*.

NTU (*Isi*), *n.* Human race, mankind.

NTU (*U* for *Ulu*), *n.* Outer covering of the bowels; used also as in the second example.

Ex. *ku'buhlungu esiswini*, *kepa aku'buhlungu ngapakati*, *ku'buhlungu onticini*, I have a pain in my stomach, but not inside, on the outside only.

abantu bakwa'luntu laba, these men are in great numbers: see *umuNtu*.

NTU (*Ubu*), *n.* Human nature, manhood; nature of anything; goodness of nature, good moral disposition.

Ex. *akusibo ubuntu loko*, that is not human nature, it is unnatural, unworthy of a man.

izinto zobuntu, stock requisite for housekeeping, such as cattle, furniture, &c.

NTUKAZANA (*Umu*), *n.* Inferior person, of no note or consequence.

NTULA, *v.* Need, want, be destitute; want, for the purpose of making use of.

NTULEKA, *v.* Be likely to be needed or wanted; be wanted.

NTULISA, *v.* Help or make a man to be destitute, as by turning him away when he seeks help.

NTULIKAZI (*U*), *n.* Windy, dusty month, when the leaves fall fast, beginning about the middle of June (*U-izi-ntulikazi*) = *uLutuli*, *uMaquba*.

NTULWA (*In*), *n.* Salamander.

NTULO or **NTUMBU** (*Izi*), *n.* Waist of the body.

NTUNTU (*U* for *Ulu*), *n.* Man with blinking, close-shut eyes.

NTUTANE (*Ubu*), *n.* Mischievous gadding about.

NTWAKU (*I*), *n.* Dried mealie-cobs badly cooked.

NTWAKUMBA (*In*), *n.* Flea = *iZenze*.

NTWAKUNTWAKU (*In*), *n.* Little, useless, piece of cloth.

NTWALA (*In*), *n.* Louse.

NTWANA (*Um*), *n.* Child, male or female; child, *par excellence* = son or daughter of the king, prince or princess; small upper stone of native corn-mill: plur. *abantwana*, often used by young men for girls; also used of a man's whole household = wives and children or grandchildren, and indeed of all the people of a kraal, male and female, if the head-man is speaking.

Ex. umtanami, my child; *abantabami*, my children.

umtanake, *abantabake*, &c.

umtaku'nina, first cousin (an aunt being called *umame*).

umtanetu might be used by a young man to a sister or girl, but not by her parent.

abantwana babantu ngabantu, children of a number of different people.

siya ku'bantwana or *siya ku'bantubetu*, we are going to the girls of ours.

utsho abantwana babantu ngabantu? are you speaking of children of this man and that? = do you mean that human beings have done this? is it possible that any child of man has done this (something very good or bad)?

uti umudhla umuzi wakubo, ngoba ebiza abantwana baka'yise, he says he is eating up his kraal, because he is demanding the children of his father (that is, cows for his sisters, that have married into the kraal, and not been paid for).

NTWANA (*Ubu*), *n.* Childhood.

NTWENGULA, *v.* Rend, tear, as a blanket = *Ntengula*.

NTWETWE (*In*), *n.* Seed of mimosa and other trees which have a hard berry.

NTWENGUNTWENGU (*Ama*), *n.* = *amaNtenguntengu*.

NTWESI (*In*), *n.* A person clever in words.

NTWESI (*Ubu*), *n.* Cleverness in talk.

NUBUNUBU (*In*), *n.* Softness, sleekness, said of something hairy.

Ex. leli'hashi liy'innubunubu, le'ngubo iy'innubunubu.

NUKA, *v.n.* Smell strongly, have a powerful smell or scent, whether pleasant (*kamnandi*) or disagreeable (*kabi*) ; stink, smell offensively ; *v. act.*, smell out, scent, indicate, as an *isanusi*, or as a common person, fixing merely by conjecture fault or guilt upon another : used also, like *bema*, with *tshaya*, as below.

Ex. lesi'sitsha sinuka ikambi, this cup smells of the medicinal herbs. *bahamba-ke baya kuleyo'nnyanga enukwe y'ileli'buda*, and so they went to that doctor, who was indicated by this *isanusi*.

sanikwa izinkwa, s'esaba ukuzidhla, zanuka abelungu, we had loaves given us, but we feared to eat them, they smelt of the white people.

watshaya wanuka = *watshaya wabema*, he finished it off in no time (may be said of food or work).

NUKAMBIBA (*Um*), *n.* Name of a strong-smelling plant.

NUKANA, *v.* Smell out one another, fix the fault or guilt on one another.

NUKELA, *v.* Smell, smell out, for.

Ex. kuyanginukela, the scent of that comes to me.

NUKISA, *v.* Help or make to smell, smell out, stink, &c.

NUKU (*I* or *Il*), *n.* Dirty person, as one who takes his food without washing his hands.

NUKU (*Ubu*), *n.* Dirty habit, as above.

NUKUBALA, *v.* Be foul, unclean, &c.

NUKUNUKU (*Isi*), *n.* One with dirty clothes, as a brick-maker, mason, &c.

NUKUBA (*Um*), *n.* Meat imperfectly dressed.

NUKUBALA, *v.* Be sodden with rain, mud, &c.

NUKWE (*In*), *n.* Berry of *umNukwe*.

NUKWE (*Um*), *n.* Large tree bearing very nice berries.
NUMZANA (*Um*), *n.* Owner of several kraals; headman; person of property, gentleman; the vocative may be used courteously to a respectable native, *Mnumzana*, Sir! This is the proper word (instead of *inkosi*) to be used in speaking to a native of an English gentleman, as distinguished from a common man.

Ex. *tata ikashi lomnumzana lo*, take this gentleman's horse.

NUNDU (*In*), *n.* Moth.

NUNGU (*In*), *n.* Porcupine; porcupine's quill; also last year's *umbila* or *amabele* = *inNyasa*.

NUNGU (*Isi*), *n.* Sorrel (hare's foot), whose roots (*um-Swempe*) are juicy and refreshing; this plant bears also small nuts underground (*inNgcangiyane*).

NUNGU (*U* for *Ulu*), *n.* Large long snake, of the size of an *immamba*, which lives in the aloe-tree, and is striped like a zebra.

NUNGUMABELE or **NUNGWANE** (*Um*), *n.* Tree full of little protuberances like breasts.

NUNU, *int.* Used to frighten, as on presenting suddenly a snake to a person.

NUNU (*In*) = *inGumbane*.

NUNUSA, *v.* Frighten, terrify.

NUTU NUTU (*Ukuti*) = *Nutuzela*.

NUTUNUTU (*Isi*), *n.* Long-haired goat.

NUTUZELA, *v.* Go along shaking, as a goat its long hair.

NWABA (*U* for *Ulu*), *n.* Chameleon.

NWABI (*In*), *n.* Hill on the Umlazi.

NWABU (*U* for *Ulu*), *n.* = *uNwaba*.

NWABULUKA, *v.* Go slowly, like a chameleon.

NWABUZELA, *v.* = *Nabuzela*.

NWALA, *v.* Do a thing well, as join planks, sew a dress, &c.

NWALI (*U* for *Ulu*), *n.* Fat under the skin, which melts more freely than other fat, and is therefore best for candles.

NWAYI (*Ukuti*), Cause or feel stinging in the throat.

NWAYI is used in the following phrase to describe a stinging person, apparently with the sense to 'ask for.'

Ex. *kwokwomuntu wena nwayi nwayi, kwokwako, honqo*, to that of another man you (do) *nwayi nwayi* (= you say, give, give), to your own you (do) *honqo* (= you draw in your legs).

NWAZELA (*U* for *Ulu*), *n.* = *uLele*.

NWAZI (*Isi*), *n.* Wild vine.

NWE (*Isi*), *n.* Nicety, as in work, neatness, correctness, evenness; propriety; equity, fairness.

Ex. *ngesinwe*, properly, evenly, nicely.

o'muntu unesinwe, that man is a correct, straightforward, man.

NWE (*Umu*), *n.* Finger.

† *ukutshaya iminwe*, to snap the fingers.

Ex. *munye ncwi umkonto ngomunwe*, there is only one *umkonto* by the finger (held up to count).

as'ashiya'munwe munye amalanga, the days came to (leave one finger) be nine.

us'uzwe ngomunwe, until you feel it with your finger (in the throat), said of a man stuffed full of food.

NWEBA, *v.* Draw out, stretch, as anything elastic.

NWEBEKA, *v.* Get stretched, spread abroad.

NWEBA (*Umu*), *n.* Large forest-tree.

NWEBU (*In*), *n.* Scurf or dry skin, peeling off around a scar.

NWEBU (*Ukuti*) = *Nwebula*.

NWEBUKA, *v.* Get rent, as an old garment.

NWEBULA, *v.* Rend, as an old garment.

NWELE (*U* for *Ulu*), *n.* Human hair; name of a plant.

NWENWE (*In*), *n.* Pearl-muscle.

NWI (*Ukuti*), Begin to dawn.

*NXA, *adv.* When = *Inxa* (*amaXosa*).

NXA (*In* or *Umu*), *n.* Side.

Ex. *innxa zombili*, on both sides.

kugala babe'nkaba'nye, be'sizwe'sinye; kepa seb'ahlukana; nakuba b'ahlukana, umunza'munye, at first they were of one descent, of one tribe; but now they have separated; yet, although they have separated (they are), one side = they all side together.

NXA (*Ukuti*), Express dislike.

NXALA (*I* for *Ili*), *n.* Dun-coloured rhebuck.

NXANA, *v.* Desire.

NXANELA, *v.* Desire.

NXANELANA, *v.* Desire, covet, one another.

NXANWA, *v.* Be dry with drought.

NXANYE, *adv.* On one side.

Ex. hamba neanye nami, go on one side from me = go away.

hamba nganye nami, go with me on one side = go beside me.

NXAPA, *v.* Make the *æ* click, as a man does to express vexation or dislike; snap, as a gun missing fire.

N.B. A woman expresses dislike by making a sound like the *c* click (*ncifla*).

NXATSHANA, *adv.* When = *Nza*.

NXAY'IPI, *adv.* Where = *Kupi, Mapi, Pi*.

NXA (*Umu*) = *isa Hla*.

NXAZONKE (*U*), *n.* One who takes all sides, assents first to one, then to another, &c.

NXEBA (*I* for *Ili*), *n.* Wound; occasion for injuring in any way.

Ex. inxeba lokumdumasa, an occasion for disgracing him.

NXEBA (*Um*), *n.* Fibre of any kind, animal or vegetable.

NXELE (*I* for *Ili*), *n.* Left-handed person.

NXELE (*Ist*), *n.* Left hand.

Ex. ngakwesinele, or *ngakwesenele* (contr.) or *ngas'eneneni*, on the left hand.

NXELE (*Ubu*), *n.* Left-handedness.

Ex. isandhla sobunsele, or *esobunsele*, left hand.

NXEMENXEME (*In*), *n.* = *umGanga*.

NXENYE (*In*), *n.* One side or part of a thing = *innene*.

NXENXA, *v.* Scratch, as oxen, to get off ticks.

NXEPE or **NXEPEPA** (*Ukuti*) = *Napezela*.

NXEPEZELA, *v.* Soothe a person who has had some little accident, *e.g.*, having hurt his foot against a stone, &c., by saying some word, as *napepe*, *napepepa*, *papa*,

nzese, which a man must not neglect doing in such a case, or he will be regarded as an evil-wisher of the sufferer; soothe an angry chief, or the *amatongo*, by a present or words; soothe a person who has been hurt, by a present, that so the injury may heal.

N.B. Any of the above interjections, *nzese*, &c., is consequently equivalent to some such a phrase as 'take care,' 'up again,' 'my good fellow,' 'you are not hurt, I hope,' 'excuse,' &c. The opposite expression of malice is *yetahila* = 'that's right, it serves you right,' 'there you have it,' &c.

Ex. *nzopepa kulelo'swi* (*ngalelo'swi*) *engilitshiloyo*, don't take offence at what I have said.

NXPEZELO (*Isi*), *n.* Words begging pardon, or small present made, as above.

NXESE (*Ukuti*), *n.* = *Nzesezela* = *Nzepezela*.

NXIBA, *v.* Frequent a person, seeking a favour continually; frequent people's houses, asking for food, sponge upon people; put the *umnxibo* in the nose-thong (*umkala*) of an ox.

NXIBANA, *v.* Ask a favour, food, &c., repeatedly of (*na*) a person.

NXIBELA, *v.* Put on the *umnxibo* for.

NXIBISA, *v.* Help or make to put on the *umnxibo*.

NXIBO (*Um*), *n.* Piece of wood put into the *umkala*, in order to twist it, and hold an ox quiet by it.

NXIWA (*I* for *Ili*), *n.* Old site of deserted kraal; site suitable for new one.

Ex. *o'manxiwa kamili'mbuya*, a restless person, always shifting his kraal, lit., a man whose old sites do not grow *imbuya*, because this herb only grows on the sites of old kraals which have been long occupied.

NXOBONGO (*In*), *n.* Small-pox.

NXONXO (*In*), *n.* Small piece of meat cut off from the flank of an ox.

NXOZA (*In*), *n.* Fibres of *umsasane* and *umunga*, which are very coarse.

NXULUMA or **NXULUMAKAZI** (*I* for *Ili*), *n.* Large kraal of any kind, military or not.

NXUSA, *v.* Ask a favour.

NXUSA (*I* for *Ili*), *n.* Messenger of a chief.

NXUSAKAZI (*I* for *Ili*), *n.* Wife of an *iNxusa*.

NXWAZIBE (*Um*), *n.* Plant whose tuber (*umShwili*) is eaten.

NXAZA (*In*), *n.* Used of the sound made by women singing in union, when their voices rise to a climax, overpowering the men.

NYA, *v.* Stool, relieve the bowels (vulgar).

NYA, *adv.* Altogether, entirely, completely.

NYA (*I* for *Ili*), *n.* Revenge; dross of iron.

Ex. *uTshaka wapind'inya kulabo'bantu ngokwenza kwabo, Tshaka* took revenge on those people for their act.

NYA (*Ama*), *n.* Body stark naked; misfortune, ugly event.

NYA (*I* for *Ili*), *n.* Entirety, completeness.

Ex. *uyakuqabuka izinto zake zipelile sonke aqabuke ngennya*, he will discover his property all ended, every bit of it.

NYA (*U* for *Ulu*), *n.* Sternness, severity, wrath, harshness, moroseness, unkindness, unmercifulness, cruelty.

† *ukwensa unya*, to make a row, excite bitter temper.

NYA (*Ukuti*), Do or be done completely.

NYABA (*Um*), *n.* Hollow of the hand, used as a spoon or cup; bundle of firewood, as carried by women.

NYABA, *v.* Twist roughly, as a cord.

NYABELA, *v.* Give into the hand, as *amasi*.

NYABO, *adv.* Completely, out and out = *Nya bo*.

NYABULALA (*Isi*), *n.* A child that habitually fouls its bed.

NYABULE (*In*), *n.* Sleek person or animal.

NYAFU NYAFU (*Ukuti*) = *Nyafuza*.

NYAFUZA, *v.* Champ, chew food with noise.

NYAKA (*I* for *Ili*), *n.* Part of the entrails of an ox, the pancreas or sweetbread = *iNyikwe*.

NYAKA (*U* for *Um*), *n.* Year.

Ex. *nonyaka* or *unyaka wanonyaka*, this year.

nyakenye, last year, or next year.

nyakomunye, year before last, or year after next.

nyakomunye kwanyakomunye, third year backwards or forwards.

NYAKAFULA, *v.* = NYAKAMBULA.

NYAKAMA, *v.* Frown, knit the brows, expressing displeasure or sorrow; scowl, make a grim face, look gloomy or morose; look gloomy, as the sky, threatening rain.

NYAKAMBISA, *v.* Moisten = *Nyambisa*.

NYAKAMBULA, *v.* Scold a person with biting words.

NYAKAMELA, *v.* Frown, &c., for, at.

NYAKAMISA, *v.* Make to frown, &c.; half-wash the hands, face, &c., so as to leave the part still dirty.

NYAKANA, *adv.* In the year when, at the time when.

NYAKANYA, *v.* Deal resolutely, with a strong hand, energetically, as when a chief scolds his people severely, or scolds some and praises others, &c.

NYAKANYA (*Um*), *n.* One stick (*upondo*) of feathers from the plume of a Zulu soldier. The feathers are from the bird *iSakabuli*, and, being small, are fastened, several of them, on one slender rod; and these *isimpondo* collected make up the plume (*imiNyakanya*).

NYAKANYAKA (*Isi*), *n.* Crowd of people waving to and fro; concourse of people in commotion.

NYAKANYAKA (*Ubu*), *n.* Confusion, as of a crowd of people hurrying to and fro.

NYAKATO (*In*), *n.* North wind.

NYAKAZA, *v.* Stir one's self about anything; be in a bustle, disorder, confusion; rove about, waver, as a perplexed mind, or a tumultuous crowd; wave, as grass; sway, as trees; wriggle, as worms; be restless, as a person in pain or sleeping badly; move, as the lips of a person in speaking.

NYAKAZELA, *v.* Wave or waver for, at, &c.

NYAKAZISA, *v.* Make to wave or waver, perplex, confuse, puzzle.

NYAKENYE, *adv.* Last year; next year.

NYAKENYE (*I* for *Ili*), *n.* Last or next year.

NYAKOMUNYE, *adv.* Year before last; year after next.

Ex. nyakomunye kwanyakomunye, third year backwards or forwards.

NYALA (*Ukuti*) = *Nyalaza*.

NYALA (*Ama*), *n.* Something painful or disagreeable to be seen or heard, as any great calamity, the death of a friend, &c., or anything abominable, obscene, disgusting, filthy, mean.

† *wosa kengikutshenis'amanyala onnyoka, usaukubona ukunye (ukwehla) kwePasiwe*, a violent threat, where *Pasiwe* is, perhaps, a forest-covered mountain near the sources of the Umvoti.

NYALA, *v.* Lick up food out of a plate, spoon, hand, &c.; lick a part of one's self, as a dog.

NYALANYALA (*I* for *Ili*), *n.* Person conscious of fault or guilt, who does not look his fellows manfully in the face; loose, unprincipled fellow = *iTshalatshala*.

NYALAZA, *v.* Look conscious of having done wrong, not looking others in the face = *Tshalaza*.

NYALEKA, *v.* Get licked up.

NYALELA, *v.* Lick up for, &c.

NYALI (*In*), *n.* Falsehood.

NYALINYALI (*I*), *n.* One who gives secret signs by putting out the tongue, insinuating evil against another; one who is untruthful.

NYALISA, *v.* Help or make to lick up.

NYALISISA, *v.* Lick up thoroughly.

NYALIZA, *v.* Put out the tongue, as a snake, or as a man giving a secret sign to another.

NYALIZEKA, *v.* Get put out, as the tongue.

NYALIZELA, Put out the tongue, as above, for, &c.

NYALIZISA, *v.* Make to put out the tongue, as above.

NYALULO (*Isi*), *n.* Woman's word for skimmer (*isiKeto*).

NYALUTI, *adj.* Reddish-brown.

NYALUTI (*U*), *n.* Kind of millet grown by natives.

NYAMA (*In*), *n.* Muscular fibre, muscle, flesh, meat, piece of flesh or meat.

† *ukuhlaba ennyameni*, lit., to hit the flesh or body (of any animal) = hit the exact point, strike home, say the exact thing that was wanted.

Ex. *inezinnyama le'ndoda*, this man is very muscular.

iwame isinnyama, he is very stout and strong.

innyama emhlope, fat of meat.

innyama ebomvu, lean of meat.

innyama yennyoka, something good ; perhaps, such as may be given to the *idhlori*.

amaBunu lawo kangiboni innyama yawo, those Boers, I do not see them in person.

ngi innyama ebindayo kuwena, I am a choking morsel to you = I am hateful to you.

NYAMA (*Izin*), *n.* Grain of wood ; bulky body in man or beast.

NYAMA (*Um*), *n.* Rainbow.

NYAMALALA, *v.* Disappear, vanish.

NYAMALALISA, *v.* Make to disappear.

NYAMATI (*Um*), *n.* Name of a tree which resembles much the syringa.

NYAMAZANE (*In*), *n.* Any wild animal, properly such as are eatable, but applied euphemistically to ravenous animals ; used also of the skin of such an animal ; name of a hill with flat top slightly curved, in the Kwamapumulo district, prey.

***NYAMEZELA**, *v.* Be patient (*amaXosa*).

NYAMBISA (*I*), *n.* One who speaks watery words fairly, but falsely.

NYAMBISA, *v.* Moisten, as the mouth with saliva ; say a word and afterwards challenge it, &c. = *Nyakambisa*.

NYAMBALAZI (*Ukuti*) = *Nyanyalaza*.

NYAMPU (*Ukuti*) = *Nyampuza*.

NYAMPUZA, *v.* Quiver, used of rapid motion, as of lightning, &c.

NYAMU (*Isi*), *n.* Young *impunzi* ; any young buck.

NYANDA (*In*), *n.* Woman's bundle of firewood carried on the head : see *Ixa*.

NYANDEZULA (*In*), *n.* Large green snake, often used as an *itongo*.

NYANGA, *v.* Form by skill.

NYANGA (*In*), *n.* Moon, month; clever person, one skilled in any art or business; particularly one skilled in medicine, a doctor (*eyokwelapa*).

N.B. When the word is used for moon or month, the voice should be sustained on the first two syllables, and dropped on the third; when used for doctor, &c., it should be dropped on the second.

Ex. *innyanga yokugamba*, a composer of songs.

innyanga yokubula = *isanusi*.

innyanga yokukanda insimbi, a blacksmith.

innyanga yokusebens'amatshe, a stonemason.

ngeyafayo (*innyanga*), last moon.

innyanga ihlangene, the moon is full; *iyatwasa*, it is just new; *itwese*, it is past the new moon; *ifile*, it is dead = disappeared, just before the new moon; *ihlepukile*, it is chipped as by an eclipse, or after full moon; *is'ipetele enzansi* = *is'ifulatele enzansi*, it has turned its back towards the east, i.e., is seen at sunrise with the bulge of its crescent downwards, in the fourth quarter; *ihlekwe izinnyomi*, it is laughed at by the birds when it sets just before sunrise.

NYANGA (*Ubu*), *n.* Skill in medicine; skill of any kind.

NYANGO (*In*), *n.* Storehouse for shields at the top of a kraal, like a large hive on poles.

NYANGO (*Um*), *n.* Doorway; people of one family, when several descend from one ancestor.

Ex. *tina sing'umnyango ol'ishumi*, we are a door which is ten = consists of ten houses or families.

NYANI (*Um*), *n.* Stalk of any kind, such as that which supports the flower of maize, &c., which is all one joint, having no knots in it or leaves on it.

NYANISA, *v.* Speak the truth (*amaXosa*) = *Qinisa*.

NYANKA, *v.* Take bait out of a trap and go off with it.

NYANTA, *v.* Feel uncomfortable, uneasy, as at hearing something offensive, being in the same place with an *umtakati*, &c.; be imperfectly, not nicely, cooked.

Ex. *kwenyele eziko, ukudhla sokunyantile*, there is no fire on the hearth, so the food is not nicely cooked.

NYANYALAZA, v. Eat or drink without masticating, guttle, guzzle; hoe or weed carelessly; scamp work.

NYANYATEKA, v. Ooze, as oil through the sides of a vessel, if porous.

NYASA (In), n. Mealies or *amabele* of last year.

NYATELA, v. Tread on, trample; crush under, as a wagon wheel: see *Tshwama*.

Ex. *ukunyatela* = *ukucins'uselwa* (see *Cinsa*).

wor'unyatel'innjobo yami, a form of threat (see *inNjobo*).

NYATELISA, v. Help to tread, &c.; give an ox, as to a chief passing, for food on the way = *ukukoka umnyateliso*.

NYATELISO (Um), n. Ox given, as above, to a chief who may be passing.

NYATI (In), n. Buffalo; used of a strong man.

NYATIKAZI (In), n. Name of a hill near the Zulu border.

NYATUKO (In), n. Footpath, a word originally used by the Zulus, instead of *indhlela*, out of respect for the name of the famous induna, *uNdhlela*.

NYAWO (U for Ulu), Foot; footstep; especially, the foot of an umtakati.

Ex. *ak'eme nga'nyawo*, let him stay his foot, stop a bit.

lukona unyawo olusihambelayo, there is (a foot) somebody coming to visit us.

NYAZA, v. Speak disparagingly of a person, as by saying that one, who has been very liberal, has given nothing.

NYAZI (U, no plur.), n. Flexible basket of rush.

NYAZI (U for Ulu), n. Lightning.

NYAZIMA, v. Lighten.

NYAZIMULISA, v. Discharge (lightnings).

NYE, adj. One; another; often stands for 'a' or 'a certain'; plur. *abanye*, some; others.

Ex. *ngabanye*, one by one.

nga'lunye (uto), about one thing.

omunye nomunye, one and another.

kusey'in'enye? lit., is there still anything else, eh? used for 'what do you want more?' either to a man still seen to be waiting for something, or to express that the whole truth has been told in any case.

sasesilala-ke kwomunye umusi, and so we slept at (a certain) kraal. *akweli kwenye indawo*, it does not come from any place, one place and another (but from some particular place).

benge'muntu'munye or *benge'banye*, they not being people of the same house, as it were, one man, of one mind.

okunye nokunye, one thing and another.

innyamasane le innye, that wild animal, being one = the whole country was covered with them, it was all one animal.

tina nga'lunye or *ngabanye*, used to express, I for my part, as far as I am concerned.

NYE (*Isi*), *n.* Bladder.

NYE (*Ubu*), *n.* Oneness, unity, unanimity.

NYEBELEZI (*Ukuti*), Slip away.

Ex. *wahle w'esuka nje wati nyebeleri*, he got up, and slipped away (without our knowing it).

NYEFU (*Isi*), *n.* Child which (the natives hold) has been injured through the mother becoming pregnant again too soon (less than a year) after its birth.

NYEFUZA, *v.* Make a sound, as of grinding moist *amabele*; injure a child, as above.

NYEKE (*Isi*), *n.* Tumour; wicker basket with hole in it.

NYEKENYEKANA (*Isi*), *n.* Remnants of food, despised.

NYEKEVU (*In*), *n.* Young house-cricket unwinged = *uGudu*.

NYEKEZA, *v.* Begin to flower, as maize, &c.

NYEKEZO (*Um*), *n.* Part of the inwards of an ox which is eaten by the women at a wedding or when the bridegroom's party go to *lobola*.

NYELA, *v.* Relieve the bowels on or in.

Ex. *wnyele esitsheni*.

NYELA (*I* for *Ili*), *n.* Dross of iron = *iNya*.

NYELE (*Um*), *n.* Stain, as in wood; stripe of grass left after a field is burnt.

NYELE (*U* for *Ulu*), *n.* Cold wind at early morning or sundown.

NYEBELA, *v.* Go privately, secretly, stealthily, without persons knowing or seeing it, go off without saying good-bye, slip away, slip off, slink off.

NYELELA (*Ist*), *n.* Stealthiness, slyness.

Ex. ngerinyelela, stealthily, secretly.

NYELELE (*U* for *Ulu*), *n.* Draft of cold air.

NYELEZELA, *v.* Bear young, as dogs or cats, pup, litter.

NYEMBE (*In*), *n.* An *umkonto* which has killed a man; an *umtakati*.

NYEMBEZI (*U* for *Ulu*), *n.* Tear; soft place under the eye.

NYEMUNYEMU (*I* for *Ini*), *n.* = *iNyalanyala*.

NYEMUZA, *v.* = *Nyalaza*.

NYENDHLE (*In*), *n.* Young cricket unwinged = *inNyekevu*.

NYENGELEZI (*I*), *n.* Kind of weasel; used (in a bad sense) of a venomous snake or a bad man.

NYENYA, *v.* Be sly, act slyly, stealthily, &c.; slink along, steal away.

NYENYA (*U* for *Ulu*), *n.* Name of a plant, used medically for a sprain, the place being cut, and the plant inserted.

NYENYEKO (*Um*), *n.* = *umCekezo*.

NYENYELA, *v.* Act stealthily for, send stealthily to, &c.

NYENYEZA, *v.* Do slyly, stealthily, &c., as whisper, speak in an undertone, in a low voice, &c.; sprinkle, as water.

NYENYEZELA, *v.* Whisper for.

NYENYEZELANA, *v.* Whisper (for) to one another.

NYENYISA, *v.* Send stealthily.

NYEPA, *v.* Be begrimed with dirt and fat, as the *ama-Baca*, who never wash their faces.

NYEU (*Ama*), *n.* Very soft-boiled mealies = *amaDafu*.

NYEU (*Ukuti*) = *Nyeuzela*.

NYEU (*Um*), *n.* A morose person, not likely to mix freely with others.

kusey'in'nye? lit., is there still anything else, eh? used for 'what do you want more?' either to a man still seem to be waiting for something, or to express that the whole truth has been told in any case.

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NYEU (*Ukuti*) = *Nyeuzela*.

NYEU (*Um*), *n.* A morose person, not likely to mix freely with others.

NYEUZELA, *v.* Vibrate, as lip or eyebrow involuntarily.
NYEVU (*In*), *n.* Person with very protuberant, double, under-lip.

NYEVUZA, Speak ill of a person present or absent.

NYEWE (*In*), *n.* Moderation, calmness, patience, long-suffering.

† *ukwens'innyewe*, to act calmly, quietly.

Ex. bayasihlupa, sibambe innyewe, they annoy us, but we take it quietly.

bashumayela innyewe, they speak calmly, temperately (opposed to *bashumayela ngamandhla*).

kuse innyewe nje, it is still hushed up, not talked about as yet (as when a man has been informed against).

NYEZA (*I* for *Ili*), *n.* Sweet potato, plant or tuber.

NYEZANE (*Um*), *n.* Willow-tree.

NYEZI (*U* for *Um*), *n.* Moonlight.

NYIBA, *v.* Go off shamefaced, slink away.

NYIBILIKA, *v.* Get loosened, undone, as a knot by itself.

NYIBILIKISA, *v.* Make loose, undo.

NYIKI (*In*), *n.* Small piece of flesh, cut out over any part of the body to relieve pain = *inHlumba*.

NYIKI (*Ukuti*) = **NYIKIZA**.

NYIKIZA, *v.* Move a little bit, as a tight cord on the wrist, to relieve the pressure.

NYIKINYA, *v.* Shake to and fro roughly, as a bundle, to see if it is firmly tied.

NYIKWE (*Ama*), *n.* = *amaLulu*.

NYINYA, *v.* Squeeze; crowd; compress, cut short, as words in writing; hold in, hold back, reserve, as words or free conversation, when a stranger is present, or some one before whom it is impolitic to speak.

Ex. usinyinyile, he has shut up our mouths completely.

NYINYEKA, *v.* Get squeezed, compressed, crowded, shut up in speech, &c.

Ex. unyinyekile imisebenzi yake, he is quite pressed hard up by his different works.

sinyinyekile kule'ndhlu, we are crowded in this hut.

NYINYIPALA, *v.* Be disfigured, as a face with crying.

NYINYITEKA, *v.* Be pressed, as one heavily laden.

NYISA, *v.* Make to relieve the bowels; make to give out oil by pressing, as castor-oil seeds.

NYOBO (*Ukuthi*) = *Nyoboza*.

NYOBOLIZI (*Um*), *n.* Long and narrow article having weight.

NYOBOZA, *v.* Go shamefaced, go or act as one ashamed.

NYOFA, *v.* Mix clay, as in making bricks.

NYOKA (*In*), *n.* Snake; one who has a chronic infirmity.

† *ukumbeka nennyoka*, to put him with a snake, that so the snake may kill him = hate a person with mortal enmity.

Ex. *innyama yennyoka*, something very good.

NYOKO (*U*), *n.* Thy or your mother.

Ex. *utsho ku'nyoko* or *ku'yihlo*, do you say it to your mother? a word which may be said in joke, but if said in anger is a bitter provocation, in reply to something unpleasant which has been said by another, and which the speaker turns off upon his parent.

NYOKOKULU (*U*), *n.* Thy or your grandfather or grandmother.

NYOKOLUME (*U*), *n.* Thy or your mother's brother.

NYOKOZALA (*U*), *n.* Thy husband's father or mother.

NYOLUKA, *v.* Appear = *Vela*; also, keep away to one's self (as a woman who, in time of famine, keeps her stock of grain to herself and children).

NYOLUKA (*Um*), *n.* Slough inside a boil.

NYOLUKELA, *v.* Appear at, for, &c.

NYOMBO (*Um*), *n.* Young shoot of a creeping plant, as a pumpkin.

NYOMBOLO (*Isi*), *n.* Unpopularity, but not necessarily indicating that the person has a bad character.

NYOMBULUKA, *v.* Get loosened, as a knot, get unravelled, as an *usinga* cord by wet.

NYOMU (*Ukuthi*), Retire, go back.

NYONGA (*Ukuthi*) = *Nyongaza*.

NYONGA (*In*, plur. *Ama*), *n.* Prominence at the top of the thigh-bone, trochanter major.

NYONGA (*U* for *Ulu*), *n.* Cripple, one who is lame, or limps on one leg.

NYONGAZA, *v.* Limp, as a cripple.

NYONGO (*In*), *n.* Gall; used for bile.

NYONI (*In*), *n.* Bird; bird's feather, worn by soldiers.

¶ *ukungenwa innyoni*, to be entered by a bird, to have a fluttering within from fear.

Ex. is'emDhlala'nnyoni, name given to a kind of country-seat, pleasure-kraal, &c., to which a chief or an *umnumzana* may retire for a time to enjoy himself.

ausitandi isinnyoni sabanta bako, you don't wish to eat the birds of your children = you will be killed, poisoned, &c., before you get to be an old man.

ukunyiwa innyoni, to feel lonely for want of friends, &c.; also 'to be valuable, precious'—*kako'muntu onjengaye kuleli'we*, *woanyisa innyoni* = *ul'igugu*, there's no one like him in this country, he was dropped upon by a bird = a bird has dropped (dung) upon him.

NYONYA, *v.* Walk abjectly, shrinking or crouching, as a weak, timid, or conscience-stricken man.

¶ *ukunganyonyi*, confidence, from sense of rectitude, strength, skill, &c. = *ukuqalaba*.

NYONYOBA, *v.* Go softly, stealthily, steal along, as a cat creeping towards a bird.

NYONYOBA (*Um*), *n.* = *umCekezo*.

NYONYOBELA, *v.* Go softly towards, for, after.

NYONYOBOZA, *v.* Be crestfallen.

NYOSI (*In*), *n.* Bee.

NYOSI (*Izin*), *n.* Honeycomb; name of one of Dingane's regiments.

NYOVANE, *adv.* Backwards = backforemost.

¶ *ukuwa nyovane*, to fall backwards.

ukungena endhlini nyovane, to enter a hut backforemost.

NYOVU (*Um*), *n.* Wasp, black and yellow, whose entrance into a hut is hailed as a sign of good luck.

NYU (*Umu*), *n.* Compassion; feeling, emotion; acidity, saltiness.

NYU (*Izi*), *n.* Unpopular person, not necessarily a bad person; a solitary.

NYUBE (*U* for *Umu*), *n.* One who does not like to mix with others, shuns their company, &c.

NYUKUBALA, *v.* Be offensive, disagreeable, as a morose person, ill-cooked meat, a dirty cloth, dish, face, &c.

NYUKUBALISA, *v.* Make to be offensive.

NYUKUMALA, *v.* Be gloomy, downcast, &c., in face.

NYUKUMALELA, *v.* Be gloomy for, at, &c.

NYUKUMALISA, *v.* Make gloomy, downcast, &c.

NYUKUNYA, *v.* Shake to and fro, as a post to be pulled up.

NYUMBA (*In*), *n.* Barren person or animal.

NYUNDA, *v.* Speak libellously, whether truly or falsely, as to a chief, a girl, &c. (about another person.)

NYUNDELA, *v.* Speak libellously about (a person).

NYUNDI (*Isi*), *n.* One who slanders, as above.

NYUNDU (*In*), *n.* Moth which eats skins, clothes, &c.; grub of the same.

NYUNDU (*Um*), *n.* Leech.

NYUZA (*Umu*), *n.* = *umuNcuza*, *imBila*.

NZA (*Izi*), *n.* Hair about the private parts.

NZI (*Ama*), *n.* Water; used jocularly, as well as the dim. *amaNzana*, for *utshwala*.

† *ukubuka* (into) *emansini*, to look at (a thing) in the water, look at its reflection only, see that it is impracticable, unattainable = wish for the moon.

Ex. *ku'mansi*, it is wet; *si'mansi*, we are weak.

oku'mansi (*uto*), a girl = tender, soft, gentle one.

ukudhla kwamansi or *oku'mansi* = drink *utshwala*.

NZIMA, *adj.* Heavy, weighty; painful, grievous; difficult; black (applied to women or cows); close, as a crowded or stuffy room.

Ex. *babe nsima*, they were of weight, men of importance = *babe nesitansi*.

sitanda ukuba inkosi ibuye, ukusisibe nsima tina sonke, we wish that the chief may return, that we may be heavy, all of us, that is, have some one of weight, influence, authority, among us.

NZIMA (*In*), *n.* Black ox.

NZIMA (*Ubu*), *n.* Weight ; heavy affliction.

NZIMAKAZI (*In*), *n.* Large black cow.

NZIMANA, *adj.* Thickish.

NZIMAZANA (*In*), *n.* Small black cow.

NZIMEMNYAMA (*In*), *n.* Black ox.

NZIMTOTI (*Ama*), *n.* River next east of the Ilovu, *lit.*, sweet-water.

NZINGAMAWA (*In*), *n.* Baboon.

NZO (*Ukuti*), Be decided, firm.

NZWECE (*In*), *n.* Name of a bird = *uVe*.

O

O, *int.* Exclamation, not used generally for calling or expressing grief, as in English.

Ex. woza lapa, Jojo ! o yobe sal'uhlala, come here, Jojo ! O, wait, you may stay where you are.

OBALA, *adv.* Openly, plainly ; in the open veldt, with no kraal near ; *loc.* of *uBala*.

¶ *okutola obala*, to find without difficulty, without exertion.

Ex. is'obala leyo'ndhlela nalowo'musi or kulowo'musi, that path is plainly seen from that kraal.

ODWA, *ind. adj.* Only, alone, as in *lodwa, yodwa, sodwa, wodwa, bodwa, kodwa, odwa, zodwa, nodwa*.

Ex. kukodwa, that is by itself, different, peculiar, unusual.

bodwa, they by themselves = of their own accord.

ngabodwa, by themselves.

bezimi zodwa (the cattle) were standing all by themselves = unprotected.

elulodwa usuku, one single day = *olumnyama usuku*, equivalent to 'all days alike.'

itshungu selibumbuluzeku lodwa nje, the snuff-case just turns up of its own accord.

banamatata abanye abantu, a odwa-ke alowa, the other people are eager, but the eagerness of that man is by itself, something remarkable.

OGWINI, *adv.* By the river side, *loc.* from *uGu*.

OJA, *v.* = *Joja*.

OKA, v. Light up a flame, light, as a torch or candle; stir up anything passionate, inflame, incense, as an angry man, a wild beast, a swarm of bees, &c.

Ex. *uye w'oka umlilo*, he went and kindled a fire = he roused an angry man.

OKELA, v. Kindle for, in, at, &c.

¶ *ukwokela entini*, incense wantonly, gratuitously.

Ex. *le'ndoda iye yas'okela umlilo ovutayo, isinnyosi sansondo, ilanga libalele*, this man has gone and kindled for us a blazing fire, (as to) those almighty bees there, the sun is hot = they are all in a fury.

OKISA, v. Help or make to kindle.

OKOBA, OKOBANE, or OKOBANI, for OKWOBANI, adv. Because, for that.

OKUBA, OKOKUBA, for OKWOKUBA, adv. Such that, by reason that, because.

OKUHLE, int. (Bring or give) good fortune! (a form of prayer.)

OKUTI for OKOKUTI or OKWOKUTI, adv. That is to say, to wit.

OLA, v. Take up, as ashes; taste well, have a good flavour, as fresh *utshwala*: see *Pupa*.

OMA, v. Become dry, dried up, thirsty, parched, wither; be stiff.

OMELA, v. Be dry, &c., for.

Ex. *seb'omelwe isinnyembezi*, they are now dried up for by their tears = their tears are dried up for them.

OMELELA, v. Be dry at, upon, &c., as food at the bottom of a pot; be disappointed.

OMELWA, v. Be erect (obscene), = *Qanyelwa*.

OMISA, v. Dry, dry up, make dry.

Ex. *izulu l'omisile*, the sky has dried up (its waters = the weather is dry).

OMISISA, v. Be thoroughly dry; help to make dry; dry thoroughly.

OMULA, v. Begin to eat food, which has been hitherto or for some time abstained from; begin to work for the first time = *Emula*.

N.B. This word is used of a girl eating *amasi* after her first menstruation, when her father kills a beast for her, and she eats *amasi* freely for the first time in her life and henceforward, or of a bride, when she begins again to eat *amasi* after her marriage (at the end of two or three months), or of a woman when she eats *amasi* for the first time seven days after menstruation.

Ex. *ngiy'omula nje ukusebensa kulo'mhangu; angibonanga ngisebensa'ndawo*, I am now just beginning to work with this white man; I have never before worked at all.

ONA, v. Do wrong, injure, damage, spoil; make angry; injure by beginning to use, sell, &c. (= touch, take of); as a stock of money, mealies, &c.; snore; injure, a girl, by transgressing the rule of *ukuhlobonga*.

Ex. *ukung'oni imali*, not to touch a penny of a sum of money, not to spoil it.

ukona ngamaswi, to revile, abuse.

ONA or ONANE (Is), n. Small destructive weed in mealie gardens, with pretty red flower.

ONAKALA, &c. = *Enakala*, &c.

ONELA, v. Injure for, &c.

Ex. *ukwonela pansi*, to injure by carelessness.

ONDA, v. Be lean, lank, thin, meagre, emaciated; pine, as with grief.

ONDELA, v. Be thin for, pine for, &c.

ONDLA, v. Nourish, nurture, foster, rear, bring up; look into traps as set by boys for birds.

ONDLLELA, v. Nourish, &c., for.

ONDLILISA, v. Help or make to nourish, &c.

ONDLLO (Is), n. Reward for bringing up a child.

ONDISA, v. Make thin, lean, &c.

ONGA, v. Be frugal, economical, careful, use frugally, as food, make it last out, keep over.

Ex. *yongani amabele lawa ngombila lo*, make the Kafir corn last out by means of these mealies.

musa ukus'onga ngami, don't spare yourself at my expense.

ONGELA, *v.* Be frugal for.

ONGISA, *v.* Help or make to be frugal.

ONGO (*Is*), *n.* Centre of a piece of meat badly cooked and hard ; centre of gravity.

ONI (*Is*), *n.* An injurious, bad, person.

ONISA, *v.* Make or help to injure or do wrong.

ONKANA or ONKE, *ind. adj.* All, as in *sonke*, *nonke*, *bonke*, *konke*, &c.

Ex. *konke lapo*, all that time.

O'NTO-NI, What is it? = what news? or, What are you looking for? what have you lost?

Ex. *kasisibonanga isinto sake, uba o'nto-ni na?* we have not seen his things, what they are.

ONWABA, *v.* Be in a joyous, cheerful, happy, comfortable state = *Enwaba*.

ONWABELA, *v.* Be happy for.

ONWABISA, *v.* Make comfortable.

OPA, *v.* Bleed, shed blood.

OPA (*Um*), *n.* Bleeding, as by a blow.

OPELA, *v.* Bleed for ; go after, go out to, as the heart in strong desire, earnestly desire.

Ex. *inhlinyo yami seyopele lapo*, my heart is now off there.

OPELA (*Um*), *n.* Blood which has exuded inwardly, extravasated blood.

OPISA, *v.* Make to bleed.

OPULA, &c. = *Epula*, &c.

OSELA, *v.* Roast for.

OSA, *v.* Roast, grill.

OSISA, *v.* Help or make to roast.

OSO (*Is*), *n.* Piece of meat for roasting ; a place which is very hot, either through the sun's heat, fire, &c., or (metaphorically) as a magistrate's court, angry chief's presence, &c.

Ex. *au! ngihlupekile, bengiyiswe esonweni namhlanje, au!* I'm in trouble, I've been taken to hot quarters to-day.

OSULA = SULA.

OTA, *v.* Warm one's self at (*acc.*); wait upon (a chief); lay a charge, inform, against (a person).

Ex. *is'iw'ota omabili (amalanga), seyota elempumalanga*, it warms itself at both suns (at both sides, turns both sides to the sun), now it warms itself towards the east, said of an ox with large spreading horns.

umuti omubi lo, aufanele ukwotiwa, this is a bad kind of tree, it is not fit to be warmed at (= used as firewood).

¶ *ngipuma lap'innja yot'umlilo*, I come from where the very dog warms himself at the fire—might be said by a traveller who has been received inhospitably.

OTULA = *Etula*.

OVUYA, *v.* Clear, as *amabele* of chaff, by putting it in water and sweeping off what rises to the surface.

OZELA, *v.* Be drowsy, doze = *Ezela*.

P

PA, *part.* Expressing curiosity, surprise, astonishment = to be sure, on my word, would you believe it, what does he do but.

Ex. *babi p'*, they are bad altogether.

ngesinye isikati pa ringaziqedi, at any other time, what do they but leave them unfinished.

PA, *v.* Give, as an act of bounty.

PA, *v.* Thin out, as mealies; pull, as grass = *Epa*.

Ex. *ihlusene le'nsimu, umniniyo ake ayipe*, this mealie-field is too thick, the owner of it should thin it out.

PA, (*Isi*), *n.* Branch of palm, or any such like plant.

PA (*Umu*), *n.* Stalk of maize with cob.

PABA (*I* for *Ini*), *n.* Anything sloping, not standing properly upright, as a slope of a mountain; a man who does not keep right time in a dance.

PABAZA, *v.* Pat softly with the hand.

PAPA (*Um*), *n.* Tree with hard edible berries (*umLahlan-kosi*); hence used jocularly for mealies eaten whole.

PAFU (*Ukuti*) = *Pafuka* or *Pafuza*.

PAFUKA, *v.* Burst out, as blood from the nostril when struck.

PAFUZA, *v.* Blurt out lies.

PAFUZELA, *v.* Blurt out lies upon.

PAHLA, *v.* Surround, enclose, beset, crowd around.

PAHLA, *v.* Stow goods away, as in a wagon, basket, &c. *Badhla*.

PAHLA (*Ukuti*) = *Pahlaza* or *Pahlazeka*.

PAHLA PAHLA (*Ukuti*), Speak out at once, plainly, boldly, without reserve or hesitation.

Ex. aluko uhlamvu oluti pahla, there is no word that exactly expresses it.

PAHLA (*I* or *Um*), *n.* Name of a tree in the bush; twin; hence, a crying child, because twins are supposed to be given to crying.

† *ukuzala amapahle*, to bring forth couples.

N.B. This word is used of ox, goat, sheep, &c., and man also, though for the latter it would be more proper to say *ukuzala amaweke*, and *vice versa*.

PAHLA (*U* for *Ulu*), *n.* Framework of roof of house, hut, wagon tent, &c.

PAHLAYIYI (*U* for *Ulu*), *n.* Tall person.

PAHLAZA, *v.* Dash, smash, break in pieces.

PAHLAZEKA, *v.* Get dashed in pieces.

PAHLAZELA, *v.* Dash in pieces for, at, on, &c.

PAHLEKA, *v.* Be beset, &c.

PAHLELA, *v.* Beset for, at, &c.

PAHLISA, *v.* Help or make to beset, &c.

PAHLU (*Ukuti*), = *Pahluka*.

PAHLUKA, *v.* Blurt out, as a word which is not wanted, is not asked for, whether true or false, good or evil.

PAHLUKANA (*Isi*), *n.* A person in the habit of blurting out words uncalled for.

PAIZA, *v.* Flash with anger, as the eye.

PAKA, *v.* Serve out food, distribute into plates, dish, &c.; distribute, dispose, post, as the divisions of an army; put, put in = *Faka*.

PAKA (*Im*), *n.* Kind of wild cat, said to be a familiar of *abatakati*, and to suck cows.

Ex. *ukudhlela emkombeni wempaka*, to eat from a wild cat's basin = be rude, unpolished, &c., used also of a person who has not got his ears bored.

PAKADE, *adv.* Long ago ; long hence.

Ex. *pakade kakulu*, ever so long ago or hence.

PAKAMA, *v.* Rise up, be elevated ; begin to be angry.

Ex. *le'ndawo ipakema kunaleyo*, this place is more elevated than that.

inwi elipakemeyo, a word in common use.

***PAKAMA** (*Im*), *n.* Used by Hlubi women for the sun (because they *hlonipa* the name of Langalibalele).

PAKAMISA, *v.* Raise, raise up, lift up, elevate, exalt, extol.

¶ *ukupakamis'amehlo*, to raise the eyes, whether merely to gaze or in anger.

PAKAMISELA, *v.* Lift or raise for, towards, at, &c.

PAKATA, *v.* Put forth fine or plentiful ears, as a mealie garden.

PAKATA (*Im*), *n.* The smaller of two ears of maize growing on one stalk.

PAKATI, *adv.* Within, between, among, inside, in the middle of (used with *kwa*).

Ex. *pakati kwamabili (amasuku)* or *pakati kwamasuku*, midnight.

umhlamb'opakati, our fine herd.

bandhl'epakati, my fine fellows.

upakati nje kwokuti kuhle nokuti kubi, he is just between its being good and bad with him = I hardly know what to say about his state.

PAKATI (*Um*), *n.* All the men of a kraal, the body of a kraal, or one or more people of the same, above the ordinary, common people, people noticed by the chief and indunas, though not specially distinguished ; used for any company, coming with a person.

Ex. *bis'umpakati wako*, call your people.

***PAKATI** (*I* for *Ili*), *n.* Centre of a circle, sphere, &c.

PAKATO (*Um*), *n.* Euphemism for female private parts.

PAKAZELA, v. Speak or act in an excited way, as one gasping from fright, anger, or extreme hunger; decide hastily in judgment; set to work with great force, with great zeal.

PAKELA, v. Serve out food, &c., for, into, &c.

PAKISA, v. Help or make to serve out food, &c.

PAKO (Um), n. Provision for travelling.

PAKULA, v. Finish, as grinding of meal or a dance.

PAKUZELA = Pakazela.

PALA, v. Scrape, as hide, fish, bone of meat, &c.; scrape the ground, canter, gallop: see *Qatabula*.

PALA PALA (Ukuti), Run about, looking for something.

PALALA, v. Be spilled, as water; spread out shallow, as a stream in a broad part of a river; spread out, as people running to help.

PALANE (U for Umu), n. Large white bird (smaller than a vulture) which goes in pairs very lovingly: *aopalane ababili*, a pair of lovers.

PALAZA, v. Spill, as water; throw up the contents of the stomach, spew; miscarry, as a cow.

PALAZEKA, Get spilled.

PALAZELA, v. Spill over, on, &c.

PALAZISA, v. Make to spill.

PALELA, v. Scrape, &c., for, into.

PALISA, v. Help or make to scrape, &c.

PALO (Ama or Izim), n. Hide-scrappings.

PALO (Um), n. Skin with hair scraped off, but not dressed (a broad).

PALO (Im or Um), n. Large hole in a tree (a close).

Ex. *ngazikanda isinnyosi xinonile kule impalo; ngiti amakeke la' amhlope kwakung'amagqinsi nje uju*, I lighted on rich honey in that hole; I say, those white combs were heavy with juice.

PAMA (Im), n. Blow with palm of hand.

PAMA, v. Flow over, as water in a vessel, mealies in a basket, &c. = *Pupuma*.

PAMA PAMA (Ukuti), = Pamazela or Pubazela.

PAMAZELA, v. Go with an unsteady, wambling gait; reel, as a man feeble with sickness or old age, or intoxicated.

PAMBA, v. Take in, play a trick on; put strings around a gourd, &c., so as to carry it by.

Ex. *bengiti le'ndaba ingese yangipamba; ngiyalekile nje, uma sokunje*, I thought that matter could not have taken me in (= gone wrong with me): I am admonished, I am wiser than I was, since it is thus. *ngingemtshaye nokumtshaya uBubi lo; ngiti mina, inkomo zimpambile*, I cannot severely punish Bubi here; I fancy the cattle played a trick on him.

ngipanjwe umfana kaZibozza; ngiti ngiya enhla nensimu, wab'eyenzansi nayo, I have been played a trick by Zibozza's boy; just as I was going to the upper part of the field, he went to the lower part of it.

basibulala isigubu sami esihle kakulu; ngisipambe ngasitsho, they destroyed my very beautiful gourd; I strung it up so ingeniously (lit., I strung it, I commended it).

PAMBA (I for Ili), n. Any sort of *uJovela*.

PAMBANA, v. Cross or pass by one another, as people coming in opposite directions, or strings of beads on the body; knock together, clash with, contradict, one another.

† *ukupambana amadolo*, be weak in the legs, as a sick man, lit., cross with the knees.

Ex. *kupambene*, it is crossed.

leli'zwi'lipambene nalelo, this word contradicts that.

PAMBANISA, v. Make to cross, put across, misplace, put wrong.

† *ukupambanisa izinsuku*, to take alternate days for anything.

† *ukupambanisa izandhla*, to cross the hands in dancing. that is to strike with the arms out of time, and so cross the motion of others.

wampambanisa ngokukuluma kwake, he put him all cross, all wrong, by his speech.

PAMBANYONI (Um), n. River south of Durban, beyond the *amaHlongwa*.

PAMBANISELA, v. Put across on, strike a cross blow at, upon, &c.

Ex. *ungipambanisele; ngite ngizakumshaya, watshaya mina*, he hit me a cross-stroke; while I was about to strike him, he struck me.

PAMBANISELANA, *v.* Strike cross blows, &c., at one another.

PAMBANISELO (*Um*), *n.* Warding off by a cross stroke an *umkonto*, *induku*, &c., or (metaphorically) words.

***PAMBANO** (*Isi*), *n.* Cross.

PAMBATO (*Isi*), *n.* Name of a valuable tree.

PAMBEKA, *v.* Get wrong, err, blunder.

Ex. *O! ngipambekile-ke lapa, angiswisanga*, I made a mistake here, I did not hear correctly.

PAMBI, *adv.* Near by, whether in front of or beside (with *kwa*).

Ex. *pambi kwabo*, beside them.

PAMBILI, *adv.* Before, forward, in front of; older than.

Ex. *pambili kwabo*, in front of them.

PAMBILI (*Um*), *n.* Euphemism for male private parts.

PAMBOSI (*Im*), *n.* Side-path, stream, talk, &c., which branches off from the main current.

PAMBUKA, *v.* Turn purposely out of, as a path or road, diverge, deviate, depart from; diverge from regular course = menstruate (*potela, qaka, zongela*).

PAMBUKELA, *v.* Deviate to, for, &c., as to a kraal for a night's lodging.

PAMBUKELANA, *v.* Deviate to or for one another.

PAMBUKISA, *v.* Make to deviate, mislead, pervert.

PAMPATA, *v.* Rap with a stick.

PAMUKA, *v.* Speak abruptly, hastily, inconsiderately, blurt out a thing.

PANA, *v.* Give liberally, freely, generously.

PANDA, *v.* Scratch up, as a dog the earth; scratch out, dig up, as a pit with hands; try to get out a word from another person about some matter.

PANDA (*Um*), *n.* Old worn-out pot.

Ex. *umpanda wenhlakuva*, old pot, good for nothing but holding cas or-oil grease.

PANDAZEULE (*Um*), *n.* Medicine used by young men to make the girls love them: the person who uses it

must not take it home, but keep it outside until he has killed an old bull (or his father or mother will die), and then he may take it home and will be liked by the girls.

PANDE (*Im*), *n.* Root, that is, fang of a tree-root.

PANDE (*I* for *Ili*), *n.* Clump of assegais, shield, &c., held in the left hand.

PANDELA, *v.* Scratch up for, as a hen for her chicks.

PANDHLA, *v.* Pack up, put in order for starting; strike in the eye with hand, stick, &c.

PANDHLA (*Im*), *n.* Bald person.

PANDHLA (*Isi*), *n.* Armlet of hide, hair, or grass.

PANDHLAZI (*U* for *Ulu*), *n.* Parasitical plant = *uMangina*.

PANDHLE, *adv.* Without, outside (with *kwa*).

PANDHLE (*Ama*), *n.* Country places, away from the great towns.

Ex. *baye emapandhlani*, they have gone into the country.

PANDHLEKA, *v.* Get packed; get struck in the eye.

PANDISA, *v.* Help or make to scratch up.

PANDISISA, *v.* = *Penyisisa*.

PANDU (*Um*), *n.* Large cave or grotto under a rock.

PANDU (*Um*), *n.* Month of August = *uMandulo*.

PANGA, *v.* Do anything hurriedly, eagerly, as eat food greedily; hurry, run, run for (*dat.*); be eager for, wish to make the most of; seize violently, ravage, plunder.

Ex. *kupangwa umkosi*, it is all hurry-scurry at the alarm (of an *impi* approaching).

PANGA (*Isi*), *n.* Shoulder-blade.

PANGA (*Um*), *n.* Plant (and its fruit) whose leaves are used for holding snuff; also, an oak-tree.

PANGABULI (*Isi*), *n.* Violent, impetuous, rude, unmannerly person.

PANGALALA, *v.* Be finished, as a dancing-party, or a cow when skinned and cut up.

Ex. *indhlu epangaleleyo*, a large, open, well-finished room, which will not be close and stuffy if people enter.

PANGAZANE (*Um*), *n.* Fear, trepidation ; ravenous hunger.

PANGELA, *v.* Hurry for, to, after, &c., seize for.

Ex. *wangipangela ngiya eTekwini*, he hurried after me on my way to the Bay.

PANGELANA, *v.* Hurry together for, &c.

Ex. *bapangelana omunye nomunye*, they tried which should seize most.

PANGELE (*Im*), *n.* Guinea-fowl.

PANGISA, *v.* Make to hurry, hasten.

PANGO (*I* for *Ili*), *n.* Ravenous hunger ; hence part of the flank, where an animal shows hunger or leanness.

Ex. *ubulewe ipango ikakulu, esenjenje*, he is excessively hungry, being in this condition.

us'pango'lide, us'ekabulekile, us'epakasela, he has been long famished, is excessively hungry, is gasping (for want of food).

PANGQA, *v.* To live in a poor, destitute, dependent state.

PANGQOLO (*Um*), *n.* A man without wife, or child, or beast, or anything.

PANSI, *adv.* Below, beneath, under, down, underneath in rank, size, &c. (with *kwa*), on the ground.

† *ukutshaya pansi*, to tell a lie.

Ex. *usepansi*, he is down = very sick.

PANTSHA (*Um*), *n.* Tall head-ring of a young man ; used of a white man's tall 'chimney-pot' hat.

PANYEKA, *v.* Hang up, suspend.

PANYISO (*Isi*), *n.* String stretched across a hut, upon which to hang things ; string by which an *iqoma* is suspended at the rafter of a hut = *imPayiso*.

PANZA, *v.* Request food for work, weeding, &c., as a man might in time of famine (not to be used of common begging).

PANZA (*Im*), *n.* Person requesting food, as above.

PANZA (*Um*), *n.* Small tributary of the Mooi River.

PANZELA, *v.* Request food for.

PANZI (*Isi*), *n.* = *imPanza*.

PANZISA, *v.* Help or make to request food.

Ex. *ngize'kupanzel'amabele, ng'esa'kupanzisa lapa abantanami, I have come to request amabele, I have come to help my child here to ask.*

PAPA, *v.* Fly, as a bird; be sprouted, as maize which is so far grown as not to be in danger from birds.

PAPA or EPAPE, *v.* Be anxious, alarmed, about anything.

PAPA (*Im*), *n.* Rump.

PAPA (*Isi*), *n.* Euphorbia; mushroom.

PAPA (*Um*), *n.* Large euphorbia with thorns.

PAPALAZA, *v.* Miss the mark, as in throwing an assegai; miss the time or tune in a dance.

PAPAMA, *v.* Wake from sleep.

PAPAMELA, *v.* Wake up, for, at, &c., used of a nervous, timid man, 'rising up at the sound of a bird'; used also of a heifer that has submitted to a bull after a struggle.

PAPAMISA, *v.* Rouse up from sleep.

PAPASANA (*I* for *Ili*), *n.* Thin plate of anything.

PAPATEKA, *v.* Be in a nervous, frightened, agitated state, as a sheep running in a storm.

PAPATEKA (*I* for *Ili*), *n.* Timid, nervous person, coward.

PAPAZELA = *Papateka*.

PAPE (*U* for *Ulu*), *n.* Feather.

PAPU (*I* for *Ili*), *n.* Lung; fear, trepidation.

PAPU (*Um*), *n.* Lung-disease in cattle.

PAQU (*Ukuti*), Come out or bring out, freely, fully, &c.
= *Patsha*; beat with the hands, as in singing.

Ex. *ugwai wamuti paqa esandhlani, he gave me a good supply of snuff in my hand.*

sing'abantu paqa, we who are merely men (= nje).

PAQULA, *v.* Rub off dirt with the hand on any part of the body.

PASA, v. Support, as a pillar; prop up, as by a pillar; attack severely, as a disease, or a man scolding.

Ex. *wahla wangipasa ngamaswi alukuni*, he attacked me with severe words.

PASALAZA, v. Do obstinately, perversely, wilfully.

PASANA, v. Attack one another severely.

Ex. *kuhlange izitsheke lapa zoribili, bahle bapasana, kwatula kwati nkankanana, kwaba y'ilowo wayis'empisini, kwaba y'ilowo wayis'empisini*, they engaged in fight the desperadoes, here both of them, they attacked each other might and main, there was a (still) deadly struggle (see *tula*), the one cared for nothing, the other cared for nothing (see *imPisi*).

PASHA (Ukuti), v. Come out, appear, as the sun in the morning, or from clouds, or new moon, or as water from a blister.

PASOLO (I), n. Tricky, crafty, animal, of some unknown kind, used in the following phrase.

¶ *ukwehla kwepasolo*, the descent of a *pasolo* = a cunning device, like that of a field-mouse (*ukwehla kwegundane*) or a Bushman, dropping from place to place.

PATA, v. Touch, handle; treat kindly (*kahle*), take care of; treat ill (*kabi*), serve out, handle roughly; carry in hand; take in hand, deal in, occupy one's self about; handle, as a body of men; touch upon, refer to, in conversation; handle, perform, go through, as a tune, or an extent of country in walking: *perf. pete*, have taken in hand, carry, carry on; have in hand, as business; be supplied with food, *utshwala*, &c.; have a sucking-calf, as a cow.

¶ *ukupata kubili*, to be undecided.

Ex. *uJojo upete; inhliziyo yake is'idelile lapa; kusabekile*, Jojo carries (food of his own), his heart disdains what is here; he no longer expects (anything from us).

batshaya inkomazana ipete itokazi, they picked out a cow having a sucking calf.

ngipetwe ikanda, isisu, &c. = ngikwelwe, &c., I have a pain in the head, belly, &c.

umpete ezandhleni or emlonyeni, he always has him in his hands or in his mouth, he is always at him (for good or evil), doing something for him, saying something of him or to him, &c.

umpete umvelisa ngawo onke amanibuko, he talks of him, and carries him (in his mouth) over all the fords.

patani = *pateleni* = *tsholoni*, word of assent, may be used to one person or more = on with you, &c.

angisakupete, I leave it out now, I don't speak any more now of it. *imbusi ngingayipete*, I say nothing of goats = to say nothing of goats.

uyipete (impi), he has the troops in hand, he is engaged in some business about them.

PATA (*Um*), *n.* A long, narrow, oval-shaped vessel of calabash or earthenware; a long, narrow, ill-shaped, head.

PATAMANDHLA (*Isi*), *n.* Messenger sent especially by a chief.

PATANA, *v.* Touch, &c., one another, as men in anger or conversation.

PATANEKA, *v.* Hesitate (not stammer) in speaking, as a missionary from lack of words.

PATAZA, *v.* Pat softly with the hand in a playful way; press softly.

PATAZEKA, *v.* Get patted or pressed softly.

PATEKA, *v.* Get touched, &c.; be in trouble, difficulty, &c.

PATELA, *v.* Carry &c., for.

¶ *ukukupatela impahla yako*, to attend to your affairs.

upatele-ni na? why do you ask? = of course.

PATELELA, *v.* Touch upon, lay hand upon; get close upon.

Ex. *wapatelela esihlatini*, he laid his hand upon his face, as in deep thought or dejection.

PATISA, *v.* Help or make to carry; make to take in hand, put under one's charge, give in charge to.

PATISANA, *v.* Help one another to carry.

PATSHAZA, *v.* Cut into, as a bladder holding water, let out water in such a case by cutting = *Tshapaza*.

Ex. *uwapatshazile amansi esinyeni, upatshase isinye*, he let the water out of the bladder by cutting, he cut into the bladder.

PAU (*Isi*), *n.* Common edible mushroom.

PAU (*U* for *Ulu*), *n.* Mark, sign, as a notch on the ear, or mark on the back, of cattle, or as the sign of the cross in baptism ; postage-mark.

¶ *ukusika upau*, to make a mark.

Ex. sisikwa upau lwesinkomo salelo'Bunu, they were marked with the mark of that Boer.

N.B. The natives mark the cattle after the mother-cow.

PANYISO (*Isi*), *n.* = *imPayiso*.

PAZAMA, *v.* Make a slip or blunder, forget, lose the thread of a discourse, as by being interrupted or by not listening.

PAZAMEKA, *v.* Be put out, as above.

Ex. ingabe ngiwe kabi, ngipasamekile, perhaps I heard badly, I got put out.

PAZAMISA, *v.* Put out, interrupt, make to blunder, lose the thread of a discourse, &c.

PAZI (*Ukuti*), Make a feint as if to strike a person.

PAZIMA (*Isi*), *n.* Aurora or distant lightning without thunder.

PAZIMA, *v.* Wink with the eye ; glimmer or quiver with rapid coruscation, as the sky sometimes in a storm, or with an aurora borealis.

PAZUKA, *v.* Blurt out, inconsiderately.

PAZUKANA (*I*), *n.* One who blurts out, speaks abruptly, inconsiderately, without thinking.

PE (*I*), *n.* Extremity of the breast-bone, which is gristly and eaten.

PECA, *v.* Fold, as paper ; turn down, as the leaf of a book ; fold back, as a skin when being flayed ; turn up, as a wrist-band or collar of a coat, or as a woman does the corners of her skin-apron, tucking them in at the loins ; close, as a pocket-knife.

PECE (*Ukuti*), = *Peceza*.

PECEKA, *v.* Get folded, be foldable.

PECEKAZI, *v.* = *Pece*.

PECELA, *v.* Fold for.

PECEPECANA (*I*), *n.* Plausible, lying person, folding one thing back over another.

PECEPECEZA, *v.* Speak plausibly.

PECEZA, *v.* = *Peca*; call a person by a name which has been forgotten by the speaker.

PECISA, *v.* = Help or make to fold; twine tongues together.

PEFUMLA or PEFUMULA, *v.* Breathe.

*PEFUMLO (*Um*), *n.* Breath; soul (*Miss.*).

PEFUZELA, *v.* Pant, gasp for breath; sob, as a child: see *Befuzela*.

PEHLA, *v.* Bore, as a worm; produce by long-continued action of any kind, as *butter*, by striking upon the knees the *igula* in which the milk is contained, or *fire*, by twirling round rapidly one piece of stick (*uzwati olwendoda*) between the palms, in a hole made in another stick (*uzwati olomfazi*), or medicine of a certain kind, by a like process of twirling round a piece of stick in a fluid filled with medicinal leaves, so that a lather is formed; cause pain, as mealies swallowed whole sometimes do.

¶ *ukupehl'ulaku*, to excite or provoke anger.

PEHLELA, *v.* Rub fire for; make butter for.

PEHLELELA, *v.* Rub up, excite to fight.

Ex. *ugata abafana, uti kabalwe, uyabapehlelela*, he excites the boys to fight, he says let them fight, he puts them up.

PEHLISA, *v.* Help or make to rub fire, make butter, &c.

PEHLU (*Um*), *n.* Second supply of milk drawn from a cow, after the calf has been allowed to go in and draw down the milk again, when she has withheld it: see *amaMbili*, *umNcinzo*.

PEHLWA (*I*), *n.* Butter.

PEHLWA (*Im*), *n.* Wood-worm; bladder on foot; *isi-jingi* made with new milk: see *isiTubi*.

PEHLWANA (*Um*), *n.* Root used as an emetic.

PEJANE (*U*), *n.* Rhinoceros=*uBejane*.

PEKA, *v.* Cook (properly with water); put meat in water over the fire, put on to be cooked; dry in sun.

Ex. *umuntu ongapekwanga*, a rash, headstrong, person.
inyama yokupekwa, sodden meat.

PEKAMBEDU (*Um*), *n.* Indigo plant, so called because children dye amulets of grass with indigo, then dry them in the sun (*peku*), and so imitate *izimbedu* with them.

N.B. Indigo leaves are rubbed into the sores of oxen to kill maggots.

PEKANA, *v.* Cook together.

PEKELA, *v.* Cook for.

PEKEPEKE (*Isi*), *n.* Enraged, angry, person.

PEKEZELA, *v.* = *Pelekezela*.

PEKI (*Im*), *n.* Cook.

PEKISA, *v.* Help or make to cook.

PEKO (*Um*), *n.* A cooking.

Ex. *nomilanje ngiza'upeka umpoko omkulu*, to-day I shall have a large cooking.

PEKO (*Izi*), *n.* Food contributed to a marriage-feast by the people of the neighbouring kraals.

PEKULA, *v.* Rout, as a defeated army.

PEKUZA, *v.* Scratch up the ground, as a chicken.

PELA, *int.* Why, well, and so, you see, you know, why you see, forsooth, well now, then, of course, to be sure,—expressive generally of remonstrance, explanation, or condolence; sometimes it may be represented by 'botheration!'

PELA, *v.* Give in, for, &c.

PELA, *v.* Thin out, as mealies, for, &c.=*Epla*.

PELA, *v.* Come to an end, be complete; be wholly; end, die.

¶ *ukupela'amandhla*, to faint, be struck all on a heap, be confounded.

Ex. *kupela*, it being complete, the whole of it.

So *sipela* (*isijungi*), *bupela* (*utshwala*), &c.

ukupela, completely; to sum up, in short, in one word; except only.

kupela or *ukupela*, that's all; there's nothing more.

kupela njalo-ke, exactly so, precisely so.

ukupela ukuba, except only that, nothing would serve but that.

kwakupela, that was all.

amandhla apelile kimina, I am faint, I am confounded.

beka umbila wami lapaya eziko, *ukub'us'urutive vapela na*, look at my mealie there on the hearth, whether it is cooked by this time the whole of it.

bayapela, they are all present, or they are all dying off, or they are at their wit's end.

sebepela bonk'abantu na? ehe! sebepela or *bapelele*, are all the people here? yes! they are all here.

PELA (*I*), *n.* Cockroach.

PELA (*Im*), *n.* Entirety; used generally as an adverb: see *Impela*; but also in the form *ngempela*, entirely.

PELA (*Uku*), *n.* End; the whole.

Ex. *ekupeleni kwemiti* or *nemiti*, at the end of the trees.

ukupela kwazo, the whole of them.

lo'mntwana ukupela kwake, *y'ini*, *ku'yise?* is this child the only one to his father? (where *kwake* refers to *umntwana*).

PELAGUGU (*I*), *n.* Black beetle, frequenting kitchens.

*PELEDI (*Isi*), *n.* Pin.

PELEKA, *v.* Help about some difficult business.

PELEKEZELA, *v.* Accompany, attend, escort.

PELELA, *v.* Come to an end into, for, &c.; be all assembled, as people, be all come, be all gone; go all into.

Ex. *sebepelele amandhla*, they were by this time exhausted, half-dead with fright, fatigue, &c.

angiziboni lapa zapelela kona lezo'nto, I do not see what has become of those things.

PELELISA or PELELISELA, *v.* make to be complete.

¶ *kus'empeleleni*=*kus'ebubini*=*kus'ekufeni*=*kukwa'Latsha*, it is in the abyss of death or destruction.

*PELEPELE (*U*), *n.* Pepper (Eng.).

*PELETU (*Isi*), *n.* Pin.

PELISA, *v.* Make to end, bring to an end, abolish, annul, destroy.

PELISANA, *v.* Destroy one another.

PEMBA, v. Make up a fire, by putting a live ember among dry sticks, &c., and blowing it up into a flame; begin to make up a house, set up house-keeping, get together a stock of cattle, &c.

‡ *ukupemb'ulaka*, to kindle wrath.

‡ *ukupemb'amanga*, to get up lies.

PEMBELA, v. Make up fire for.

PEMBISA, v. Help to make up fire.

PEME (Um), n. Shed, or shelter of branches.

PEMPENENE (Isi), n. Clever person.

PEMVU (I), n. Name of a brown bird, with white breast.

PENDU (Im), n. Person with a cast in the eye or squint.

PENDUKA, v. Get turned or changed; turn, take a turn; get turned to, get changed so as to be.

Ex. *lati uma ilanga lipenduke*, when the sun turned, that is, began to go down after noon.

PENDUKELA, v. Turn for, towards, &c.

PENDUKEZELA, v. Turn or change for, alter, as when a man perverts and distorts the words of another.

PENDUKISA, v. Help or make to turn, turn, change, alter.

Ex. *pendukis'amehlo (pendul'amehlo) ubeke ngalapaya*, turn your eyes and look there.

PENDUKISELA, v. Make to turn towards, for, &c.

Ex. *ukupendukisela ngalapaya ku'mnumzana*, turn it over=give it over there to the gentleman.

PENDULA, v. Turn, change, alter; change to, so as to be; return (a reply) to, answer to (double acc.).

Ex. *ukupendul'amehlo*, to turn aside the eyes, take a glance.

(izulu) *liyapendula (umoya)*, it is changing (the wind)=is bringing a cold, rainy, wind, it is going to rain.

lipendule, it has come to rain.

lipendule inngele, it has turned to cold weather.

lipendule umzansi, it has come to rain from the s.e., *lit.*, the sky has changed the wind so as to be a s.e. wind, bringing rain.

PENDULANA, v. Turn one another; reply to one another.

PENDULELA, v. Turn, change, &c., for.

PENDULISA, v. Help or make to turn.

PENE (*Ila*), *n.* Raging lust in females (*uToku* in males).

PENGU (*Izim*), *n.* = *uMabukula*.

PENGULA or PENGULULA, *v.* Loosen out, as another *umkonto*, when the first is broken, snatched out of the hand grasping the stock of them; take out arms or weapons; dissolve, rout, as an *impi*; dissolve, as a bargain; break up a matter on which a decision has been come to; also = *Bula*.

Ex. *ngiyaze qede w'ayika owokugala; ngapengulula ngawuka cabhizweni, sa'zizampela cabhi*, no sooner had I stabbed than my first (*umkonto*) broke; I got out another and put it into the heart, it (*isilo*) fell all of a heap.

kubambe baka'mafuanihle, sayipendula is'iza nayo, we, the ama-Gang-Mba, engaged, and routed it (*impi*, the enemy) as it was now coming along with it (*impi*, our force) = driving our force towards us.

bayipengulula balengo yetu; silengene kahle kangakaya, ipengula zifa noma zabantu, they dissolved our bargain; we bargained so nicely, it being dissolved by the pitiful jealousy of the people.

*PENI (*U*), *n.* Three-penny piece.

PENQA, *v.* Appear with face, eyes, nostrils, &c., inflamed, as a man in a rage.

PENTHA, *v.* Walk feebly, as a person recovering from sickness.

PENYA, *v.* Open and look at or into, as a book, letter, blanket, &c.; turn over a page; open a thatch, to examine it; open, search into, examine, enquire into, a matter.

PENYANE (*U* for *Ula*), *n.* The lowi-disease.

PENYELA, *v.* Open and search for; unfold, as a story, for; go into a thing for, so as to convince or convict.

Ex. *lal'aliyo yomuntu impeneli amanya cal'aliyo yake*, the heart of a man convicts him of the uncleanness of his heart.

PENYISA, *v.* Help or make to open and search.

PEPA, *int.* Used to cheer or express sympathy with one who has met with an accident, = never mind! up again! all right! = *Nacpe*; also = take care, or I beg

pardon, when one hurts another by design or unintentionally.

Ex. '*ngatsha! ngatsha! we! dade!*' '*Pepa!*' I have burnt myself; I have burnt myself! oh! dear me! 'Never mind!'

PEPA or EPEPA, *v.* Avoid, shun, dodge, evade; ward off; escape, as from death, get over a sickness.

PEPA (*Izim*), *n.* Husks of cooked mealies.

PEPA (*Isi*), *n.* Flower of *ubendhle*, which is eaten.

PEPE (*Ukuti*), Wave, as a flag or fan.

PEPELA or EPEPELA, *v.* Avoid for, take shelter.

Ex. *umpeme wokwepela*, a shed for shelter.

PEPETA, *v.* Blow as wind, blow away.

PEPETEKA, *v.* Get blown, as paper, leaves, &c.; get flapped by the wind, as a torch.

PEPEZELA, *v.* Blow for, as when a man blows up the fire with his mouth, or takes part with one man in a quarrel with another.

PEPEZELISA, *v.* Help or make to blow the fire; make to wave.

PEPO (*Im*), *n.* Name of a plant, which is burnt in honour of the *amadhlezi*, giving a fragrant scent, as incense.

PEPO (*Isi*), *n.* Gust, gale, storm.

PEPUKA, *v.* Be blown off by wind, as paper, leaves, &c.

PEPULA, *pass.* PETSHULWA, *v.* Blow about.

PEPULUZA, *v.* Kill a sick ox that cannot live.

PEQA or PEQEZA, *v.* Notch or mark the ear of cattle; dress the hair by turning it back, so as to stand nearly upright.

PEQUZA, *v.* Scratch up with the heels, as chickens picking up food, applied to girls dauncing.

PETA, *v.* Bind the border of a mat; hem, as a border; join together ends of plaited grass; hence complete, do completely, finish off, make an end of; do up a person, be too much for him, as by skill, humorous talk, &c.

Ex. *saza sapeta samyeka-ke*, at last we made an end and left him.

PETELA, *v.* Bind or hem for; finish at, reach up to, bring up at; make for, as in walking or marching.

PETELISA, *v.* Make to reach to, finish at, move over to.

PETELISELA, *v.* Move over to.

PETELO (*I*), *n.* Border, as of a country.

Ex. *b'ake bona emapetelweni angakwa'Zulu*, they are settled on the borders of the Zulu country.

PETISA, *v.* Help or make to bind or hem.

PETO (*Im*), *n.* End of a matter.

Ex. *as'azi tina; siz'utula nje, sibek'impeto, uba kwoba y'ini na*, we do not know; we shall wait quietly to see the end, how it will be.

PETO (*Um*), *n.* Border or hem of a mat, garment, &c.

PETSHEYA, *adv.* On the other side of, beyond (with *ku*).

PETU (*Im*), *n.* Maggot.

PETU (*Isi*), *n.* Spring of water, fountain.

PETU (*Ukuti*), = *Petuka* or *Petula*.

PETUKA, *v.* Get discovered, as the inner part of the eyelid, when turned out.

PETULA, *v.* Discover, as worms under a stone.

Ex. *wazibukul'itshe, wazetula isikwanyana*, he turned up the stone, and there were the creatures.

PETUZA, *v.* Gush out, as water from a spring, or from the eye after a blow; move about confusedly, as many people in a market-place = *Nyakaiza, Piliza*.

PETUZELA, *v.* Gush out for, upon, &c.

PEMVU (*Im*), *n.* Ox with white stripe underneath.

PEZA, *v.* Cease, desist, stop.

Ex. *us'opezile, us'ekuyekile loko, kaseyikupinda*, he has now desisted, he has now left it, he will not do so again.

PEZISA, *v.* Make to desist.

PEZOLO, *adv.* Yesterday.

PEZU, *adv.* On, upon, over, above, on the banks of (with *ku*), in presence of (with *ku*).

Ex. *pezu kwoba*, over and above that, besides that, in spite of, notwithstanding.

PEZULU, *adv.* High up, high above (with *kwa*).

PEZULU (*Um*), *n.*=*iZulu*.

PI, *adv.* Where; used with pronouns for 'what.'

Ex. *kupi*, at where? also, what? *piapi*, anywhere.

angis'azi uba ngisakwenza kupi, I don't at all know what I shall do.

as'azi uba kuyakuti kupi kube-pi, we don't know how it will end.

nibuze kuyena uma ucalangela-pi yena, enquire of him whereabouts he is thinking=what his thoughts are on the matter.

PI (*Im*), *n.* Army, host, commando, force; battle, affair; part to begin the attack, front of the battle, post of honor; any large body or company of people; adversary, foe, enemy, person or people in state of hostility.

Ex. *usey'imp*, he is still hostile, at war, &c.

y'imp yami lo'muntu, that man is part of my force, on my side.

uy'imp kimika lo'muntu, that man is my foe.

bengikwelene nempi, I was having a tussle with an adversary.

impi yomdeni, a family quarrel,

sahlangana nempi yaluka, we met a crowd of people going out to work! an exclamation, meaning, we have had very hard work.

lelo'buto lohamba pambili, ngokuba impi cyclo, that regiment went in front, because the battle was theirs, that is, they had to lead or begin the attack, they were the forlorn hope.

uyakwenza impi ebomvu, he will insist warmly (lit. he will make a bloody fight).

PICA, *v.* Finish; wattle; act craftily, in a slippery way.

PICEKA, *v.* Be troubled=*Pitshaka*.

PICI (*Ukuti*)=*Picika* or *Piciza*.

PICIPICI (*I*), *n.* Slippery sort of person=*iPitshipitshi*.

PICIKA, *v.* Get put out of joint, as at the ankle or wrist; slip out, as the glans penis from the prepuce.

Ex. *wapicika onyaweni*, he got his foot put out of joint.

PICIZA, *v.* Put out of joint; speak falsely, as when a case is being heard.

PICO (*U* for *Ulu*), *n.* Wattling-stick.

PIHLI (*Isi*), *n.* Heavy rain.

PIHLI (*Ukuti*)=*Pihlika* or *Pihliza*.

PIHLIKA, *v.* Be spurted out by pressure.

PIHLIZA, *v.* Make to spurt by pressure.

PIHLIZELA, *v.* Make to spurt over.

PIKA, *v.* Contend, strive; strive with, by way of rivalry; insist positively, persist about (*ngq*), take in hand or attempt resolutely; deny, contradict (*acc.*); cavil, gainsay, object.

† *ukzipika izwi lake*, to contradict his own word.

† *ukupika inkuni*, to raise a quarrel.

Ex. *ngiyapika*, I declare positively.

qa! *ngiyapika*, no! I deny it positively.

ngapika ngakuhleka ngesidlati pansi, I denied, I got rubbed on my cheek-bone underneath—I denied most positively, referring to the action of a man who shakes his head from side to side while strongly denying.

ngipika ngugetuka ngomhlana, I denied, I threw myself on my back, as a man who sits up and throws himself backward, while positively denying.

ngiza'upika ngesisu sako, I will have a rivalry about your stomach, will see how much you can eat, will give you food till you are quite satisfied.

umuntu kupiki nenhliziyo yokufa, a man (in his senses) does not go along, keep up, with a desire for death—refuse food, &c.

ungapiki ngesato sodwa isisu, don't strive about—satisfy your own stomach only.

upike nelunga, he has gone on the whole day—gone along with it, kept up with it.

PIKA (*I*), *n.* Hard breathing as from running, stitch in the side; long-drawn breath, sigh (not from grief).

† *ukuklab'ipika*, to take breath.

PIKA (*Isi*), *n.* Part where the effort is made in throwing an *umkonto*, back of shoulder, or shoulder-joint.

Ex. *unezipika*, he is strong.

PIKANKANI (*I*), *n.* One of the most daring and forward of the soldiers of any army, such as are ready to engage first in battle, or undertake any desperate deed.

PIKAZA, *v.* Assert confidently, be confident.

PIKAZELA, *v.* Pant from exertion or asthma, puff with anger.

PIKELA, *v.* Contend for, deny for; defend, stand up for, vindicate (a person), justify, acquit.

† *ukuzipikela*, to stand to it positively.

Ex. *uy'ala uyazipikela ngamazwi amaningi*, he forbids and stands to it with many words.

amakosi ampikele, the chiefs have acquitted him.

PIKELELA, *v.* Persist; put in opposition or contradiction.

PIKELELI (*Isi*), *n.* Contradictory, obstinate, person.

PIKISA, *v.* Make a person contradict; hence contradict, declare in opposition to him, be positive against (acc.)

PIKISANA, *v.* Make one another contend; quarrel, strive together, dispute, debate; run a race with one another.

† *ukupikisana inkani*, to dispute with altercation, squabble.

PIKO (*I*), *n.* Wing of bird; wing of an army; shower of rain.

Ex. *aizanga imvula, ipiko nje*, the rain did not come, only a shower.

PILA, *v.* Live; recover from sickness; change colour in any way (except in death), as by anger, &c.

Ex. *ute es'epuma umlungu way'es'epile es'ehomvu izihlati*, as the white man was coming out, he had changed colour, and was red on the cheeks.

PILA (*Im*), *n.* Plant, whose tubers are used in medicine.

PILELA, *v.* Live, change colour (as with anger), &c., for, at.

PILIBA (*I*), *n.*=*iGwele*.

PILIKICI (*I*), *n.* Sharp, cozening scoundrel.

PILIKICA, *v.* Cozen, cheat

PILISA, *v.* Make or help to live, recover, change colour, &c.

PILISELA, *v.* Annoy as one who will not let another sleep.

PIMBO (*Um*), *n.* Under part of the throat.

PIMISA, PIMISELA=*Pumisa, Pumisela*.

PIMPI (*I*), *n.* Kind of snake.

PINAPI, *adv.* Anywhere.

PINDA, *v.* Repeat, do again.

PINDELA, *v.* Return to.

Ex. *pindelani ngendhlela yenu*, return upon your path.

PINDELISA or PINDELISELA, *v.* Make to return to, turn back.

PIND'INYA or PINDISA, *v.* Take revenge on (*ku*).

PIND'INYELA or PINDISELA, *v.* Take revenge on for.

PINGA, *v.* Wattle; commit adultery; copulate as a dog.

PINGELA, *v.* Wattle for; lay the fault upon (*nga*).

Ex. *safika isilwanyana, site siti qata kodwa loku, sahle sapingela ngoMululu, sahle sapingela sabesipingele*, the (wild animal=) white-man came, and, the very moment he appeared, he laid the fault on Mululu, he laid it on might and main (lit. he laid it on and had laid it on).

PINGELO (*I*), *n.* Wattle-fence=*iPingo*.

PINGISA, *v.* Help or make to wattle; make to commit adultery.

PINGO (*I*), *n.*=*iPingo*

PINGO (*Isi*), *n.* Name of the river next s. w. of the Umlazi.

PINI (*I*), *n.* Stick for stirring porridge; oar (*ipini lokuqwedhla*).

PINI (*Um*), *n.* Haft, handle, of pick, axe, &c.

PINYA (*Ukuti*)=*Pinyazo*.

PINYAZA, *v.* Twist or sprain a joint.

PINYAZEKA, *v.* Get sprained.

PIPA, *v.* Wipe a child's bottom; cleanse a woman after childbirth; eat food left by others, which ought to be thrown away.

PIPILIZANE (*Im*), *n.* Mark of a little superficial burn, such as is often made by girls upon their arms.

PIQIKA (*Izi*), *n.* Thick matter from a sore; mucus from nose.

PIQILIKA, *v.* Twist the body in dancing.

PISA, *v.* Help to thin mealies, pull grass, &c.; make *utshwala*=*Episa*.

PISA, *v.* Press, urge.

¶ *ukupiswa ulaka*, to be urged by anger.

¶ *ukupiswa amasimba*, to be pressed by faeces, want to go to stool.

¶ *ukupiswa umfondo*, to be pressed by urine, want to make water.

¶ *ukupisa kwelanga (kwokusa)*, when the sun is just going to rise.

Ex. *lapisa ilanga*, the sun was just rising.

ngiyapiswa, I am urged by a necessity of nature, I wish to go out.

PISEKA, *v.* Be in the state of one pressed or urged; be made anxious, concerned=*Naka*.

Ex. ngipiseke y'iloko, that is what makes me anxious.

PISEKELA, *v.* Be made anxious or concerned for, care for=*Nakkelala*.

Ex. angikupisekele loko, I do not care for that.

uyangipisekela y'ini pela lo? loku ezitshaya owavela etsheni nje, does this (boy) care for me, I wonder? since he makes himself out one who was born of a rock—he is an undutiful boy, and might as well have a rock for his mother.

PISEKELI (*Isi*), *n.* Headstrong, self-willed person.

PISISA (*intens. from Pa*), *v.* Give excessively, give again and again.

PISELA, *v.* Press for=make a hole in the end of the shaft of an *umkonto*, &c.; press on, as bad words, in spite of remonstrance.

PISELELA, *v.* Put in the iron of an *umkonto* into the shaft for; press upon (a person) bad words, in spite of remonstrance.

PISELISA, *v.* Help to put in the iron of an *umkonto* into the shaft.

PISI (*I*), *n.* Great hunter of large game.

PISI (*Im*), *n.* Hyæna=*isiGwili*, *iDelabutongo*; name of a Zulu regiment.

† *ukuyisa empisini*, to persist obstinately, to run all risks, as a desperate or foolhardy person.

PISINTSHANGE (*Im*), *n.* Hermaphrodite, so called from the hyæna, which is supposed to be thus formed.

PISO (*U*), *n.* Table Mountain in Makedama's country, near the Tukela.

PISO (*U* for *Ulu*), *n.* Large *imbiza* for *utshwala*.

PITI (*I*), *n.* Very small kind of buck, living in the bush.

PITI (*Im*), *n.* Woman's red top-knot.

PITI (*U'kuti*)=*Pitiza*.

PITIKEZA, *v.* Mix up.

PITIPITI (*Isi*), *n.* Confusion, such as when a mixed multitude is moving about.

PITIZA, *v.* Make a confused appearance, as a number of people moving about=*Nyakaza, Petuza*.

PITIZISA, *v.* Make confused, confuse.

Ex. *uyangipitizisa, angizwa izwi elona elishumayelayo*, he confused me, I do not understand (the word which he uses) what he says.

PITSHEKA, *v.* Work hard.

PITSHILILI (*U* for *Ulu*), *n.* Person with tall head, or with long handsome horns.

PIVA, *v.* Be red or inflamed, as from a blow, boil, &c.

PIVA (*I*), *n.* Gnu with white mane.

PIXIZA, *v.* Slip about, as a snake chased.

PIXIPIXI (*I*), *n.* Slippery person whose word is not to be depended on, mischievous liar=*iPicipici*.

PIXONGO (*Um*), *n.*=*umBotsho*.

PIXONGO (*Um*), *n.* Ox with upright horns.

Po, *int.* (used in remonstrance, or strong questioning), Well, so then, how, well but.

Po (*Ukuti*), Die suddenly, on the spot.

Ex. *usimze wati po nje*, he died right out.

POBA (*Im*), *n.* Strong utshwala made of *amabile*.

POBO (*Um*), *n.* Figs unripe=*umQobo*.

POBO (*Ukuti*)=*Poboza*.

POBOLA or POBOZA, *v.* Hit on the head with an *icisa*.

POBOLEKA, *v.* Be struck down; die suddenly.

POFISA, *v.* Defile, as a room by spitting. &c.; ridicule=*Dumaza*.

POFISEKA, *v.* Be defiled, ridiculed, &c.=*Dumazeka*.

POFU (*Ama*), *n.* Name of a river.

POFU (*Isi*), *n.* Reddish beads (not bright red).

POFU (*Ubu*), *n.*=*ubuMpofu*.

POHLO (*Ukuti*)=*Pohloza*.

POHLO (*Im*), *n.* Name of a Zulu regiment, living in the *ikanda* of *Esixebeni*; used of a disorderly, self-willed person.

POHLOZA, *v.* Strike violently.

POHLOZEKA, *v.* Get struck violently.

POKO (*U* for *Ulu*), *n.* Name of a very small grain, very rich in oil, much liked by natives (sesamum).

POKOTO (*U*), *n.* Root used as an emetic.

POKWE (*Im*), *n.* That which is at the summit, as the blossom of a flower, when clustered at the top, the end of a candle-wick, &c.

POLA, *v.* Become cool, as air, freshened, as a room after being close-shut, fresh and cool, as water, or a cool juicy fruit, be cool after inflammation, be healed as a stripe or wound; become pleasant, mild, &c., as too rich food, to which water has been added; be fresh, clean, pure; be cold, as cold meat, or a person stone-dead; be unpleasant, disliked, unpopular, among men.

Ex. *upolile*, he is a common sort of fellow. he won't warm us.

ipolile, she is a common girl, i.e. not a harlot, but one who is ready to *hlobonga* with any one.

intombi ipolileyo, a pure virgin=*engasomiyo*.

is'ipolile leyo'ntombi, that girl is a bad one=*is'idumele*, *aisabukeli*.

POLELA (*Isi*), *n.* Cold vegetables, as *imijino* left one day and kept for the next.

POLISA, *v.* Make cool; heal, as a wound.

*POLISA (*I*), *n.* Policeman.

*POLO (*Isi*), *n.* Goad (from *pole*).

POLOLWANE (*Isi*), *n.* Kind of vegetable.

POMPA, *v.* Be delirious.

POMPO (*I*), *n.* Absolute, overbearing, violent, person = *iBudhle*.

POMPOLO (*Isi* or *Isa*), *n.* Black ant=*isiBonkolo*.

PONA (*Ukutu*), Not know what to do, have nothing else to do (perhaps from the phrase *po! s'enze njani na?*).

PONDO (*I*), *n.* Used to describe a country, which abounds in small hills, tufts of bush, and good grass (*insinde*), which is therefore called *elamapondo* (*izwe*).

PONDO (*Im*), *n.* Name of a strong medicine; disease, which may be caused by the same, if used carelessly or mischievously.

PONDO (*Isi*), *n.* Small side-entrance of a kraal, outlet.

PONDO (*U* for *Ulu*), *n.* Horn; tusk; used of a tall building, as a tower; flank of an army.

Ex. *leyo'akabi inopondo*, that ox is given to use his horns.

ku'mpondo za'akomo, it is the time when the horns of bullocks are just visible=just before day.

abatshis'upondo ngeze, who get into a rage about nothing, lit. who burn the horn for a trifle.

inpondo'nbili impi, the *impi* is in two divisions, going in different directions, that is, when either coming from or going to the same point.

lego'ndhlu ipum'upondo, that house has a lantern, turret, &c.

PONDONDE (*U*), *n.* Tall tree, like the aloe.

PONDWE (*Um.*), *n.* Kind of wooden spadoon, with which natives crouching weed their gardens.

PONGO (*Iw*), *n.* He-goat.

PONGO (*Isi*), *n.* Person with protuberant forehead.

*PONGOLO (*Um*), *n.* Cask, box, chest.

PONGOZA (*Um*), *n.* White cloud, such as precedes a storm.

PONGOZA (*Im*), *n.* Mucous discharge from the nose when cold.

PONGOZEMBE (*Im*), *n.* Fibrous tree, whose thorns cause irritation when they prick the body.

PONGQOLO (*Um*), *n.* Wanderer, fugitive.

PONSA, *v.* Throw, toss, fling, hurl, at (acc.) with (*nga*) stone, stick, assegai, gun; shoot, as an arrow; toss, as a bullock; be on the point of=*Posa*.

¶ *ukuponsa umlomo pezulu*, to throw the mouth upward=talk continually.

Ex. *esokuponsa (isandhla)*, right hand.

ukuponsa iso, to cast the eye to, care for.

PONSEKA, *v.* Get thrown, be fit to be thrown.

PONSELA, *v.* Throw, &c., for, towards.

PONSISA, *v.* Make to throw.

PONYO (*Ukuti*)=*Ponyoza*.

PONYOZA, *v.* Wrench, as the neck.

PONZA (*I*), *n.* Pod, as of the *umBelebele*.

POPO (*Ukuti*)=*Popoza*.

POPOMO (*Im*), *n.* Waterfall.

POPOZA, *v.* Gush as water at a fall, blood out of a wound, &c.

POQA, *v.* Attempt vigorously ; force (a girl).

Ex. *ukupq'amanga*, to try to pass off a lie.

POQELELA, *v.* Make a vigorous attempt at a thing, put force or pressure on a person or thing.

Ex. *amadhlozi usinze wawapoqelela nje, engayibizanga inkomo yawo*, he has simply put force on the *amadhlozi* (by killing an ox), they not having desired their ox.

POQO (*Ukuti*)=*Poqoza*.

POQOZA, *v.* Snap in two, as a reed.

POSA, &c.=*Ponsa*, &c.

*POSISA, *v.* Mistake, err, blunder.

*POSISO (*Isi*), *n.* Mistake.

POTA, *v.* Twist, as thread, spin ; twist the hair in strings.

POTE (*U* for *Ulu*), *n.* Used in the following phrases.

Ex. *ujila upote*, she tosses down her food, as certain women who eat vulgarly, pitching their food down their throats.

upote lumi, the hair stands up with excitement, as when women have been dancing vigorously.

POTEKA, *v.* Get spun ; be fit to be spun.

POTELA, *v.* Spin for ; menstruate=(*Pambuka*, *Qaka*).

POTOLOLO (*Kwati*), *v.* There was a chattering.

POTOLOZA, *v.* Grasp violently, seize with the hand.

POTONGO (*U*, no plur.), *n.* Used jocularly for something nice, pleasant.

Ex. *sengiza'utshaya upotongo manje*, now I'll take a comfortable nap.

ngitshay'upotongo lapa, I have a nice dish here.

POTULA, *v.* Perform the final ceremony, as an *innyanga*, when he releases people from some restraint he has imposed, on which occasion they will shave their hair ; grind boiled-mealies.

POTULO (*Im*), *n.*=*izinKobe*: this word was introduced in order to avoid the name of uNkobe, a former great man among the Zulus; girl employed in grinding, used also as a concubine.

POTULO (*Um*), *n.*=*umCaba*.

POTSHO (*Ukoti*), Pour out, as any *thick* or *precious* fluid = *Potshoza*.

POTSHOTSHO (*I*), *n.* One who pours out lies.

POTSHOZA, *v.* Pour out a thick stream of anything, as words, &c.; talk away at random, things true or false.

POTWE (*I*), *n.* Small brown bird, which chatters much, but cannot make its own nests; a chattering person.

POVA (*Im*), *n.*=*imPokwe*.

POXO (*Isi*), *n.* Headstrong, rash, impetuous, violent, person.

POXO (*Ubu*), *n.* Rashness, violence.

POZISA, *v.* Make cool, as hot water by pouring in cold; remit, as a punishment.

PU (*Ukoti*), Puff as a calf from the sound it makes; stink, as putrid meat, from the sound a person makes in putting it away; dash water in a person's face, from the sound made in washing the face.

PUPAPUA (*Ukoti*), *Pubazela*=*Pamazela*.

PUBE (*Ukoti*), Hit a rap on the face or head with the palm or back of the hand.

PUBUKA, *v.* Misbehave in word or act.

PUBEZA, *v.* Slap with the palm or back of the hand on the face or head (= *Amula*); take by violence.

PUCA, *v.* Shave, scrape off.

PUCO (*Im*), *n.* Razor.

PUCU (*Ukoti*), Part with hair easily, as a skin partly decomposed.

PUCUKA, *v.* Get shaved, scraped, rubbed, galled, rubbed off, as hair, skin, &c.

Ex. *upucukile ubikwede chashini*, he has galled, he was riding a horse.

PUCULA, v. Shave, scrape, rub, gall, rub off, wear off.

Ex. *imvula iupuculile umuti ob'ukawe esicabeni*, the rain has worn off the paint that was laid on the door.

PUCULEKA, v. Get shaved, scraped, &c.

PUCULELA, v. Shave or scrape for, &c.

PUCULISA, v. Help or make to shave, scrape, &c.

PUCUZA, v. Rub off, as rust; scrape off, as bristles from a pig.

PUHLA, v. Stand up vertically, as a man stationary, or a plant growing inside a hut; used of an ox, whose bones are unusually full of marrow.

Ex. *ngayikanda inkabi yakwa'Matiwane, ipuhle umnkantsha*, I came upon an ox of Matiwane, it stood up with marrow.

PUHLE (Ukuti), Stand up vertically.

Ex. *umuntu omiyo ote puhle*, one who is standing up (idle).

PUHLELA, v. Stand up for.

Ex. *upuhleleni lapana na?* what are you standing up here for? (may be said to a man standing idly before his work).

PUHLU (Ukuti), = *Puhluzo*.

PUHLUKA, v. Get smashed; knock or dash one's-self against people's feelings, by speaking evil words without any regard to them.

PUHLUZA, v. Smash, as by dashing down a cup.

PUKANE (Im), n. Fly.

PUKU (Im), n. Mouse.

PUKU (Isi), n. Skin used as an outer garment by old women; cloak.

PUKU (Ukuti) = *Pukuzo*.

PUKULUTI (Im), n. Snake which lives under the earth, and is said to have a head before and behind.

PUKUPU (I), n. Froth (not foam) of the mouth or a river.

PUKUPUKU (Isi), n. Silly, empty-headed, frothy, fellow, simpleton, blockhead.

PUKUTA, v. Entice, tempt.

PUKUTSHOBA (*Im*), *n.* Name of an animal larger than a rat, with a long rat's tail, and a bush at the end of it, which lives in the hollow of an old tree.

PUKUTU (*Ukuti*), Cover with dry matter, as the mouth, when *utshwala* has dried upon it.

PUKUTU (*Izi*), *n.* Dry matter; used in the following phrase.

† *ukwenza izipukutu*, to cover the face with clay, and let it dry.

PUKUZA, *v.* Act foolishly,

PUKUZeka, *v.* Be in the state of one who has acted foolishly.

PUKUZELA = *Pukuza*.

PUKUZISA, *v.* Make to act foolishly.

PULAPULA (*Ukuti*) = *Pulaza*.

PULAZA, *v.* Lay hold of anything which cannot be held, as when a dog catches a buck which gets away.

PULAZeka, *v.* Get laid hold of to no purpose as above.

PULAZELA, *v.* Lay hold of to no purpose for, &c.

PULAZISA, *v.* Help or make to lay hold of to no purpose.

PULAZI (*I*), *n.* Vain effort at anything.

PULU (*Um*), *n.* Hard fœces = *umGodo*.

PULUKA, *v.* Be healed, recover from sickness.

PULUKISA, *v.* Heal a person, restore from sickness.

PULULA, *v.* Stroke, rub softly, smoothe with the hand; coax.

PULULE (*Im*), *n.* Man or woman without children, tree without branches.

PULULEKA, *v.* Get rubbed softly, &c., as a rod sliding through the hand.

PULUSELA, *v.* Push on with a thing in word or deed, whether right or wrong.

PULUSELI (*Isi*), *n.* One persevering, energetic.

PUMA, *v.* Go out, come out; start or set out on a journey; come out of a ship, land; come out, rise, as the sun; come out of, have done with, a business, as that of tending cows when a boy is too old for it.

† *ukupuma igazi*, to come out with blood, emit blood.

† *ukupuma impi*, to out upon a commando.

upum'engena, he goes in and out.

ungapumi ugena, don't go in and out = cut a skin unevenly.

sapuma isisu ku'mka'Jojo, the womb (= fruit of the womb) has come out of the wife of Jojo = she has miscarried.

labo'bantu sebampuma umlungu wabo, those people have now left their white-master = have left him ungratefully.

PUMANTANGENI (*I*), *n.* = *iDikazi*.

PUMALANGA (*Im*), *n.* Place of sunrise, east.

PUMELA, *v.* Come or go out for, to, &c.; euphemistically, go out to stool.

† *ukupumela*, come out for itself, involuntarily, as the speech of a drunken man.

Ex. *kapumeli ndawo*, he comes not out at all = we shall get nothing out of him, as a witness.

PUMELKLA, *v.* Come out plainly, fully, in full sight.

Ex. *pumelela kulona lolo*, *ozing'ubuya nalo njengezulu*, *litsho silizwe*, out with that there, which you are continually withdrawing like the sky (withdrawing clouds, without delivering the rain), speak it, that we may hear.

PUMESA, *v.* Bring out, take out, put out, as cattle; put out, marry off, as a girl; put out, as spittle.

† *ukupumesa isisu*, to miscarry.

Ex. *inkabi sokumpesa* = *inkabi zokwendisa*, consisting of the *isigodo*, and two or three more, if the *ukulobola* consisted of twenty, called respectively, *eyokwendisa*, *itshoba lenkabi*, the tail of the (former) ox, *eyezimburi*, &c.

PUMESALA, *v.* Bring or put out for, upon, to; say openly.

PUMISA, *v.* Make to come or go out, bring or put out, eject.

*PUMO, (*Um*), *n.* Monday, lit. going-out day, because people do not go out to work on Sunday.

PUMPU (*Izi*), *n.* Bud; hair on the private parts of a man.

PUMPULU (*I*), *n.* Any snake, person, &c., active and mischievous, = *iPupulu*.

PUMPUTA, *v.* Grope about as a blind man, or one in the dark.

PUMPUTEKA, *v.* Be in the state of one groping, be blind.

PUMPUTEKISA, *v.* Make blind.

PUMPUTISA, v. Make to grope.

Ex. *ukupumputisa inkosi.*

PUMULA, v. Rest.

PUMULELA, v. Rest for, on, &c.

Ex. *uyafika upumulela pezu kwami*, he makes a point of coming and resting upon me = he relieves himself by scolding me.

PUMULO (Im), n. Ridge of the nose. = *iKala*.

PUMUZA, v. Cause to rest, relieve, as a man's loneliness by keeping him company, or his burden by taking part of it.

¶ *ukupumuza umuntu ngomtwalo*, to take part of a man's load and carry it.

PUMUZANA, v. Relieve one another.

PUMUZeka, v. Be in the state of one relieved.

PUMUZISA, v. Make or help to relieve.

PUNDHLA, v. Strip off, knock off, as rubbish off grass, in preparing it for thatching.

PUNDHLE (Im), n. A tree cut down and stripped of leaves and branches, used metaphorically for a man without friends.

PUNDHLEKA, v. Get stripped off, as the refuse off thatching-grass.

PUNDHLELA, v. Strip off for.

PUNDHLISA, v. Help or make to strip off.

PUNDU (Im), n. Post on each side of the entrance of the *isibaya* ; a certain small portion of the intestines, said to make a man forgetful if he eats it.

PUNDU (Isi), n. Occiput, back of the head.

Ex. *esipundu*, behind a person's back.

PUNDULA, v. Change purpose, in consequence of defective information, miscalculation, &c.

PUNDULEKA, v. Get changed in purpose, be put out in one's calculations, misled, &c.

PUNGA, v. Flap, flap away, as flies ; wave the hand, as a chief for silence when he is going to speak ; flap,

- as a man sprinkling *intelizi* on all sides; hence drive away bad omens (*ukupunga umhlola*); sip hot drink.
- PUNGA (*I*), *n.* Odour, scent, generally bad; stink, putrid smell.
- PUNGANA (*I*), *n.* Dim. of *iPunga*.
- PUNGANHLOLI (*I*), *n.* Wild asparagus, sprays of which are worn in the head after a fight by those who have stabbed an enemy or wild animal, *e.g.* a leopard.
- PUNGELA, *v.* Drive off for, as flies, a bad omen, &c.
- PUNGELA (*Im*), *n.* Surface of *utshwala*, skimmed off and laid aside.
- PUNGO (*I*), *n.* Creeper used as a medicine for cattle, and as an *intelezi* for war.
- PUNGUKA, *v.* Get lightened in weight, diminished in number, reduced in size, &c.
- PUNGULA, *v.* Lighten, unload, relieve, disburden; take up some of the contents of an over-filled vessel; reduce the number of a party; diminish the weight, size, &c., of a burden.
- PUNGULO (*Um*), *n.* Something taken out of a full vessel, as mealies from a sack, water or beer from a pot, &c.
- PUNGULELO (*Um*), *n.* What is taken out of a full vessel purposely for anyone.
- Ex. *uMabude kasilali' mpungulelweni*, Mabude is not left out from the landing (said of one who continually thrusts himself into other people's talk.)
- PUNGUMANGATI (*Isi*), *n.* Large hawk, which is applied to by herd-boys, to show, by the motion of its crest, where their cattle have strayed; chrysalis of a caterpillar, which is applied to by herd-boys, as above, to show in what direction cattle have strayed, which it does by the movements of its head.
- Ex. *isinkomo singapi na, we! sipungumangati?* whereabouts are the cattle, bird! (the address of a boy in such a case).
- PUNYU (*Ukuti*) = *Punyuka*.
- PUNYUKA, *v.* Get slipped out, as from a man's grasp.

PUNYULA, *v.* Make to slip out, as a man out of the grasp of another, an axe-head out of the handle, &c.

PUNYUZA, *v.* Project the eyes, stare, as in looking fixedly at a person.

PUNYULELA, *v.* Make to slip out, &c.

PUNYUZELA, *v.* Project the eye for, stare at.

Ex. *ungipunyuzele amehlo ngani?* why do you look at me fixedly in that way?

PUNZA, *v.* Abort, as beasts.

PUNZA (*Im*), *n.* Sort of small eruption, skin disease.

PUNZI (*Isi*), *n.* Pollard; root and stump of a tree.

PUNZO (*Um*), *n.* Abortive foetus.

Ex. *esompunzo (isituta)*, a very feeble ancestral spirit, which a man may say has protected him, when he has narrowly escaped a great danger.

PUNZU (*I*), *n.* = *iPuzu*.

PUBA, *v.* Dream; get stale, as *utshwala*: see *Ola*.

PUPO (*I*), *n.* Dream.

PU PU (*Ukuti*) = *Pupuza*.

PUPU (*Im*), *n.* Mealie-meal; flour.

PUPUMA, *v.* Boil up, be boiling over; break away and run off.

Ex. *sipupumile isisu*, the womb (= contents of it) has broken away = there has been a miscarriage (not an abortion), the child being born too soon, though it might have lived.

PUPUMA (*Isi*), *n.* One who boils over directly, from passion or weakness of intellect.

PUPUMELA, *v.* Boil up for, in, upon, &c.

PUPUMISA, *v.* Make to boil up; fill up by pouring.

PUPUPU (*Isi*), *n.* Fine, smooth, hair.

PUPUTEKA, &c. = *Pumputeka*, &c.

PUPUZA, *v.* Talk wind, lies, &c.

PUQU (*Ukuti*), Used as follows.

Ex. *oyena angizala wangiti puqu uSilosibi*, he who begat me, and brought me into the world, was Silosibi.

PUQU PUQU (*Ukuti*) = *Puquza*.

PUQUZA, v. Raise dust by dancing, stamping, or playing; grind mealies.

Ex. *musani ukupuquza utuli*, don't raise up the dust.

PUSA, v. Dry up, as a cow, cease to give milk; hold back, as assent, demur = *Epusa*.

PUTSHA (Isi), n. Bad snuff.

PUTA, v. Fail, be wanting, fall short; be backward, as a mealie-garden; omit doing at the proper time; be interrupted.

PUTA (Isi), n. Lagger, lag-behind, (used of persons who have not their ears bored at the proper time).

PUTA PUTA (Ukuti) or PUTAPUTA, v. = *Putaza*.

PUTAZA, v. Lay hand upon, handle without holding, feel with hands or fingers, as a man trying to lay hold of another, or touching a chief familiarly, or handling a girl indecently.

PUTISA, v. Make to fail, interrupt.

Ex. *lo'muti wauya'utela kakulu waputiswa isikundhlwana*, that tree would have borne a great deal; it was made to fail by the child (handling it).

PUTU (I), n. Haste, hurry.

Ex. *kahle iputu*, don't be in a hurry (said to one hasty or angry).

PUTU (Ukuti) = Putuma.

PUTUKA, or PUTULEKA, v. Get chafed, rubbed, grazed.

PUTULA, v. Chafe, rub, graze.

PUTUMA, v. Bring aid hastily, speed to help, repel an assault, &c., as at an alarm; take measures for obtaining help or relief in any difficulty (as writing to a magistrate to report a runaway refugee, sending to call troops, &c.)

PUTUMISA, v. Help to bring aid.

Ex. *saniputumisa*, we helped you to bring aid = we went with you to aid.

PUTUZA, v. Eat nice soft food, as cake, &c.

PUTSHA, v. Puff, as a pot giving off steam under the cover; speak wind, lies, &c.

PUTSHINI (*Im*), *n.* Stream at Uys Doorns; also the stream next to it towards Pietermaritzburg.

PUTSHU, PUTSHUKA, &c. = *Pihli*, *Pihlika*, &c.

PUZA, *v.* Drink; eat well-cooked, tender, food.

PUZA, *v.* Loiter, delay, be slow to do a thing = *Epuza*.

PUZA (*Im*), *n.* Cutaneous eruption.

PUZELA, *v.* Drink at, &c.

PUZELA (*U* for *Ulu*), *n.* Word first applied to the cattle which came over with the Zulu queen Mawa, and were seized by the white people as having no owner; hence low, immoral people, having no homes, street-walkers. = *iBuzela*

PUZI (*U*), *n.* Seed or plant, which produces *iPuzi*.

PUZI (*I*), *n.* Kind of hard pumpkin, squash.

Ex. *leyo'mpupu inamapuzi*, that meal is very fine, it has little pumpkins, little knots, like young shooting pumpkins.

PUZISA, *v.* Help or make to drink, give to drink.

PUZU (*I*), *n.* Knot in wood; spur of a mountain; scruple, mental knot or difficulty = *iPunzu*.

Ex. *ipuzu lekanda*, parietal eminence on each side of the head, reckoned a deformity when large.

PWANYAZI (*I*), *n.* Bladder on the foot, &c., with clear serum = *iTshatshazi*.

PWAPWA, *v.* Fear, be anxious = *Epwapwa*.

PWAPWISA, *v.* Make anxious.

PWIQILA, *v.* Crack the whip at (acc).

PWITI (*I*), *n.* Very diminutive antelope = *iPiti*.

Q

QA, *int.* No: often used elliptically, = no, I never! I never saw any thing like it, there's no denying it.

Ex. *ngabona ukuti qa! usakukulahla*, I saw that—there is no denying it—he will presently throw you.

qa! uba (si) kesiyihlabe, we never stabbed it.

qa! uba (si) kesikubone konke loko, we never saw a bit of that.

QA (*Ukuti*), Be at an end, be thoroughly complete.

Ex. *umbila sowomile us'ute qa*, the mealies are now completely dried up, or completely finished or cooked.

sokute qa kwesami lapa isitsha, ungeb'usamudhla, it is quite at an end in my snuff-box here, you can't get a sniff more.

QA (*Ukuti*), Get the first glance of a thing = *Qabuka*.

Ex. *ngapons'ukulinyazwa innqumba kutangi; ngite ngiyiti qa, yaseikona lapa; ngasehle ngiti qa, angingabe ngisabaleka*, I was very nearly wounded by a buffalo the day before yesterday; when I got first sight of it, it was here on the spot (close by me); so that I saw at the first glance, (let me not) I was not to run at all.

QA (*I*), *n.* Piece of honeycomb.

QA (*Isi*), *n.* Substance of any thing; dog of no particular breed, mongrel, cur.

QA (*Umu*), *n.* Path of a mouse through the grass; furrow in ploughing; a small animal (zenick).

QA (*Ubu*), *n.* Spirit of disdain or fastidiousness, as when a man is too nice about his food, or a girl rejects lovers.

QABAVU (*Um*), *n.* Wide path.

QABELA, *v.* Decorate, as a dress, the person, books, &c.

QABETO (*Isi*), *n.* Large kind of basket.

QABI (*I*), *n.* The oxen (not the cattle generally) of a man.

QABO, *adv.* No.

QABU or QABUNGA (*I*), *n.* Leaf.

QABU (*Ukuti*) = *Qabuka* or *Qabula*.

QABUKA, *v.* Get the first glimpse of a thing, see or notice it for the first time; apprehend, take in, recognize; take notice, as a sick man.

Ex. *site siqabuka s'erwa*, we heard for the first time, or the first thing was that we heard.

angimqabuki kuleli'zwe, ngoba kade ngamazi, I do not first set eyes on him in this land, for I have long known him.

uyakuqabuka isinto sake sipelile sonke, some fine day he'll find all his property at an end.

N.B. The *q* is here sounded at the front of the palate, and so becomes mixed with a sound of *d*.

QABUKISA, *v.* Make or help to apprehend, refresh, quicken, the apprehension of a person.

¶ *ukuqabukis'amehlo*, to quicken the eyes, by taking a pinch of snuff the first thing in the morning.

QABUKULU (*U*, no plur.), *n.* Name of an aromatic plant.

QABULA, *v.* Quicken a person's apprehension, refresh, make him to apprehend, feel, &c.

¶ *ukuqabul'amehlo*, to refresh the eyes by taking a pinch of snuff in the early morning.

¶ *ukuqabul'ubutongo*, to refresh sleep = dispel it, by taking a pinch of snuff or otherwise.

¶ *ukuqabul'umlomo*, to refresh the mouth, either your own or another's, by breaking fast in the morning, = to breakfast.

¶ *ukuqabul'umzimba*, to refresh the body by washing, warmth, &c.

¶ *ukuqabul'amate*, to refresh the spittle ≡ take a snatch of food when the mouth is dry with hunger, just take a taste of some long-expected pleasure, when it comes, without fully satisfying the desire.

¶ *ukuqabul'umuntu*, to refresh a man, as by saying a good word for him.

QABULISA, *v.* Help or make to refresh the eyes, mouth, &c.

Ex. *umlomo seloku ngiwuqatshuliswe ng'uJojo ngesijingi kusasa, angibonanga ngibe ngisahlangana nani-pi*, ever since I was helped by Jojo this morning to refresh my mouth with *isijingi*, I have not met with anything at all anywhere.

QABUQABU (*Ama*), *n.* Curiosities, things looked at for the first time.

QADI (*Um*), *n.* Principal cross-beam in a hut.

QADOLO (*Um*, no plur.), *n.* The common weed in gardens, whose seeds stick so plentifully about clothes and stockings, commonly called 'Black Jack' or 'Spanish Needle.'

QAGA (*I*), *n.* Large calabash; pot-belly.

QAGELA = *Qandela*.

QAKA, *v.* Menstruate (vulgar) = *Pambuka*, *Potela*.

QAKA (*Ukuti*), Be white, as flowers, or hair on a grey-head.

QAKA QAKA (*Ukuti*), Grind coarsely.

QAKALA (*I*), *n.* Ankle.

QAKATA (*Ukuti*), Catch by the hand, as a buck.

QAKAZA, *v.* Grind coarsely ; put forth white, as flowers or a grey-head ; get ground coarsely ; dance quietly, prettily, without noise or sticks,

QAKAZEKA, *v.* Appear white.

QAKAZELA, *v.* Grind coarsely for, &c.

QAKAZISA, *v.* Help or make to grind coarsely.

QAKAZO (*Um*), *n.* A pretty, quiet dance.

QAKELO (*I*), *n.* Ailment arising from sexual intercourse with a menstruating woman ; rag, &c. used by women when menstruating = *isiVato*, *isiBinco*.

QAKUNA, *v.* Grasp at, catch at ; catch by hearsay, and so imperfectly = *Nqaka*, but stronger.

QAKUZANA, *v.* Exercise in sham fight, play at fighting.

QALA, *v.* Begin ; begin with ; begin to annoy or attack, be the first to begin a quarrel.

Ex. *kwamqala*, it began with him.

umqalile, you began at him = *umcunulile* = *umvubulile*.

QALA (*Um*), *n.* Back of neck.

QALA (*Uku*), *n.* Beginning.

Ex. *into yokuqala*, the first thing.

QALABA, *v.* Have confidence in one's-self, for innocence, strength, &c.

QALABA (*Isi*), *n.* Name of a tree.

QALANA, *v.* Begin together ; begin with one another, begin to attack one another.

Ex. *impi iqalene*, the force has engaged on both sides.

QALAQALA (*I*), *n.* Sharp, knowing person (always ready to begin with one).

QALATSHU (*I*), *n.* Species of polecat, jet-black with two broad white stripes one on each side of the spine = *iGqalatshu*.

QALAZA, *v.* Look in all directions.

QALAZELA, *v.* Look in all directions after, for, &c. ; go along looking about boldly, not caring for any thing or any body.

QALAZISA, *v.* Help or make to look in all directions.

QALEKA, *v.* Get begun ; be fit to be begun ; desire exceedingly, as snuff ; faint.

QALEKISA, *v.* Desire evil for another from deadly hatred, curse.

QALELA, *v.* Begin for, at, &c.

QALISA, *n.* Help or make to begin.

QALO (*U* for *Ulu*), *n.* Whipstick.

QALOTI (*Um*), *n.* Name of a forest tree, whose bitter bark is a medicine for disordered bowels.

QAM' = *Qamu*.

QAMA, *v.* Appear distinctly, plainly, be conspicuous, as a well-trodden path ; come out, as a bright colour or a handsome dress ; be splendid, handsomely dressed, &c.

Ex. *iqamile ingobo le*, this blanket comes out well (though the others may be as good).

leli'hashi liqamile, this is a fine horse.

QAMA (*Isi*), *n.* Calf-skin ; a small cloak made of the same.

QAMBA, *v.* Invent, as a plan, device, falsehood, &c. ; contrive, as work or occupation ; indite, compose, as a song or story ; strike out, invent, as a name, for (double acc.) ; strike out terms for an *ukulobola*, settle about it ; do one thing after another of the same kind, as write line after line, page after page.

¶ *ukuqamb'amanga*, to invent lies.

¶ *uqamb'amanga = uqambe amanga*, he has invented lies, he is a liar.

¶ *ukuqamba icebo, igama, ubuqili, ubuula, &c.*, to devise a plan, name, crafty trick, foolish scheme, &c.

Ex. *innyanga yokuqamba amagama*, a person clever at composing songs.

QAMBELA, *v.* Invent for, compose a song for, invent a falsehood for, accuse falsely.

QAMBELANA, *v.* Invent for one another.

QAMBI (*I*), *n.* Drove of cattle of any kind, oxen, horses, goats, sheep, &c. = *iQabi*.

QAMELA, *v.* Wait for, lie in the way of, as game.

- QAMELO (*Um* or *Isi*), *n.* Kafir pillow = *isiCamelo*.
- QANGWINQI (*U*), *n.* Thorny plant, with reddish edible berries = *uMatshiba*.
- QAMISA, *v.* Make to appear distinct, as a path, or fine and striking, as a dress; explain, as a story.
- QAMU (*Ukuti*) = *Qumuka*.
- QAMUKA, *v.* Appear, come out, turn up; break out, as a sore.
- QAMUKELA, *v.* Come out at.
- QAMUNDA, *v.* Speak freely, without reserve, at random, any thing one pleases.
- QAMUSELA, *v.* Press on, as a man travelling forward day and night.
- QAMUZA (*Ama*), *n.* Young bees in the comb.
- QANDA or QANDAMATSHANA (*Isi*), *n.* Very poisonous hornet.
- QANDA, *v.* Be cutting, as cold = *Bandu*.
- QANDA (*I*), *n.* Egg; large bead.
- QANGA (*Ama*), *n.* Young bees in the immature state.
- Ex. *ikekeba lamaqanda*, comb of young bees.
- QANDEKA = *Candeka*.
- QANDELA or QANDELELA, *v.* Guess, surmise, predict, divine.
- QANDISA = *Qalekisa*.
- QANDISELA = *Camusela*.
- QANDULA, *v.* Peck or sharpen a grindstone.
- QANDULELA, *v.* Sharpen a grindstone for.
- QANGA, *v.* Jest, be facetious, be ironical.
- QANGABODWE (*Um*), *n.* Kind of reed, something like Kafir-corn.
- QANGALA (*Um*), *n.* Stringed musical instrument.
- QANGANE (*I*), *n.* Disease supposed to arise from committing incest.
- QANGQALAZI (*Ukuti*), Be or come in full sight.
- QANGQALAZI (*I*), *n.* Used as follows.
- Ex. *lo'muti us'eqangqalazini*, that tree is in full view.

- QANGU (*I*), *n.* Young wether (sheep or goat).
 QANJANA (*I*), *n.* Dim. of *iQanda*.
 QANJANA (*Isi*), *n.* Short person.
 QANJAQANJA, *v.* Wallow on the ground, as a drunkard or maniac = *Bukuzeka*.
 QANQATSHIYA (*U* for *Ulu*), *n.* A fine man who stands well on his pins.
 QANSA, *v.* Have the appearance of a trek-tow stretched tight, of a welt from stripes, &c.
 QANTI (*Isi*), *n.* Scrag end of the neck (*amaLala*) = *isiXanti*.
 QANTSHA, *v.* Fly off, as sparks, or as *amabele*, when threshed; fly off, as a man running away; kick or struggle violently, as a man running away, or as a child taken up.
 QANYELWA = *Omelwa*.
 QAPA, *v.* Watch, lie in wait for, as a cat or hunter; be ready.
 QAPELA, *v.* Attend to, give heed to, take notice of, mind, watch for, in order to catch or kill.
 QAPELISA, *v.* Attend to, observe, take notice of; help or make to attend.
 QAPU (*Ukuti*), = *Qapuza*.
 QAPUZA, *v.* Speak fluently without hesitation, as one who says or sings the praises of his chief.
 QAQA, *v.* Rip open, as a book, bundle, seam, &c.; unloose, as a dress; rip open or explain a difficulty (acc. or *ku*); mark the face and nose with cuts, as the *amaHlwenga* do.
 QAQA (*I*), *n.* Any thing prominent, projecting, to the fore; skunk, polecat.
 QAQA (*U* for *Ulu*), *n.* Line of stones running for a long distance through the country.
 QAQA (*Ama*), *n.* Projecting brows.
 Ex. *umfo ka' Jojo o'maqaga*, that beetle-browed son of Jojo.
 QAQAMBA, *v.* Throb, as with pain.

QAQAMBELA, *v.* Throb with pain for or with.

QAQAMBISA, *v.* Make to throb.

QAQAMELA = *Qaqazela*.

QAQANA, *v.* Rip together.

QAQANGISA = *Qayingisa*.

QAQAZELA, *v.* Tremble as with anger; shiver; chatter, as the teeth with cold.

QAQAZELISA, *v.* Cause to tremble, or shiver, or chatter.

QAQEKA, *v.* Get ripped, or opened, as a seam unravelled, &c.

QAQELA, *v.* Rip for; make a line of things, as bird-traps all in a row.

QAQISA, *v.* Help to rip.

QAQISANA, *v.* Help one another to rip.

QAQO (*U* for *Ulu*), *n.* Shivering, tremor.

QAQONGO (*Um*), *n.* Plant used to kindle a fire with at first = *umQogongo*.

QAQULUKA, *v.* Get unripped, undone.

QAQULULA, *v.* Unrip, undo, unloose.

QATA, *v.* Break up a new piece of ground; eat hard mealies or bone, so as to pain the teeth; be short or small, undersized, for age; put up to fight, as boys, &c.; put the tips of the fingers together, as a small boy does when ordered by a bully, who strikes them on the ends, and tells him to point to the place where his mother's brother was born.

QATA, *adv.* Used as follows.

Ex. *bafika qata* = *bati qata*, they arrived.

QATA, *adj.* Stout, strong, as a stick, a man, &c.

QATA (*I*), *n.* Small piece of meat cut off, slice.

QATA (*Isi*), *n.* Fat cheek, chop.

Ex. *unesiqata*, he has fat cheeks, a fat face.

QATA (*Ubu*), *n.* Stoutness, strength, &c.

QATA (*Ukuti*), Arrive.

QATA QATA (*Ukuti*), = *Qataza*.

QATAZA, *v.* Be very angry.

QATELA, *v.* Set up to fight.

QATO (*Um*), *n.* Garden just broken up for the first time.

QATSHANA (*I*), *n.* Dim. of *iQabi*.

QATSHANA (*I*), *n.* Dim. of *iQata*.

QATSHUKA, *v.* Get broken, rent, torn off.

QATSHULA, *v.* Break as a string, rend, tear off.

QAVA = QAMA, but *stronger*.

QAWA (*I*), *n.* Brave man, brave.

Ex. *amaqawe azo*, the (bravest =) finest of them.

QAWA (*Ubu*), *n.* Bravery.

QAWEKULU (*I*), *n.* Great warrior, hero.

QAYINGANA, *v.* Be spread, separated.

QAYINGISA, *v.* Separate.

QAZA, *v.* Look, observe, examine.

QAZA (*Isi*) = *isiViliba*.

QAZELA, *v.* Look or observe for.

QAZISA, *v.* Make or help to look or observe.

QAZISISA, *v.* Look very carefully, as a man shading his eyes in order to see well.

QAZIYELA, *v.* Anticipate a person about to speak by speaking.

QAZULA, *v.* Grind coarsely.

QAZULEKA, *v.* Get ground coarsely.

QAZULELA, *v.* Grind coarsely for.

QAZULISA, *v.* Help or make to grind coarsely.

QEBETWA (*Isi*) = *iQoma*.

QEDA, *v.* End, finish, close, conclude, terminate; accomplish (N.B. *gcina* means 'end my, &c., part'); make up the price of; be sure about; finish off, make an end of, be the death of, do for, kill.

Ex. *angiqedi*, I am not certain.

siqedwa ulwasi lwennyama'le, we are done for by the savour of this meat = it is so good that it is too much for us.

asisaqedi nokukona'kuy'iko, we are not at all sure what is the real truth of the case.

angilisedi kuhle lelo'zwi, I have not quite finished that word.

usaged'ukufa = *us'and'ukufa*, he has just died.
inkosi yaiqed' ukuti yais'and'ukuti, the chief has just said.

QEDAKALA, *v.* Be finished.

QEDAKALISA, *v.* Finish completely, so as to be quite plain.

Ex. *uqedakalise izwi lake lelo alitshoyo*, he has made quite plain that word of his which he spoke.

QEDANA, *v.* Finish together; make an end of one another.

QEDANA = *Qede*.

QEDE, *adv.* Completely; but it is used in the sense of 'as soon as' in the following construction.

Ex. *bafike qede (qedana) kwatshaywa insimbi*, as soon as they had arrived, the bell was struck.

bafike qede (qedana) kulshaywe insimbi, they arrived as soon as the bell was struck.

QEDELA, *v.* Finish for; kill anything for a special reason, as a sick ox.

QEDELEKA, *v.* Get finished.

QEDELEKELA, *v.* Get finished for, &c.

QEDELISELA, *v.* Finish thoroughly.

QEDISA, *v.* Help or make to finish.

QEDUBA, *adv.* As soon as, after that.

QEKE (*Ukuti*) = *Qekeza*.

QEKEQEKE (*Ubu*), *n.* Speaking rapidly.

QEKELE (*Ukuti*), Be first seen clearly, make appearance.

QEKELELA, *v.* Reckon up one thing after another.

QEKEZA, *v.* Open as a book; split open, as an oyster.

QEKEZEKA, *v.* Get opened, split open.

QEKEZELA, *v.* Open for, split open for,

QEKEZISA, *v.* Help or make to open or split open.

QEKU (*Um*), *n.* Name of a tributary of the Umgeni; all the young cattle of a herd, except the sucking calves.

QEKU (*Ukuti*), A boy's word for asking another to give him part of what he has found.

Ex. '*nazi izinduku zami!*' '*geku, wetu!*' 'Look at my sticks
 'Give me one, my good fellow!'

QEKULA, *v.* Ask, as above.

QELA, *v.* Bind a band of linen or grass over the eyes.

QELA, *v.* Stand manfully to fight or dance; do anything habitually.

Ex. *uFani lovo ugela ukusebensa itoro*, Fani is accustomed to work as a togt-Kafir.

QELE (*I*), *n.* Band of linen or *isidwa* grass, worn over the eyes; gentle slope.

QELE (*Um*), *n.* Circlet of otter's skin, worn around the forehead, with tail-feathers stuck in it; feeling of heaviness, as after taking opium.

QELELA, *v.* Stand manfully for.

QELELANA, *v.* Stand manfully for one another.

QELEQELE (*Isi*), *n.* Small bird of the bush-country.

QELISA, *v.* Help to tie beads on the forehead.

QEMBU (*I*) = *iQambi*.

QEMBUKA, *v.* Get parted, as people, cattle, &c.

QEMBULA, *v.* Part, separate, divide.

QEMBULELA, *v.* Part, separate, for.

QEMBULISA, *v.* Help or make to separate.

QENDU (*Isi*), *n.* Vessel not full; person with very retiring forehead.

QENGELE (*Isi*), *n.* Word used occasionally to express the women of the kraal.

QENGELE (*Um*), *n.* Name of a stringed musical instrument = *umQangala*.

QENJANA (*I*), *n.* Dim. of *iQembu*.

QENYA, *v.* Strut.

† *ukusiqenya*, to give one's-self airs.

QEPU (*Ukuti*) = *Qepuza*.

QEPU or QEPUNGA (*Isi*), *n.* Any thing torn or cut out of another, as a piece of paper; small mat; small company of men taken out of a large one; used of a man stout and strong in body, but of mean height, thick-set (*umuntu oy'isiqepu* or *oy'isigepunga*).

QEPUZA, *v.* Strike lightly, as a bull fighting or tossing up an ant-heap; speak quick, sharply, in anger; dig

fast ; foam, as *utshwala* or oxen ; used as an expletive, to imply vehemence of action.

Ex. *wagwiya wagepusa*, he showed off splendidly.
wakuluma wagepusa, he spoke with great spirit.

QEQEBA (*I*), *n.* Any thing congealed, as ice on the surface of water ; a congelation of people's minds against a man, when they are all set against him.

QETA, *v.* Sit comfortably, be at one's ease, make one's-self at home ; show one's teeth.

Ex. *ngiqete kwa' Monase*, I have sat at my ease in the hut of Monase (Mpande's great wife, if I have done so or so), a form of oath (*ukubina*).

QETANE (*U* for *Ulu*), *n.* Poles which fence an *ubunda*.

QETUKA, *v.* Throw one's-self back, fall back ; contradict, flatly deny, as a man who sits up and flings himself back while he does so.

Ex. *ngapika ngaqetuka ngomhlana*, I flatly denied it.

QETSHANA (*Isi*), *n.* Dim. of *isiQepu*.

QEZEBA (*Isi*), *n.* Courageous person.

QEZU (*I*), *n.* Anything broken off another, chip, splinter, lump, &c.

QEZU (*Ukuti*), *n.* Be broken or chipped, used of anything hard, as a stone, plate, &c.

QEZUKA, *v.* Turn aside out of a path ; be broken, chipped, as anything hard = *Cezuka*.

QEZULA, *v.* Break, chip, as anything hard ; turn a person, horse, &c., out of the path = *Cezula*.

QIAMA, *v.* Sit or stand fearlessly, as a chief, a bold rider, a hunter ready to strike game, &c.

QIBUKA, *v.* Get stretched, extended, &c.

QIBUKOWE, *adv.* Exclamation of a man, when he has found an *iKowe*.

QIBULA, *v.* Stretch, extend, as a man pulling another's ear, extending a kraal, spreading out a line of people ; find, as an *iKowe*.

QIKA, *v.* Understand, comprehend, apprehend.

QIKAQIKA (*Isi*), *n.* Weak, helpless, body.

QIKELA, *v.* Understand for.

QIKI (*Um*, or *U* for *Umu*), *n.* Butter-milk = *umBole*, *umTinti*.

QIKILI (*Isi*), *n.* Used of *tshwala*, water, &c., which half-fills any vessel, or of the vessel which is half-filled.

Ex. *waleta ukamba seluy'isikiqikili*, she brought a pot half-full by this time.

amanzi ay'isikiqikili kulolu'kamba, the water half-fills this pot.

QIKILI (*Ukuti*) = *Qikileka*.

QIKILEKA, *v.* Be brought up sharp, as a man running who starts at a snake in his way.

QIKISA, *v.* Help or make to understand.

QIKIZA, *v.* Dress the red top-knot of a woman's hair.

QIKIZA (*I*), *n.* Young girl full-grown, not yet wearing the red top-knot.

QILI (*I*), *n.* Crafty, wily, clever person.

Ex. *aku'qili lazikota emhlana*, 'there is no clever person who ever licked himself on the back' = no one is sharp enough to lick his own back, used of a cunning fellow who has overreached himself, and been found out, in attempting something beyond even his cunning to achieve.

iqili eli'ntete z'osiwa'mura, 'the crafty fellow, whose locusts are roasted last,' so that he gets a share of all that have been roasted before, and, perhaps, contrives to keep his own for himself altogether.

QILI (*Ubu*), *n.* Craftiness, cunning, cleverness.

QILIKA, *v.* Give forth foam, as *utshwala*; get out of the way in the path.

QIMBA (*Ama*) = *amaQaga*.

QIMBANA (*U* for *Ulu*), *n.* Ripple-mark.

QIMILILI (*I*), *n.* = *iJekamanzi*.

QINA, *v.* Be sturdy, stout, strong, as a stick or a full-grown lad; be firm, steadfast, be courageous; be sharp, smart, clever; be seen distinctly, as the New Moon, when still very young.

Ex. *nango-ke! qina!* there he is! be sharp!

QINA (*I*), *n.* Stein-bok.

QINELA, *v.* Be strong, &c., for ; be sturdy, stout, at, against, &c., resist.

QINGA, *v.* Be too much for, too hard for.

Ex. lingiqingile lelo'zwi, that word is too much for me.

QINGATA, *v.* Be about half-full.

QINGATISA, *v.* Half-fill.

QINGI (*Isi*), *n.* Island.

QINGO (*Um*), *n.* Large stone, book, &c.

QINISA, *v.* Make strong, firm, steady, &c.; confirm ; persevere ; speak confidently ; speak truly.

† *ukuziqinisa*, to exert one's-self, as a person who just begins to walk after sickness.

† *ukuqinisa ukudhla*, to take food again, after recovering from a severe sickness.

Ex. waqinisa ezinnyangeni, he kept going continually to the doctors. *abakuqinise loko'kufa*, let them pay careful attention to that disease.

qinisa, make steady (your going or working) = be quiet, be sharp.

ngiqinise ukuya pambili, I am going steadily forward.

ngiyaqinisa, I do declare.

qinis'izandhla, close your hands tight.

bamb'uqinise, hold tight.

uqinisile, uqinisile lapo, you have said the truth there.

QINISEKA, *v.* Get made strong, fast, confirmed, &c.

QINISELA, *v.* Make strong, fast, firm, &c., for.

Ex. is'iqinisela le'ntombazana, this young girl is very determined.

QINISISA, *v.* Confirm thoroughly.

QINISO (*I*), *n.* Truth.

Ex. lo'muntu unamaqiniso, that man is truthful.

QINSI (*Ukuti*), Flock in from all quarters.

QINSIKA, *v.* Shed tears through laughing or snuffing.

QINTI (*Isi*), *n.* Piece (*e.g.* of land).

QIPA = *Xwaya*.

QIQINGO (*Um*), *n.* Large bundle of things.

QIQIZELA, *v.* Bustle, haste, run to do something.

QIYA (*I*), *n.* Handkerchief or other small cloth, of any kind or colour,

QIYANA (*I*), *n.* Dim. of *iQili*.

QIZINGO, n. Anything solid and heavy, whose nature is not recognised.

Qo qo qo (Ukuti), Overcome, surpass = *Qoqoza*; be high over head, as the Sun.

Qo or QOBO (Ukuti), Make a pop, as the *usinga* pod, when slapped.

QOBA, v. Chop, slice, cut up or break off in small pieces; cut up, fritter away, as a person's time or labour, by giving him useless things to do; put out, annoy, worry, bother; knock up, as the heat of the sun.

QOBEKA, v. Get chopped, cut up; have one's time, labour, &c., cut up, frittered away; be worried, annoyed, &c.; be knocked up, as by the sun's heat.

QOBELA, v. Cut or chop up for; break off short.

QOBISA, v. Annoy, trouble.

QOBISISA, v. Cut up, chop, break, into very small pieces, mince.

QOBO = Qo.

QOBO (Um), = umPobo.

QOBO (U for Ulu), n. Real substance of a person or thing, self; person; reality.

N.B. The plur. is pronounced *isinngqobo*.

Ex. *uyena uqobo lwake*, it is he himself.

uqobo njalo, that is the real truth.

umkonto wami u'luqobo lwami, y'isona'sandhla sami; kade ngiz'eni izinto ngawo, my assegai is my-self, my very right hand; I have long been doing exploits with it.

uqobo, is used adverbially, to express 'really and truly.'

QOBO (Ukuti) = Qoboza.

QOBOLA, v. Strike gently on the head with a stick.

N.B. The word is applied particularly to the following practice. A big boy will set up a stick upright (*inngqoto*), and, holding it by his hand first at the bottom, will pass his hands one over the other towards the top of it, calling out all the while to some little boy sitting among others (*Mali*, for instance), '*Beka, Mali, yatsha indhlu kwenu!*' If *Mali* chooses, and has the spirit for it, he will run up and seize the stick, before the hand has got to the top (before the fire has reached the top of the hut), and *qobola* another boy of his own age, by which act he challenges him to fight.

QOBOQOBO (*I*), *n.* Violent man.

QOBOZA, *v.* Beat, crush, as with a heavy blow.

QOGELA, *v.* Filch mealies, *imfi*, &c., out of a garden, which is not regarded as *stealing*, though blamed.

QOGOLO (*I*), *n.* A large, strong, fine man.

QOGOYA, *v.* Dance, as young men in sport, after the regular dance is over.

QOGOYO (*Um*), *n.* Song of young men's dance, as above.

QOJAMA, *v.* Sit up, as a dog, on its haunches.

QOKA = *Qoma*.

QOKA (*Ukuti*), Get to the top of a mountain.

QOKO, *adv.* Only (used with the number one).

Ex. inye qoko, it is one (ox) only, that's all.

way'emunye qoko, he was quite alone.

eyedwa qoko, the only (ox) they had; but such a phrase might be used if there were but a few.

QOKO (*U* for *Ulu*), *n.* Disease among the amaPepeta, through which arms or legs drop off, apparently a kind of leprosy.

QOKOLO (*Um*), *n.* Large tree, whose thorns are much used by the people for dressing their hair.

QOKOTA or QOKOTANA, *v.* Twine, as a string; be close, as leaves of the best kind of hemp.

† *ukuqokota ulimi*, to speak pure or high Zulu, *e.g.*, using the full form *izinkabi* for the contracted *inkabi*, *dhl* for *hl*, &c.

QOKOTELA, *v.* Twine for; twine (fingers, heart-strings, &c.) for a thing, hold to it, refuse to let it go.

QOLA, *v.* Perfume, pour perfumes on, as the head.

QOLA (*I*) *n.* Name of a bird with white and black feathers; large black ox with white rump.

QOLAKAZI (*I*), *n.* Large black cow, marked like an *iqola*, with white rump.

QOLAZANA (*I*), *n.* Small cow, marked as above.

QOLISA, *v.* Help or make to perfume; kill a beast for a bride.

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QOLISA, *v.* Help or make to perfume; kill a beast for a bride.

QOLISO (*Um*), *n.* Beast given to the bride's mother.

QOLO (*I*), *n.* Rump of living animal; large plume of ostrich feathers, worn by young men at the *umkosi* or in a war-force.

Ex. *umtwese iqolo*, he has made him conceited.

QOLO (*Isi*), *n.* Violent, overbearing, conduct, insolence (*ukwenza ngesiqolo*).

QOLO (*U* for *Ulu*), *n.* Steep hill; disease in women which causes the death of their husbands.

QOLO or **QOLOKAZI** = *Colo* or *Colokazi*.

QOLOKAZI (*Um*), *n.* Small stock of cattle of a man, when he has only a very few, or; perhaps, only one.

Ex. *nank'umqolokazi wakwetu*, *nansi'miqolokazi yakwetu*.

QOLOKOTSHO (*U* for *Ulu*), *n.* Anything flexible, but stiff, as a tall man, stiff dress, &c.

QOLOTSHA, *v.* Act in a violent, overbearing, insolent, manner.

QOMA, *v.* Choose, wish, desire; pick, select, as a girl does her lover.

QOMA (*I*), *n.* Basket, by which mealies are sold; some kind of soft white stone, used by *izinsizwa* to attract girls to them, and by *abatakati* to pick out and kill their victims.

QOMA (*Isi*), *n.* Part in front of a man's ear, temple.

QOMANA, *v.* Choose one another; challenge one another to acts of bravery, as soldiers going out on an *impi*.

QOMBOTI (*Isi*), *n.* Large pillar of smoke.

QOMELA, *v.* Choose for.

QOMFA, *v.* Stoop, as in digging.

QOMISA, *v.* Make to choose, put the question to a girl, as a young man.

N.B. Used of the practice of young men going in a body to a chief, and asking him to turn out the girls for them (*yenza ukuko lube luhle*), who stand looking on, or dancing a little, while the young men dance before them, with a staff set upright between them. Then one young man will come forward, 'assisted' by another as companion, and put his hand on the top of the staff,

and, if a girl likes him, she will come and take some little ornament or other away from him. Those young men, who are not chosen at such a time, are called *iziwobo* or *isiyobo*.

QOMISO (*Isi*), *n.* Medicine which a young man takes to help him in his wooing.

QOMONDO (*U* for *Ulu*), *n.* Beads strung together, or a kerchief folded together to be worn on the face or neck.

QONA = *Fola*.

QONDA, *v.* Consider attentively; go straight forward, make for; make as network, net, knot, knit.

QONDELA, *v.* Consider attentively for; net, &c., for.

QONDELELA, *v.* Fasten on tight to, as by network, screws, &c.; splice.

QONDISA, *v.* Help or make to consider, inform properly about; help or make to net.

QONDISISA, *v.* Consider very carefully.

QONDO (*I*), *n.* Single stitch, netted with cord, &c., as in making a basket; hinge of door; instruction given by a doctor about using his medicine = *iGqina*.

QONDO (*Isi*), *n.* Uprightness, (*umuntu wesiqondo*).

QONDO (*Um*), *n.* Piece of basket-work with stitches.

QONDO (*U* for *Ulu*), *n.* Seam of head-ring, by which it is fastened to the hair, and upon which the gum is placed.

QONDOBEZELA = *Condobezela* or *Congobezela*.

QONELA, *v.* Overcome by superior authority, influence (*isitunzi*), &c.

N.B. A dog is supposed to gain such power by voiding urine upon that of another dog, a bull by trampling up the ground where another bull has trodden, &c., or the word may be used of a chief whose head, as he stands before his people, rises above them as they sit on the ground = *Nqonga*.

QONGA, *v.* Be raised up high, as dust floating, smoke rising, mealies heaped up in a vessel.

QONGELA, *v.* Be heaped up for, &c.

QONGELELA, *v.* Heap up persistently, by little and little, save up, as money.

QONGISA, *v.* Heap up, pile up.

QONGO (*Isi*), *n.* Protuberance on the forehead of an ox that has no horns (*inSizwakani*); peak, summit, as of a mountain.

QONGO (*Um*), *n.* That portion of the mealies, &c., which standpiled above the containing vessel; superabundant quantity, heaped or piled up; *umqongo wefu*, a pile of clouds; *umqongo wentombi*, a girl who has not yet had sexual intercourse.

N.B. This word is used also of a hut, when, upon a young girl having menstruated for the first time, it is divided, the girl sitting on one side and the other girls on the other; it is then said in speaking of the hut, *is'emqongweni*, and both young men and girls use great license of speech at such times.

QONGQO (*Ukuti*), Get to the top of a mountain = *Qoka*.

QONGQO (*Ama*), *n.* Two mountains in Zululand, where the force of Mpande fought with that of Dingane.

QONGQOTA, *v.* Knock.

QONGQOTELA, *v.* Knock for.

QONQOTISA, Help or make to knock.

QONGO (*Um*), Handsomelong feather of ostrich or heron.

QOPA, *v.* Notch; peck at, with words of abuse frequently repeated; slit a skin into strips for an *umutsha*; dig or plough deeply, not merely on the surface: peck out roughly, as the hollow of an *umgqengqe*; engrave on metal or stone.

QOPAMUTI (*Isi*), *n.* Woodpecker.

QOPAQOPA (redupl. from *Qopa*), *v.* Mill, as the edge of a coin.

QOPELO, *v.* Notch for.

QOPISA, *v.* Help or make to notch.

QOPELA (*I*), *n.* Man's tails, when made with a skin with fine nap, not coarse hair.

QOQA, *v.* Collect in one place, as cattle.

QOQANA, *v.* Collect with one another, assemble together.

QOQELA, *v.* Collect together for, into, &c.

QOQISA, *v.* Help or make to collect together.

QOQO (*I*) *iVio*.

QOQONGO (*Um*) = *umQaqongo*.

QOQOQO (*U* for *Umu*), *n.* Windpipe; sort of rattan = *uGonoti*.

QOQOZA, *v.* Overpower, overcome; rap with a stick, as a blind man feeling his way; make a clucking sound, as a Bushman.

Ex. *uyabagoqosa bonke*, he is cock of the walk.

QOTA, *v.* Grind anything very dry; destroy completely; stoop with age; work anything so as to be perfectly round and even, as the knob of a stick.

QOTELA, *v.* Grind any thing dry, &c., for; mix poison with snuff to affect a person.

QOTELO or QOTO (*Um*), *n.* Medicine mixed with snuff, used to produce love in a girl.

QOTISA, *v.* Help or make to grind any thing dry, &c.

QOTO, *adj.* Sincere, upright; real, true, actual, very.

Ex. *us'oma waba'lukuni lolu oluqoto*, he has quite dried up, and become (as thin as) a very firebrand.

QOTO (*Isi*), *n.* Hail.

QOTO (*U* for *Ulu*), *n.* Native leather thong without hair; stiff reim.

QOTO (*I*), *n.* Knuckle = *iQupa*.

QOTSHA, *v.* Pride one's-self, give one's-self airs.

QOTSHA (*I*), *n.* Stud or round button of brass, &c., like nails on boxes = *iQulu*.

QOTSHAMA, *v.* Squat or crouch upon the hams, the knees being drawn up, so that the man is supported on his feet, and does not sit.

QOTU (*Ukuti*) = *Qotula* or *Qotuka*.

Ex. *ibu'o lapela qotu*, the regiment was killed clean off.

QOTUKA, *v.* Get chafed, rubbed, pared off, &c.

QOTULA, *v.* Chafe, rub off; pare off; take clean off, strip, as hair; scrape off, clear off, as the remnant of a man's stock of snuff, &c.

QOTULISA, *v.* Give a man a scrape (of snuff).

QOTSHAQOTSHA, *v.* Act in a somewhat violent, excited, or threatening manner, without effecting any thing, as when a cat puts up her back at a dog.

QOVA (*Isi*), *n.* Crest of feathers on the head of a bird or on the forehead of a man.

QU QU QU (*Ukuti*), Make a cracking sound, as by striking a shield or felling a tree; sound, as water flopped over a person or on the ground, or as mealies cracking in the fire; be quite dry, as land after a flood.

QU (*Isi*), *n.* Stump of a tree; root of a matter, bottom; as of a vessel; lower or thick end, as of a bundle of grass; division, portion, piece, as when one seed sends up several shoots, or a log is divided into two or more pieces: *iziqu*, pieces of wood, &c., worn as charms upon the neck of a man.

Ex. is'esiquini, it is at the bottom.

QUBA, *v.* Push, push on, press on, push forward; drive as cattle; push over, pass over, as any thing over a table; urge on, as by words; push on, get on with, as a story; lie down in the open, as a buck when tired by being chased, or a person stopping uncomfortably in a place (but the word is sounded differently for this).

¶ *ukuquba okwabo*, act from party-spirit.

¶ *ukuquba okwake*, be self-seeking, act from personal motives.

¶ *ukuquba ngamadolo*, to drive forward by the knees, used of a person who gets another to go by promising to go himself, but does not go.

Ex. quba-ke, get on (with your story).

qubani kona loko, let's have that story.

QUBA (*I*), *n.* Large heap of *umQuba*.

QUBA (*Um*), *n.* Old, trodden down, cattle-dung.

Ex. abomquba = *abozalo*, people descended from the same father.

QUBALALA (*Ukuti*), Take a nap, have a short snooze.

QUBANA, *v.* Push one another.

QUBANKOMO (*I*), *n.* Star which precedes the morning-star about September, and indicates the time when stolen cattle are carried off.

QUBEKA, *v.* Get pushed, driven, &c.; budge from one's place.

QUBEKELA, *v.* Budge for, to, &c., go forward.

QUBEKISA, *v.* Make to budge.

QUBELA, *v.* Push or drive for, towards, &c.; go on with (a story) for.

QUBEZELA, *v.* Push forward urgently, compel.

QUBISA, *v.* Make or help to drive.

QUBISANA, Help one another to drive.

QUBISELA, *v.* Make or help to drive to, for, &c.

QUBISISA, *v.* Drive hard, urgently.

QUBISISELA, *v.* Drive urgently for, towards, &c.

QUBU (*I*), *n.* Bulge; tumour; down of birds.

QUBU (*Isi*), *n.* Speed, swiftness.

QUBUKA, *v.* Break out, as with little swellings or sores, in a rash or eruption; rise up or turn, as the stomach, when a man is going to be sick = *Gubuka*.

Ex. *udaka luyaqubuka*, the mud is all broken on the surface with little swellings.

QUBUKUTSHA = *Qubutsha*.

QUBUKUTSHO (*Um*), *n.* Stitch in the side = *uQulo*.

QUBULA, *v.* Drive with speed; make a rash or eruption; sting, as a nettle; grind again, *amabele*, which has not got rid of the husk in the first grinding; dance nicely, in a particular way.

QUBULA (*U*), *n.* Purgative medicine (*amaHlubi*).

QUBULA (*I*), *n.* Tall new grass, growing up with the old, when the place has not been burnt for a year or some years.

QUBULEKA, *v.* Get driven with speed; be danced nicely; be attacked with a sudden vomiting.

QUBULELA, *v.* Drive with speed for, towards, &c.

QUBULISA, *v.* Help or make to drive with speed; help or make to dance nicely.

QUBULO (*Isi*), *n.* Name of a certain class of songs, sung at weddings, the feast of first-fruits, &c.

- QUBUTSHA, *v.* Butt, push, gore, as oxen; used of the action of wind in the stomach = *Qubukutsha*.
- QUBUTSHANA, *v.* Butt one another.
- QUDE (*I*), *n.* Cock.
- QUKUQA (*Isi*), *n.* Large log; but the word may be used of any bulky animal.
- QUKUZA, *v.* Touch or strike gently.
- QUKUTU (*Um*), *n.* Knot or body of people,
- QULA. *v.* Make a cracking noise, as by striking shields, felling wood, &c.; cluster, as bees, cattle, people, &c.; sit in one place a long time, as men investigating a cause.
- QULA = *Xuga*.
- QULA (*I*) = *iQotsha*.
- QULEKA, *v.* Faint.
- QULELA, *v.* Pour on largely, especially any substance flowing slowly, in a thick continuous stream, as honey; pour a full stream of voice, as a man singing or ox lowing; pour a volley, as a regiment.
- QULO (*I*), *n.* Cluster of bees.
- QULO (*Um*, or *U* for *Ulu*), *n.* Stitch in the side.
- QULU (*Um*), *n.* Any long bundle wrapped up, as a cloth, blanket, &c.: part of the dress of a woman where it is tucked in in front.
- QULULA = *Rulula*.
- QULUSA, *v.* Show the buttocks, as a person stooping, or a buck lying down whose hind-quarters appear.
- QULUSELA, *v.* Show the buttocks, as above, for, &c.; thrust forward words, as a man answering another in a lawsuit.
- QUMA, *v.* Pop, crack, as mealies heated; fly out, as when a fire scatters sparks; be scattered, as a routed *impi*; crack, as the joints or muscles of the back, &c., with carrying a heavy load; start, shiver, as a person with a sudden rigour; burst, as a goat's stomach is said to do from over-eating *amabele*.

QUMANE (*Um*), *n.* Any fat animal.

QUMBA, *v.* Swell up; be flatulent; be displeased, sulky, grumpy; be swelled with anger.

† *ukuqumba umuntu pansi*, to throw down a man on the ground.

QUMBALALA (*Um*), *n.* Carcase of a dead animal when swelled.

QUMBE (*I*) = *iGqubu*.

QUMBELA, *v.* Be displeased at.

QUMBELANA, *v.* Be displeased at one another; be throttled, choked.

QUMBI (*Isi*), *n.* Group, clump, or cluster, of any thing, seen at a distance.

QUMBI (*Um*), *n.* Boll or swelling of the ear of *umbila*, *amabele*, *imfe*, &c., when it is about to put forth the flower-stalk.

Ex. *ibuma li'mqumbi*, the water-flag is boiled.

QUMBISA, *v.* Displease; cause flatulence.

QUMBISA (*Um*), *n.* Any food causing flatulence.

QUMBU (*U*), *n.* Queen-ant = *uNomtebe*.

QUMBUSA, *v.* Stab, pierce, as a goat with an *umkonto*.

QUME (*I*), *n.* Common hemp; mealies that have swelled and cracked upon the cinders.

QUMU (*Isi*, or *U* for *Ulu*), *n.* Plant, whose root is used for war-medicine, or for an *isibetelelo*, i.e. a peg driven into the ground as a love-charm by a young man, who wishes to attach to himself a girl with whom he has had sexual intercourse = *uTiye*.

QUMO (*Um*), *n.* Train of people or cattle marching.

QUMQUMU (*U*), *n.* Cape gooseberry.

QUMU (*Um*), *n.* Quill of a bird's feather, while still soft (*imPempe*, when hardened).

QUMUKA, *v.* Burst out into a fit of laughter; start off, as oxen, for home or for water.

QUMUTSHA, *v.* Interpret = *Kumusha*.

QUMUTSHA (*I*), *n.* Interpreter = *iKumusha*.

QUMUTSHELA, *v.* Interpret for = *Kumushela*.

QUMUTSHISA, *v.* Help to interpret = *Kumushisa*.

QUMUZA or QUMUZELA, *v.* Champ, as in eating honey-comb with grubs.

QUMUZA (*Um*), *n.* Grub of young bees.

QUNDA, *v.* Dull, blunt, as a tool; turn the edge or point of a knife or *umkonto*.

QUNDEKA, *v.* Get dulled or blunted, be in a blunt state.

QUNDELA, *v.* Blunt for.

QUNDISA, *v.* Help or make to blunt.

QUNDU (*Isi*), *n.* Heap or mound of grass and weeds, growing in the bed of a river.

QUNDUBEZA = *Qunda*.

QUNGA, *v.* Pour from on high, as milk into a vessel, or *isijingi*, ladled up and down in making *utshwala*; milk from the cow into a vessel upon whey, that it may quickly become *amasi*; make black stripes on the body with *umsizi*, as a chief does on entering on his sovereignty, and on some other occasions, or as a man when under treatment by an *innyanga*.

QUNGA (*Isi*), *n.* Tambootie-grass.

QUNGA (*U* for *Ulu*), *n.* One stalk, or more, of tambootie-grass; used of a person sent with a secret message = *inKasa*.

QUNGE (*Um*), *n.* Striped animal, as a dog, cat, &c., or even an ox.

Ex. *use'miqunge*, he has stripes (of dried sweat on his face).

QUNGEKA, *v.* Get poured from on high, as milk, &c.

QUNGELA, *v.* Pour from on high for, &c.

QUNGISA, *v.* Help or make to pour from on high.

QUNGO (*I*), *n.* Disease, supposed to attack one who has killed a human being or a leopard.

QUNGO (*Isi*), *n.* Charm which is eaten when a man has killed another, that he may not become sick.

QUNGO (*Um*), *n.* Milk, which has been milked upon whey, that it may soon become *amasi*.

QUNGQU (*Isi*), *n.* Large round basket = *isiCumu*.

QUNGQULUZA, *v.* Lie stark naked.

QUNGU (*Um*), *n.* = *umQunge*.

QUNGUQU OR QUNGUQWANA (*U* for *Ulu*), *n.* Very thin man, without any body.

QUNQUTA, *v.* Run heavily on.

QUNQUTEKA, *v.* Go painfully, as one heavily laden, hurried, benighted, not knowing the road.

QUNSULA, *v.* Twist out of joint; twist out, as spittle = make the mouth water.

Ex. *ungiqunsule amate*, you have made my mouth water.

QUNUNU (*I*), *n.* Person with large buttocks, belly, and body generally.

QUPA (*I*), *n.* Finger-joint.

QUQA, *v.* Trot, shiver with cold.

QUQELA, *v.* Trot for, towards, &c.

QUQISA, *v.* Make to trot, shiver, &c.

QUQO (*U* for *Um*), *n.* Sickness which makes a person shiver with cold.

QUQU (*I*), *n.* Stench, foetor.

QUQUBALA, *v.* Sit huddled up, as one loitering and shirking work, from cold or indolence.

QUQULULU (*U*), *n.* Large locust without wings.

QUQUMADEVU (*Isi*), *n.* Fabulous beast of huge bulk in ancient times, which used to swallow everything, people, houses, thickets, rivers, &c; the word may be applied to a very large man.

QUQUVA OR QUQUELA (*Isi*), *n.* Any thing large, stout, and strong, as a man, ox, &c.

QUQUZA, *v.* Bother, importune.

QUTA, *v.* Pull out, as hair.

QUTELA, *v.* Pull out, as hair, for.

QUTISA, *v.* Help or make to pull out, as hair.

QUTSHANA (*I*), *n.* Dim. from *iQubu*.

QUTSHU (*Ukuti*) = *Qutshuza* or *Qumbusa*.

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QUTSHANA (*I*), *n.* Dim. from *iQubu*.

QUTSHU (*Ukuti*) = *Qutshuza* or *Qumbusa*.

QUTSHUZA, *v.* Stab, pierce, as an ox with an *umkonto*; munch, as mealies.

QUTU (*U* for *Umu*), *n.* Species of grasshopper; very short person.

QUTULA = *Quta*.

QUZA, *v.* Fly about, as a dog, barking, snapping, &c., without actually attacking.

QUZEKA, *v.* Fall back after going forward; draw back from a thing once begun.

QUZELA, *v.* Fly about, as a dog, for, at, &c.

QUZI (*Isi*), *n.* Small iguana.

Ex. isiquzi esingadhli'asselwa za'muntu, an iguana that does not eat any one's pumpkins (used for a mild, easy, man).

QUZISA, *v.* Make to fly about, as a dog.

QUZU (*I*), *n.* Leaflet of wild hemp or of an *iKubalo*.

QUZUKA, *v.* Get struck violently, as a wagon or foot by a stone; get turned so as to consent, as a man or girl at first unwilling.

QUZULA, *v.* Wrench, twist; tear off, as a branch; knock off, with hand, hammer, &c.; wrench or twist away a man from a master, get him to leave him.

QUZULEKA, *v.* Get wrenched, knocked, or torn off; get struck, as on the foot with a stone, get tripped violently, &c.

QWA (*I*), *n.* Snow; cold arising from frost or snow.

QWA (*Ukuti*), Smack, as a whip, or as any thing hard when struck, as the back of an alligator.

QWA (*Ukuti*), Be white = *Qwaka*.

Ex. kumhlope qwa = *kute qwa*, it is quite white.

QWABA (*Ukuti*), = *Qwabaza*.

QWABADIYA (*Isi*), *n.* Very strong man.

QWABALANDA (*Um*), *n.* Bangle of brass = *iNgzota*.

QWABAZA, *v.* Flap the ear feebly, as a dying ox; tap lightly with stick, fillip with finger, &c.

QWADE (*I*), *n.* Man of Musi's tribe.

QWABE (*U* for *Ulu*), *n.* Musical calabash = *imVingo*.

QWABELA = *Nqwabela*.

QWAGA, *v.* Seize by force.

QWAGA (*Isi*), *n.* Strong, active, energetic person.

QWAGA (*Ubu*), *n.* Strength, activity.

QWAGI (*I*), *n.* Locust.

QWAI (*U* for *Ulu*), *n.* Tall person (used as an *isibongo*).

QWAIZELA, *v.* Walk as a tall person; act, as a strong, vigorous man.

QWAIWA (*Um*), *n.* Meat which has been sun-dried, biltong.

QWAIQWAI (*Isi*), *n.* Man of might, energy, &c.

QWAKA (*Ukuti*), Be white.

QWALA, *v.* Strike any thing hard, as a stonemason does a stone.

QWALA (*Isi*), *n.* Lame or infirm person; short thick club = *isiQwayi*.

QWALA (*Ubu*), *n.* Lameness, infirmity of the lower limbs.

QWANGA (*Isi*), *n.* Heartstrings, vessels which support the heart in its place.

QWANINGI (*I*), *n.* Name of a plant which has many small thorns = *uSondelangange*; Dutch, *Wacht-een-beetje*.

QWANQWA (*Isi*) = *isiQwaga*.

QWARA (*I*), *n.* Quagga.

QWATA, *v.* Cut off all, as hair, feed off, as grass, devour, as fire, clear off, as an *impi*.

QWATA (*U* for *Ulu*), *n.* Man with no hair, either naturally, or from its having been cut off.

QWATSHAQWATSHA (*I*), *n.* A person with glittering eyes that look one through, but are dropped immediately.

QWATSHAZA, *v.* Look askance, as a man who for some reason does not like to face others.

QWATULE (*U* for *Ulu*) = *uQwata*.

QWAYI (*Isi*) = *isiQwala*.

QWAYOTSHA (*U* for *Ulu*) = *uQwai*; used properly as an *isibongo* of a tall young person, but also by way of special commendation of an older person.

QWEBA, *v.* Wink at, make a sign to another, with head or hand.

QWEBELA, *v.* Make a sign for.

QWEBISA, *v.* Cause to make a sign.

QWEMBE (*U* for *Ulu*), *n.* Dish for meat, carried by two.

QWENGU (*I*), *n.* Sharp, clever person.

QWENGU (*Ubu*), *n.* Cleverness, craft.

QWEQWE (*U* for *Ulu*), *n.* Any thing stiff and hard, as the cover of a book, a crust of bread, ice, &c., rind of a pumpkin, &c.

QWELE (*I*), *n.* Female organ, when roughened and become hard by constant pulling out of the hair.

QWI (*Ukuti*), Go off instantly, after saying or doing any thing; the word is also used to express one only = *Qoko*.

Ex. *uyedwa qwi ku'yise lo'mfana*, this boy is the only one to his father.

R.

RABIYA (*I*), *n.* Medicine used by young men to throw girls into an hysterical state so that they cry and call out.

RABU (*Ukuti*) = *Rabula*.

RABULA, *v.* Take in by mouthfuls, as food, or as water when a person is drowning, or as a mouthful from a native pipe; catch a disease, as when a person passes over a place where an *umtakati* has placed poison.

RABULISA, *v.* Help or make to take in by mouthfuls, as in smoking hemp.

RADEBE (*U*), *n.* Ancestor of the amaHlubi.

RADU (*Um*), *n.* People coming to a place with violence, taking things without leave, &c.

RADULA, *v.* *Takeza* very much in speech.

RAFU (*Isi*), *n.* A poor, beggarly person; a passionate person; a 'mean white.'

RAFUZA, *v.* Talk lies much or rapidly.

RAFURAFUZELA, *v.* Act ferociously.

RALA = *Rara*.

*RALA (*U*), *n.* Thread.

RALAGAQA (*Ukuti* or *Ukutana*), *v.* Come together in conflict, engage, as people or cattle, in the onset.

RALAGAQA (*U* for *Ulu*), *n.* Tall man.

RALIJANA (*Isi*), *n.* Fierce, savage, person.

RAMBA (*I*), *n.* Black ox with white spots all over the body, or red ox with small white or black spots = *iRwanqa*.

RANANA (*I*) = *iRwanqa*.

RANANANTA (*U*) or RANANDA (*I*), *n.* Pomegranate (Dutch).

RANGARANGA (*Isi*), *n.* = *isiRunqaranqa*.

RANGQA, &c. = *Raqa*, &c.

RANQARANQA (*Isi*), *v.* Violently passionate man, hot-tempered, and dreaded on that account.

RANGURANGU (*Isi*), *n.* Anything which burns the skin or throat, as the sun, pepper, &c.

RANGUKA, *v.* Get scorched as when the tips only of blades of grass are burnt by a fire passing rapidly over it, or meat is superficially scorched.

RANGULA, *v.* Scorch grass, meat, &c., as above.

RAPU (*Ukuti*), Spit on the ground.

RAPU or RWAPU (*Ukuti*) = *Rapuna*.

RAFUNA, *v.* Do a little quickly, as take a snap of food, cut a little grass, have a little talk, &c.

RAPURAPU (*I*), *n.* Lying fellow.

RAPUZA = *Rafuza*, *Rarula*.

RAQA, *v.* Surround.

RAQAZA, *v.* Whet a knife, *umkonto*, &c., on a rough stone.

RAQAZELA, *v.* Go briskly on hands and feet.

RAQAZISA, *v.* Help or make a person to go briskly on hands and feet, or to whet a knife, &c., on a rough stone.

RAQELA, *v.* Surround for, &c.

RAQISA, *v.* Help or make to surround.

RARA, *v.* Desire greedily, voraciously, fiercely.

RARAZA, *v.* Fizz, as fat frying.

RARAZELA, *v.* Fizz for, at, &c.

RARAZISA, *v.* Make to fizz.

RARADOLO (*Isi*), *n.* Strong *utshwala*, or any thing, as medicine, &c., which stings in the throat; a great forest or bush.

RARALAZA, *v.* Scold violently.

RARALAZELA, *v.* Scold violently for.

RARALAZISA, *v.* Help or make to scold violently.

RARELA, *v.* Desire greedily for; act violently, as one who scolds another or as an *impi* chasing a weaker one.

RARULA, *v.* Tell a story prematurely, blurt out, interweaving falsehood.

RATANGA (*I*), *n.* Scoundrel.

RATSHANRATSHA (*In*), *n.* Any thing rough, as dry brushwood, rough cloth, &c.

RATSHARATSHA, *adj.* Rough, coarse, ragged, as the edge of a book or a dress not ironed.

RATSHARATSHA (*I*), *n.* One who walks vigorously, brushing roughly by.

RATSHARATSHA (*Ukuti*), *v.* Sound roughly, as anything dry; rattle, as earth, inside a box = *Ratshaza*, *Rwatshaza*.

RATSHU (*Ama*), *n.* Tape-worms.

Ex. udhl'amaratshu, you have eaten tape-worms, an imprecation of an angry person, especially of an angry woman.

RATSHU (*Ukuti*) = *Ratshula*.

RATSHULA, *v.* Run swiftly.

RAU (*I*), *n.* Small shield used in travelling and for festivals.

RAU (*Ukuti*) = *Rauza*.

RAU (*Isi* or *Um*), *n.* Strong feeling, sympathy, emotion, whether of grief, compassion, indignation, ill-will, &c.; that which causes such emotion, object of pity, ill-will, &c.

Ex. umuntu ongena'mrau, an unfeeling, cold-blooded person.

nginomrau naye, ngaye, wake = *ngimraukele*, I have compassion for him, or I have ill-will for him.

nginomrau kubo, nabo, I have compassion on them..

RAUKELA, *v.* Feel emotion for, on account of; hence, pity, compassionate, be indignant at, long for, desire earnestly, &c.

RAULA, *v.* Excite emotion of pity, indignation, &c.

Ex. ngihaulwa inkomazi iwasakasi, I have a feeling for that black cow with white specks in the flank.

ngihaulwa innja yake yecalara imlom' ungaka, I have a feeling for his male dog with the large mouth.

RAUZA, *v.* Milk a cow a little; commend, praise.

RAUZELA, *v.* Milk a little for; tell a story for.

RAYA, *v.* Strike up a song; cry hysterically; be coarse, rough; make rough, rasp, scrape, &c.; talk of, speak of.

RAYE (*Ama*), *n.* Coarseness, roughness.

Ex. leli'tshe li'maraye kakulu, this stone is very rough or coarse.

RAYI (*U* for *Ulu*), *n.* Tail-piece of a native with the strips of skin still in the rough state, not properly trimmed.

RAYI (*Ukuti*) = *Rayiya*.

RAYIYA or **RAYIZA**, *v.* Cry as an *isanusi* or a madman, or or a girl dosed with *iRubiya* or some other philtre.

RAYO (*Ama*), *n.* Talk, (used only in the dative).

Ex. ungak'ungiraye nas'emirayweni, don't so much as speak of me.

RAZA, *v.* Sound as water at the foot of a water-fall, used for *Tshobinga*.

RAZULA = *Qazula*.

REBULA (*I*) = *iRwanqa*.

RELA, *v.* Make a hut with holes or chinks in the thatch or wattled sides; sniff up snuff out of a paper, leaf, &c. (not taking it with the fingers = *bema*).

RELANJADU (*I*), *n.* One who, being concerned in a case, which he ought not to talk about, tells it to everybody; a liar.

RELE (*I*), *n.* Line or row of people, especially, if walking; (*isiceme* is more properly used of people standing); hole or chink in thatch or wattles.

Ex. *le'ndhlu il'irele* or *i'marele*, this hut is full of holes, the first expression used of the wattles, the second of the thatch.
sihlangene pezulu, pansi si'marele, we are close above, underneath we are full of holes = we are not intimate, heart and soul.

RELEJA, *v.* Woman's word = *Zingela*.

RELERELE (*Isi*), *n.* Large *umkonto*.

RELISA, *v.* Let one have a pinch of snuff out of a paper, leaf, &c.

REMA, *v.* Say anything in joke to provoke laughter.

REMEKA, *v.* Be spoken in joke, as above.

REMELA, *v.* Speak in joke as above for, as, &c.

RENQA, *v.* Surround a fire with mats, to keep off the cold.

RENQARENQA (*Ama*), *n.* People sitting or standing about in small knots.

RENQEKA, *v.* Get surrounded with mats, as above.

RENQELA, *v.* Surround with mats, as above, at, for, &c.

RENQISA, *v.* Help or make to surround with mats, as above.

RETSHA, *v.* Catch a man, ox, &c., by one leg and throw him or it down.

RETSHE (*U* for *Ulu*), *n.* A small kind of hawk which eats fowls = *uXebe*.

RETSHE (*Isi*) = *inNtshebe*.

RETSHE (*Isi*), *n.* Girl's beaded girdle (*umutsha*).

RETSHERETSHE (*Ukuti*) = *Retsheza*.

RETSHEZA, *v.* Shake up, as snuff in a snuff-holder, mealies in a basket, &c., so as to make a sound which shows that there is but little.

RETSHEZA (*In*), *n.* Little snuff, mealies, &c., in a vessel, which sounds on being shaken.

REXENGA, *v.* Go, as a man searching about in people's huts when they are out, to see what he can pilfer.

REYANA (*I*), *n.* Dim. from *iRele*.

RIBA or RIBARIBA (*Im*), *n.* Business, occupations = *imiGidi*.

RIBANISA, *v.* Take off another person's things mixed with one's own, as for the purpose of stealing them.

RIBANISELA, *v.* Take off, as above, for, at, &c.

RIBANISISA, *v.* Help to take off, as above.

RIBE (*Isi*), *n.* String, by which an *iqoma* is suspended to the rafter of a hut.

RILA, *v.* Choke, as food going the wrong way; charge a person with an offence, stick it down his throat; make a slip-knot over, noose.

RILANA, *v.* Charge, or make a noose, for one another.

RILELA, *v.* Make a noose, for; tie by a noose.

RILIKIQA, *v.* Do all kinds of evil, *e.g.* steal, commit adultery, &c.

RILIKIQELA, *v.* Do evil things for, at, &c.

RILIKIQI (*I*), *n.* One who does evil things, as above.

RILIKIQISA, *v.* Help or make to do evil things.

RINA or RINARINA, *v.* Cut to pieces, as a cloth, skin, &c.

RINEKA, *v.* Get cut to pieces.

RINELA, *v.* Cut to pieces for, at, &c.

RINI (*I*), *n.* Grahamstown.

RINISA, *v.* Help or make to cut to pieces.

RINTSHELA, *v.* Fasten, as an ox to a tree, by twisting the reim which holds it several times round the tree and tying it.

RINTSHELA (*In*) = *isiRibe*.

RIQIRIQI (*I*), *n.* Person who hesitates, or beats about the bush, as a man detected in a falsehood.

RIQIZA, *v.* Hesitate, beat about the bush, as above.

Ro (*Isi*), *n.* Battle-cries of people killing right and left.

Ro (*Ukuti*) = *Roza*.

ROBA, *v.* Be uneasy, uncomfortable, or look so, in mind or body.

ROBELA, *v.* Be uneasy for, on account of; go back in fear, as a man who has seen in his path an ancestral snake.

ROBISA, *v.* Make uneasy, uncomfortable, &c.

ROBO (*Isi*) = *isiRopo*.

ROBOLO (*Um*), *n.* Envy, grudging desire.

ROBOTSHA (*I*), *n.* Person who eats a great deal; also = *iBululu*.

ROBOZA = *Ropoza*.

RODOBA (*U*), *n.* Word used as an *isibongo* for Somtseu, equivalent to the Great-one, all-powerful, the *inkunzi* among the other indunas.

ROGELA, *v.* Snuff up a scent.

ROGO or **ROGOLO** (*Isi*), *n.* Smell of burnt food; *used by missionaries for hell-fire.

Ex. *kunuk'isirogo*, it smells burnt.

ROGWE (*I*), *n.* Name of a herb which is eaten, cooked or not.

***ROGO** (*Ubu*), *n.* Essence of hell-fire.

ROLA, *v.* Haul, drag, draw; drag (the fore-oxen), lead a wagon; draw, as by suction, through a pipe, &c.; draw pay, take wages.

† *ukurol'umoya*, to draw breath, take breath.

† *ukurol'imali*, to draw one's money or wages.

ROLE (*Isi*), *n.* Person or animal lagging behind, dragging, as through lameness, &c.

ROLEKA, *v.* Get dragged.

ROLEKELA, *v.* Get dragged for, to, &c.

ROLELA, *v.* Drag or draw to, for, &c.

ROLO, (*I*), *n.* Cork-tree.

ROLO (*Ama*), plur. of *iRolo*, used as an adjective. Rough, coarse.

ROLO (*Um*), *n.* Cave, den.

ROLOBA, *v.* Amble, tripple, canter, as a horse going at moderate pace = *Pala*; also = *Roloya*.

ROLODELA, *v.* Abuse, say 'be off with you,' 'go to perdition,' (*yana kwa'Matiwane*) = *Xolodela*.

ROLOYA or **ROLOBA**, *v.* Be 'salted,' as an ox which has passed through a deadly disease, lung-sickness, red-water, &c.

RONA, *v.* Snore.

RONELA, Snore at, for, &c.

RONEYANA (*Isi*), *n.* Snoring fellow, word expressing contempt for a person whether he really snores or not.

RONI (*Isi*), *n.* One who is in the habit of snoring.

RONGO (*I*) = *umQungo*.

RONGOZA, *v.* Make a noise, as natives singing, or a kettle when the water is getting heated.

RONGOZELA, *v.* Make a noise, as above, at, for, &c.

ROGOZISA, *v.* Help or make to make a noise, as above.

RONGOZO (*Isi*), *n.* Noisy native song.

RONGQO (*Ukuti*), Draw in the legs.

RONONA = *Konona*.

RONQA, *v.* = *Renga* ; also snore = *Rona*.

RONQA (*Isi*), *n.* Small enclosure made before the entrance of a hut, to keep out the wind; enclosure made on an emergency for people, cattle, &c., as in dread of an *impi* or for a hunting-party.

RORO (*Ukuti*) = *Ropoza*.

RORO (*Isi*), *n.* Girl who has had connexion with a man before marriage = *isiRobo*.

N.B. If a woman, with a backward motion of the hand, wipes spittle from her teeth and flings it at a girl, it is equivalent to calling her by this name; and the girl, if really honest, will go and tell her companions, and kill one of the woman's cows, and sprinkle herself with its gall to clear away the aspersion.

ROPOZA, *v.* Burst through as a calabash or man's head with a stick; have sexual intercourse with a girl in a virgin state = *Roboza*.

ROQOBA (*Isi*), *n.* Very rough, broken country; used also of an extensive bush.

ROQOZA, *v.* Drink wholly, drain, exhaust, smoke all up.

ROQOLOZI (*Ukuti*) = *Rogoloza*.

ROQOROQO (*Isi*), *n.* Very bad place with rough stones.

ROQOTSHENI (*U*), *n.* Lizard found between flat stones.

RORO (*I*), *n.* Pelvis.

ROROBA (*Um* or *Isi*), *n.* Hollow channel, as between rocks, like a river-bed with or without water.

RORODO (*U*), *n.* A chief who has authority over other chiefs; used of an old *innyanga* or leopard.

ROROMBA (*U* for *Ulu*), *n.* Hollow, as the inside of a tent, box, &c.

ROTSHA, *v.* Drag along, draw out (from between other things).

ROTSHA (*Um*), *n.* Bottom between two slopes.

ROTSHAROTSHA (*U* for *Ulu*), *n.* Coming frequently, haunting, as a leopard will come to a hut to which his prey may have been taken by a man who had found it in the field.

Ex. *usiletele urotsharotsha*, you have brought a leopard (enemy, &c.) upon us.

ROTSHAROTSHA (*Um*), *n.* Any long thing, as a snake, &c.
= *uJokojoko*.

ROTSHEKA, *v.* Get dragged along.

ROTSHEKELA, *v.* Get dragged along to, for, &c.

ROTSHELA or ROTSHELELA, *v.* Drag along for, to, &c.

ROTSHISA, *v.* Help or make to drag along.

ROTSHO (*Isi*), *n.* Man with hoarse, gruff voice.

ROTSHOBALA, *v.* Be pinched, wizened, shrunk in, as a man's body with cold.

ROTSHOZA, *v.* Speak with a hoarse, gruff voice.

ROYANA or ROYE (*U* for *Ulu*), *n.* Little spots.

ROYE (*Ukuli*), Spread as an eruption, or as sheep scattered upon a distant hill.

ROZA, *v.* Make a rushing noise, as a man pouring out mealies, or as mealies or water flowing through a hole.

ROZEKA, *v.* Get poured out making a noise, as above.

ROZELA, *v.* Pour out for, at, &c., as above.

RUBA, *v.* Sound, as a number of men singing the hunting-song, or as soldiers singing together, or as a large river or water-fall, or as the sky when hail is about to fall, or as *izinkobe* in the pot, when the

water is absorbed into them; paint or smear by the hand with colouring fluid; ill-treat, abuse, with mouth, hand, &c.

RUBE (*Um*), *n.* Covered verandah = *umHume*.

RUBELA, *v.* Stitch roughly, tack; hasten to.

RUBELO (*I*), *n.* Large walking-shield.

RUBO (*I*), *n.* Song of soldiers, when going to their chief, or going out on an expedition.

RUBULUZI (*U* for *Ulu*), *n.* Fluid food, such as soup or *isijingi*.

RUBU or RUBUTSHE (*U*), *n.* Liar.

Ex. *unamanga, uRubu ka' Bejana*, he is a liar, he is Rubu, son of Bejana.

N.B. Both father and son here are imaginary persons.

RUBURUBU (*I*), *n.* Loose earth, like that of an ant-heap; a cow that yields much milk; a lying person.

RUBU RUBU (*Ukuti*) = *Rubuzeka*.

RUBULUZA, *v.* Suck up, as out of a cup on the table.

RUBUZA, *v.* Draw much milk from one cow; stab the belly or soft parts of the body; talk lies.

RUBUZeka, *v.* Get milked, stabbed, &c., as above.

RUBUZELA, *v.* Milk, stab, &c., as above, for, at, &c.

RUBUZISA, *v.* Help or make to milk, stab, &c., as above.

RUDA, *v.* Stool, void, pass, as excrement.

Ex. *inkanyezi iyaruda*, the star leaves a trail behind it = the star shoots.

RUDELA, *v.* Stool at, upon, &c.

RUDISA, *v.* Help or make to stool, relieve the bowels, as medicine.

RUDO (*U* for *Ulu*), *n.* Moist excrements of human beings, cattle, dogs.

RUDO (*Isi* or *Um*), *n.* Dysenteric disease.

RUDUDU (*U* for *Ulu*), *n.* Old, worn-out garment.

RUDULA, *v.* Drag along the ground.

RUDULEKA, *v.* Get dragged along the ground.

RUDULELA, *v.* Drag along the ground for, to, &c.

RUDULISA, *v.* Help or make to drag along the ground.

RUDULO (*Isi*), *n.* Hurdle, slip, drag, made with boughs for carrying wood when there is no wagon; enclosure made with hurdles.

RULA, *v.* Cut off, as grass with a long *umkonto*; cut hair.

RULA (*Isi*), *n.* Ravenous or wine-bibbing person.

RULAZA, *v.* Eat, or do any thing else, greedily.

RULAZEKA, *v.* Be done greedily.

RULAZELA, *v.* Do greedily at, for, &c.

RULUBA, *v.* Be gluttonous, as a goat or bullock.

RULUGU (*I*), *n.* Ravenous goat or bullock.

RULUKA, *v.* Come off, as beads from a string.

RULULA, *v.* Strip off, slide off, as beads from a string; shell, as mealies.

RULULEKA or **RULULUKA**, *v.* Get stripped off, slipped along, &c.

Ex. uyarululeka odongeni, he slides down the wall or bank.

***RULUMENI** or **RULUMENTE** (*U* for *Umu*), *n.* The Governor (from the English, 'Government').

RULUZA, *v.* Bear offspring plentifully, as a woman or goat.

RULUZEKA, *v.* Get slipped along.

RULUZELA, *v.* Slip along, as a snake.

RUMA, *v.* Tell, recount.

RUME (*Um*), *n.* Large cave or den.

RUME (*U* for *Ulu*), *n.* Long story, long song, long verandah, &c. = *umRube*.

RUMEKA, *v.* Be told as a tale.

RUMELA, *v.* Tell a tale, at, for, &c.

RUMO (*Um*), *n.* Strip of cloth.

RUMREKA, *v.* Do a bad thing, as one habituated to it.

***RUMUTSHA**, *v.* = *Kumutsha* or *Qumutsha*.

RUMUTSHA, *v.* Inform against another, *e.g.* to a chief.

RUMU RUMU (*Ukuti*) = *Rumuzeka*.

RUMUZA, *v.* = *Rubuza*.

RUMUZEKA, *v.* Be soft or yielding as earth into which a man can easily thrust his stick with a sound *Rumu* or *Rubu*.

RUMUZELA, v. Tell lies to or for.

RUNA, v. Cut off the whole ear of an ox.

RUNBA or RNEVA (U for Umu), n. Word used to express astonishment at any large animal as a buffalo, lion, leopard, &c.

Ex. as ! yeka lo'runeva wale'nkunzi ! what a large bull that is !

RUNEKA, v. Get cut off as the ear of an ox.

RUNELA, v. Cut off the ear of an ox for, at, &c.

RUNGQU (I), n. Dog striped like a cat.

RUNGU (U for Ulu), n. Hemp, when bad.

RUNU (Isi), n. Cut-off ear of an ox.

RUNISA, v. Help or make to cut off the ear of an ox.

RUQA, v. Rub, as a nettle on the skin ; dab on, as paint, plaster, &c. ; guttle, gormandise.

RUQA (Um), n. Rogue bull, elephant, or buffalo, that does not mix with other cattle = *isiGuqa*.

RUQA (Isi) = isiRula.

RUQEKA, v. Be fit to be dabbed upon or plastered.

RUQELA, v. Dab or plaster for, at, &c.

RUQISA, v. Help or make to dab or plaster.

RUQISISA, v. Plaster thoroughly.

RUQUZELA, v. Creep on the stomach, go along as a snake.

RUTSHA, &c. = Rotsha, &c.

RUTSHA, v. Drag one's-self along.

RUTSHURUTSHU (Um), n. Woman's dress reaching down to the heels.

RUTSHUKA, v. Come out without being noticed, as mealies from a sack, or a man slipping out of a hut.

RUTSHUZA, v. Carry along with a rush of wind, as at a door or window ; tell lies.

RUTSHUZELA or RUTSHUZISA or RUTSHUZELISA, v. Wear a garment trailing along the ground and rustling.

RUZU (Isi), n. Violent, overbearing, person.

RUZUKA, v. Get rubbed or grazed.

RUZULA, v. Rub or graze.

RUZULEKA, *v.* Get rubbed.

RWABA, *v.* Make a person thin, as a long sickness or a long journey.

RWABA (*Isi*), *n.* Slovenly person, whose clothes are ragged, &c.; a ragged blanket = *isiRwaturwatu*.

RWABEKA, *v.* Get made thin, as above.

RWABIRWABI (*I*), *n.* Name of plant = *iHlwabihlwabi*.

RWALALA, *v.* Begin to get dark after sunset.

RWALARWALA (*Ukuti*) = *Rwalaza*.

RWALAZA, *v.* Feel with the hand for a stone, stick, *umkonto*, &c.; feel a person with the hand in anger or in play.

RWALAZELA, *v.* Feel with the hand as above, at, for, &c.

*RWAI (*U* for *Ulu*), *n.* Shot = *uHlwayi*.

RWANQA (*I*), *n.* A whiskered man.

RWANQA (*Ubu*), *n.* Whiskers.

RWAPU or RWAPULUZI (*Ukuti*), Have a little quick talk, or do anything else for a moment.

RWAPUNA = *Rapuna*.

RWAPULUZA, *v.* Grab at, pull violently.

RWAQA, *v.* Frown.

RWAQA (*Ukuti*) = *Rwaqabala* or *Rwaqela*.

RWAQABALA, *v.* Frown; lour, as a gloomy sky; be low, out of sorts, seedy, as a disordered boy.

RWAQARWAQA (*Isi* or *Ama*), *n.* Anything spotted as a leopard's skin or a woman's dress = *amaGqabaggaba*.

RWAQELA, *v.* Frown at.

RWAQELISA, *v.* Make to frown.

RWARWAZA = *Raza*.

RWATSHA (*Ukuti*) = *Rwatshaza*.

RWATSHAZA, *v.* Rustle, as ripe grain, or trees moved by the wind, or anything stirring in the grass.

RWATSHAZEKA, *v.* Get stirred or rustled.

RWATSHAZEKELA or RWATSHAZELELA, *v.* Get rustled at, &c.

RWATSHAZELA, Rustle violently, hence walk fast, hurry.

RWATSHAZISA, *v.* Make to rustle.

- RWATSHUMBA (*U* for *Ulu*), *n.* One who neglects personal cleanliness, slovenly person.
- RWATURWATU (*Isi*) = *isikwaba*.
- RWAYA, *v.* Search for something in the grass, as a buck, bullock, &c.; scrape off, as paint from a board.
- RWAYEKA, *v.* Get searched for in the grass, scraped, &c. as above.
- RWAYELA, *v.* Search for in the grass, scrape, &c. for, at, &c.
- RWAYISA, *v.* Help, or make to search, scrape, &c., as above.
- RWAYISISA, *v.* Search thoroughly, scrape thoroughly, as above.
- RWAYI RWAYI (*Ukuti*) = *Rwayiza*.
- RWAYIZA or RWAYIZELA, *v.* Feel something stinging or scraping in the throat = *Kaka*.
- RWAYIZA = *Rwatshaza*.
- RWAYO (*I*), *n.* Sound, as of a person walking and not seen.
- RWA (*Ukuti*) = *Rwaza*.
- RWAXURWAXU (*Um*), *n.* Anything long hanging down, as a woman's breast, teat of a cow or bitch, &c.
- RWAXURWAXU (*Ukuti*) = *Rwaxuzela*.
- RWAXUZELA, *v.* Hang down, as above.
- RWAXUZELISA, *v.* Make to hang down.
- RWAZA = *Rwarwaza*; pour, as water, &c., making a noise; sound as people singing or wailing.
- RWAZEKA, *v.* Get poured, as above.
- RWAZELA, *v.* Pour into, for, &c.
- RWAZISA, *v.* Help or make to pour.
- RWEBE, *v.* Steal (cattle); *trade (*amaSwazi*).
- RWEBEDA or RWEBELEDA, *v.* Scrape out food from the side or bottom of a pot = *Gogoda*.
- RWEBI (*Um*), *n.* Stealer of cattle; *name for any of the *amaHlubi* from their trading in cattle.
- RWI RWI (*Ukuti*), Sip, as hot drink.
- RWIBI (*Ukuti*) = *Rwibila*.
- RWIBILA, *v.* Sip, as hot drink, making a sound with the lips.

RWILIGIQA, *v.* Ill-use.

RWILIRWILI (*Ukuti*), Used for a short disturbance or noise, as when people quarrel in their talk.

Ex. *kwati rwilirwili wamshaya*, there was a squabble and he struck him.

RWILIZA, *v.* Make a short disturbance, as above.

RWIPILIZA, *v.* Whisk away, snatch up, as a hawk carries off a bird = *Hlwita*.

RWIPILIZEKA, **RWIPILIZELA** = *Hlwiteka*, *Hlwitela*.

RWIPILIZI (*Ukuti*) = *Hwipiliza*.

RWITA, **RWITEKA**, **RWITELA** = *Hlwita*, *Hlwiteka*, *Hlwitela*.

RWIXI (*Ukuti*) = *Rwixila*.

RWIXILA, *v.* Beat with an ox-whip = *Pwiqila*.

RWIXILEKA, *v.* Get beaten, as above.

RWIXILELA, *v.* Beat as above, for, &c.

RWIXILISA, *v.* Help or make to beat, as above.

RWIXIRWIXI (*Ukuti*) = *Rwixiza*.

RWIXIZA, *v.* Move about, wriggle, here and there, as a snake trying to escape into a hole.

RWIXIZEKA, *v.* Get moved about, as above.

RWIXIZISA, *v.* Make to move or wriggle about, as above.

RWIXIZELA, *v.* Move or wriggle about to, for, &c.

S

SA or **ESA**, *v.* Dawn; be broad day; be clear, as the sky; be quick of apprehension; be sober, discreet.

Ex. *kuyasa*, it is dawning; *kusasa*, it still dawning, which may be used to express 'in the morning,' 'this morning,' 'to-morrow morning,' &c.

kwasa'evuka kusasa, in the morning he woke early.

So *kwasa bevuka kusasa*, &c.,

ukusa kusasa njalo, the morning is breaking, lit. as to dawning it is now dawning.

kusile, it is broad day.

kuzinge kusa, often in the morning.

kw'esa sipuma kusasa, it dawned as we went out = we went out next morning.

kuyakusa ushekona, it will dawn, you being still here = you'll be alive to-morrow, you'll take no harm.

kwasa sabopa sahamba, it dawned, and we inspanned and trekked, where may often be heard *kw'esa*.

kusa (or *kwasa*) *ngifika lapa*, on the morrow I arrived here, lit. it dawned I arriving here.

kwasa s'alilz, we prevented it entirely, lit. it dawned (next day) we having prevented it.

kwasa kwalile, it altogether refused, it was all to no purpose, it was all of no use.

kwasa bemtshayile, = upon my word they beat him, they beat him well.

umuntu osileyo ote ci, a clever man, or a sober discreet person.

amaswi asileyo, distinct, intelligible words.

wasa wati ci, he dawned out clear (with his wisdom).

SA = YISA, *v.* Bring.

ngihlangene nabo ngakulo'mfuyana ongalapa, besa (beyisa) abantwana baka'Ngoza, beswa (beyiswa) enHlanhleni, I met with them towards that brook over there, bringing the children of Ngoza, they were being brought from enHlanhleni.

SA (*Isi*), *n.* Tenderness, extreme or excessive kindness, as when a cow lets her calf suck long after the proper time.

SA (*Umu*), *n.* Kindness, tender-heartedness, affectionate disposition; favor, grace, mercy.

SA (*Uku*), *n.* Dawn, morning.

Ex. *is'ekuseni kakulu*, it is very early.

wat'esakula kwatshetsha kwasa, as he was growing the day broke in a hurry = he grew too soon, very fast.

lo'muntu wati esayitunga le'mbenge kwatshetsha kwasa, while that man was sowing this basket, the day broke in a hurry = he has not properly finished his work.

SABA = ESABA, *v.* Fear; be afraid.

SABA = *Hlola*.

SABA (*In*), *n.* Spy.

SABA (*U* for *Ulu*), *n.* Dried-up small tree; dried grass.

SABALALA, *v.* Be scattered about, as sheep or cattle on the hill-side; disperse, as a company of people; resist or struggle violently, as a man going to be put out of a hut by force.

SABALALA or SABAIYA (*U* for *Ulu*), *n.* Large straggling man, with long arms, legs, &c.

SABALALISEKA, *v.* Get dispersed, &c.

SABALALISELA, *v.* Disperse, &c., for, at, &c.

SABALALISA, *v.* Scatter about, disperse, help or make to disperse; send out an *impi* in all directions.

SABEKA = ESABEKA, *v.* Be fearful, wonderful, astonishing, prodigious, strange.

Ex. kuy'esabeka, it is fearful, used in exaggeration.

SABELA = ESABELA, *v.* Fear for; answer, as a servant, when called; echo back.

SABISA = ESABISA, *v.* Make to fear, frighten, terrify, as by threats.

SADA (*In*), *n.* Abundance.

Ex. aku'nkomo; insada, it is not a mere herd, but a host of cattle.

*SAKA (*I*), *n.* Sack.

SAKA (*Ukuti*), Fly or scatter in pieces, as a handful of mealies thrown; break, as a broken heart.

SAKABA (*Um*), *n.* Young snake.

SAKABULI (*I*), *n.* Name of a bird whose feathers make the plumes of Zulu soldiers.

SAKALA or ESAKALA, *v.* Enjoy one's-self, have pleasure.

SAKAVUKELA (*In*), *n.* Every day.

Ex. insakavukela ukuloba imihla namalanga, eminaloku uyaloba; |che! pela umsebenzi wakubo, ukuhlakanipa kwabo, every day writing day and night, all along he is writing; yes! it is the business truly of their people, their wisdom.

SAKAZA, *v.* Scatter, strew, throw about.

SAKAZEKA, *v.* Get scattered.

SAKAZELA, *v.* Scatter for, towards, &c.

SAKAZISA, *v.* Help or make to scatter.

SALA, *v.* Remain, stay, be left, be left behind, survive from, be left over and above.

SALELA, *v.* Remain behind for, stay for; lag, loiter, stay behind.

SALI (*In*), *n.* Remainder.

SAMBULUKA = *Sanguluka.*

SAMO (*Um*), *n.* Back of a hut; used only in the locative, *emSamo*.

SANA, see *Yisa*.

SANA (*U* for *Ulu*), *n.* Scent or whiff, as of something burning.

SANDEHLULA (*U* for *Umu*), *n.* Miscreant, *umTakati*.

SANDO (*I* for *Isi*, or *U* for *Ulu*), *n.* Plant, and its fibres, which are very strong; any thing strong or tough, as a hard word; a hammer.

SANGA (*I*), *n.* Squinting, cross-eyed person.

SANGANA, *v.* Be at cross purposes, confused, &c., in speaking or acting.

SANGANEKA, *v.* Get confused.

SANGANELA, *v.* Be confused for, &c.

SANGANISA, *v.* Set at cross purposes, confuse, confound.

SANDO (*In*), *n.* Gate, main entrance of a kraal, entrance of cattle-kraal; the upper pair of teeth in a man's mouth, between which he spits, are called *isango lamate*.

SANGU (*In*), *n.* Wild hemp, used for smoking, and medicinally for reducing a swelling.

Ex. *insangu ka'nota* or *unota*, the best kind of hemp; *iqume*, the common kind.

SANGULUKA, *v.* Be roused up thoroughly from sleep, stupor, stupidity, &c.

SANGULUKELA, *v.* Be roused at, for, &c.

Ex. *ngipume kusasa ngingaqabulanga ubutongo ngaza ngasangulukela kwa'Masotsha*, I started this morning without shaking off sleep until at last I got a pinch of snuff at Masotsha's.

SANGULULA, *v.* Rouse up, as above.

SANGULULELA, *v.* Rouse up, as above, at, for, &c.

SANGULULISA, *v.* Help or make to rouse up another.

SANGWANA (*U*), *n.* Double-topped mountain near the Umdhloti.

SANKA (*Um*), *n.* Disagreeable smell arising from a person's natural constitution (*esprit de corps*) = *iQuqu*.

SANSA, *v.* Be black with white spots, as an ox or a man whose hair begins to be sprinkled with grey.

SANSA (*In*), *n.* Black ox speckled with white; the name of a bird similarly speckled.

SANTABULA or **SANTULA** (*In*), *n.* Large old ox.

SANTULA or **SANTULUKA**, *v.* Run swiftly.

SANTULELA or **SANTULUKELA**, *v.* Run swiftly to, for, &c.

SAPASAPA (*I*), *n.* Very liberal, generous person.

SAPASAPANA (*I*), *n.* One who gives away sparingly.

SAPAZA, *v.* Squander, disperse, dissipate, as money, food, words, &c., at random.

SAPAZEKA, *v.* Be dissipated, as steam.

SAPO (*In*), *n.* All the children of a family (*amaXosa*).

SASA = **ESASA**, *v.* Be excited with pleasure, run wild with joy for (*nga*), exult over (*nga*).

SASASA (*I*), *n.* Well-pleasing.

Ex. unesasasa lo'muntu, he is a great favourite with every body, & carries everybody with him by his words, manners, &c., whether right or wrong.

SASANDHLA (*Um*), *n.* An eruption which causes continual scratching.

SASANE (*Um*), *n.* Sort of mimosa, with fibres.

SASAZELA or **SASAZELELA**, *v.* Set on as a dog.

SASELA = **ESASELA**, *v.* Be excited with pleasure for, at, &c.

SASISA = **ESASISA**, *v.* Make wild with joy.

SATA, *v.* Have connexion with (a woman), embrace.

***SATANA** (*U*), *n.* Satan.

SATANISA, *v.* Fasten on one thing to another, as the blade of an assegai to the haft.

SATANISEKA, *v.* Get fastened on, as above.

SATANISELA, *v.* Fasten on, as above.

SATANISISA, *v.* Help or make to fasten on, as above.

SATEKA, *v.* Be embraced (as a woman).

SATELA, *v.* Embrace at, &c.

SATISA, *v.* Help or make to embrace.

- SAUZA, *v.* Rail, rate, scold in an unbridled manner.
 SAUZELA, *v.* Rail away at, scold away at.
 SAUZISA, *v.* Help or make to rail, rate, scold, &c.
 SE (*U* for *Ulu*), *n.* = *uBengu*.
 SEBE (*Um*), *n.* Ray of light; arrow.
 SEBE (*U* for *Ulu*), *n.* Margin, as of shore, stream, &c.
 SEBEKU (*Ukuti*), = *Sebekula*.
 SEBEKULA, *v.* Move or stir earth, as a man digging or a pig grubbing = *Qebekula*.
 SEBEKULEKA, *v.* Get moved, stirred, as above.
 SEBEKULELA, *v.* Move, stir, as above, for, at, &c.
 SEBEKULISA, *v.* Help to move, stir, &c., as above.
 SEBELE (*U*) = *umLingane*.
 SEBELE (*Ama*), *n.* Amasi in the body of a child, which it sucked before birth.
 SEBENZA, *v.* Work, toil, labour; work at; produce by labour.
 SEBENZEKA, *v.* Get wrought, produced by labour, &c.
 SEBENZELA, *v.* Work for.
 SEBENZI (*Um*), *n.* Work.
 Ex. *siya'utshetsha sibe nomsebenzi*, we shall have quickly done the work.
 SEBENZISA, *v.* Help or make to work.
 SEDHLANA (*Um*), *n.* Dim. of *umSele*.
 *SEFA, *v.* Clear mealie-meal of husk (from Eng. 'sift').
 *SEFEKA, *v.* Get cleared of husk.
 *SEFELA, *v.* Clear of husk for.
 *SEFISA, *v.* Help or make to clear of husk.
 SEHLA = *Sekehla*.
 SEHLE = *Sengahle* or *Songahle*.
 Ex. *sehle nibonakalise ukuti n'abantu abamnyama ugobo, abange na'sihau ngumunye umuntu*, so you can't help showing that you are true black people, who have no compassion for another man.
 SEKA (*Um*), *n.* Ring of any colour, white, black, brown, &c., on a dog's neck, a man's wrist, &c.
 SEKANE (*In*), *n.* Sort of bulrush.

SEKEHLA, *v.* Cut or divide by any sharp instrument; bring secret accusations against a man continually.

SEKELA, *v.* Prop under, support, uphold, sustain.

SEKELEKA, *v.* Get supported.

SEKELELA, *v.* Support for.

SEKELISA, *v.* Help or make to support.

SEKELO, (*Isi*) *n.* Stone of a foundation, support of grindstone: see *imBokodo*.

SEKE SEKE (*Ukuti*) = *Sekeza*.

SEKESEKE (*Isi*), *n.* Large heavy man.

SEKEZA or **SEKEZELA**, *v.* Dam up, pile up around; support, as a chief, attend upon him at his kraal; support, as a burden; sustain, prop up.

SEKO (*I*), *n.* Either of the three stones which make a native fire-place in a hut.

SEKO (*Izin*), *n.* After-pains in childbirth.

SEKUNGATI or **SEKUNGATITI**, It seems as if.

SELA, *v.* Drink, drink up.

SELA (*I*), *n.* Thief; used jocularly of a person carrying off a present.

SELA (*Ubu*), *n.* Thieving.

SELE (*I*), *n.* Toad = *iSelesele*.

SELE (*In*), *n.* Honey-bear, which is a very spiteful animal, and is called jocularly *umfo ka'Yindamkonto* (= *ka'Lindamkonto*), *i.e.* the son of an imaginary person, who always keeps his *umkonto* in readiness for fight.

SELE (*Isi*), *n.* Small hole, not deep.

SELE (*Um*), *n.* Ditch, drain, gutter, furrow, channel.

SELEKO (*I*), *n.* That which is given to make up a deficiency.

SELELA, *v.* Fill in, as earth into a hole; fill on, as earth upon a stone covering a hole, cover up; cover up, as a fault.

SELESELE (*I*) = *iSele*.

SELELO (*In*), *n.* Used as a challenge (*ukucela inselelo*),

when a boy says to another '*inselelo*,' asking for it, and the other answers '*woz uyitate*,' come and take it, and then they fight.

SELI (*In*), *n.* One who drinks a good deal, boozes, &c., without being actually drunk.

SELO or SELOKU, *adv.* Ever since, all this while, all along.

Ex. *selo kwati-ni*, since what said it, since I don't know when, from time immemorial.

SELO (*In*), *n.* Hoof of ox, horse, &c.

SELWA, *v.* Be lighted up, exposed to view, *lit.* be dawned for as the moon when still above the western horizon at sunrise, or as an *umTukati*, overtaken by daybreak, and exposed to view, while engaged in doing evil.

SELWA (*I*), *n.* Fruit of calabash.

SELWA (*U* for *Ulu*) *n.* Kind of calabash, which is used in certain ceremonies of the *Umkosi*.

SEMA (*In*), *n.* Tall convolvulus, with large bulbous roots, which boys fling sticks at and pierce, and whose pods are eaten.

SEME (*I*), *n.* Pauw.

SENDE (*I*), *n.* Testicle.

SENDE (*Isi*), *n.* Sac of testicles, especially when enlarged by disease.

SENDU (*U* for *Ulu*), *n.* Habit, custom, fashion or cutting of a garment.

Ex. *laba abakulanga kiti, bakulela le: sebenosendo lwale lapa sebevela kona*, these people did not grow up here with us; they grew up there, so now they have the practices of there where they came from.

SENDU (*Um*) = *umSwendo*.

SENENE (*I*), *n.* A small sea-animal of some kind.

SENENE (*Isi*), *n.* Name of a river plant.

SENGA (*Ubu*), *n.* Brass wire used for armlets, anklets, &c. = *umTando*.

SENGA, *v.* Milk.

SENGAHLE = *Schle, Songahle*.

SENGANE (*In*), *n.* Small kind of elephant tree (*umsenge*), whose roots are eaten by boys.

SENGASE = *Senqahle*.

SENGATI, &c. = *Sekungati*, &c.

SENGAZE, *adv.* Actually, really, used to express surprise or incredulity in asking a question.

Ex. *sengaze babulale umusi ngaloko na?* and did they actually destroy the kraal for that?

SENGE (*Um*), *n.* Elephant tree.

SENGEKA, *v.* Get milked, be fit to be milked (may be said of an obliging chief).

SENGELA, *v.* Milk for.

SENGEMBUZI (*Um*), *n.* A very tall kind of *umSenge*, but of little use.

SENGETSHA (*In*), *n.* Mica-stone.

SENGI (*Um*), *n.* Inferior of the King's household or attendants, but handsome and youthful; may be used for ensign, standard-bearer.

SENGISA, *v.* Help or make to milk.

SENGISISA, *v.* Milk thoroughly.

SENSANE (*In*), *n.* Gnat, mosquito; dim. of *inSense*.

SENSE (*In*), *n.* Sharp, clever, person.

***SENTELELA**, *v.* Watch and report, tell tales of (a new word, formed since the Zulu war from the Eng. 'sentinel').

SENZENJANI (*I*), *n.* Sour beer or *amasi*, from a vessel not properly cleansed.

SEPE (*In*), *n.* Spring-bok.

SEQANAMBAQANGA (*U*), *n.* An *umtakati* (lit. one who runs off with *umbaqanga* at night, with which to practise his wicked arts).

SETOLE (*Ama*), *n.* Name of a forest-tree with milky juice = *amasi etole*.

SEVU (*Ukuti*) = *Sevula*.

SEVULA, *v.* Uncover the legs, as a little girl exposing herself.

SEVULEKA, *v.* Get uncovered, as above.

SEVULELA, *v.* Uncover, as above, for, at, &c.

SEVULISA, *v.* Help or make to uncover, as above.

SEZA, *v.* Help a person to drink, as by putting the fluid to the mouth of a child, or an aged or infirm person, or pouring it in by the hands shaped into a sort of funnel.

SEZELA, *v.* Snuff at, as cattle scenting a wild beast, or a person smelling at a flower.

SHE (*Ukuti*), Beka! ungab'usati she lapa, don't come here.

SHEBA, *v.* Mix different kinds of food together, as meat, mealies, &c. (*Basuto*).

SHELELA, *v.* Go at once quickly to some place = *Tshelela*.

SHELELE (*Ukuti*), Slip away for a short time.

Ex. *ngite shelele ngaya kwa' Masotsha*, I slipped off to Masotsha's.

*SHELENI (*U*), *n.* Shilling.

SHIGAQO (*Imi*), *n.* All food or medicine left by the king, which, with their dishes, belong to the *insila*.

SHIPANA, exclamation of triumph over an enemy.

SHIPA, *v.* Make a slight sound, *e.g.* of snapping a gun-cap (= *Nxapa*), breaking wind, &c.

SHIPI (*Isi*), *n.* Person making a slight sound, as above.

SHINGA, *v.* Act wickedly, basely = *Tshinga*.

SHINGA or SHINGANA (*I*), *n.* Rascal, scoundrel, base fellow; baboon = *iTshinga*.

SHINGA (*Ubu*), *n.* Wickedness, misconduct, mischief = *ubuTshinga*.

SHINGELA, *v.* Act basely towards = *Tshingela*.

SHINGELANA, *v.* Act basely towards one another = *Tshingelana*.

SHINGISA, *v.* Help or make to act basely = *Tshingisa*.

SHIQE (*Ukuti*), Sink down, as the foot in mud.

SHIYA, *v.* Leave; leave behind; leave out, omit; forsake, abandon; leave, as by dying.

† *ukushiya*, to make water or stool involuntarily.

Ex. *washiywa indhle, izinnyemberi, &c.*, he was left by ordure, tears, &c. = he dropped involuntarily ordure, tears, &c.
siqube induku sayishiya, we struck the staff (in dancing), and threw it away (not literally, but as if they had used up the staff by their energetic movements).

SHIYA (*Um*), *n.* Used in the following phrase.

Ex. *wena kambe udhla'mshiya'mbili njengemrubu*, you eat on both sides (of the river) like a seacow—used of a man who goes getting food first at one hut, then at another.

SHIAMUNWEMUNYE, Leave-one-finger = *Shiyangalolunye*.

SHIAMUNWEMIBILI, Leave-two-fingers = *Shiyangalombili*.

SHIYANA, *v.* Leave or forsake one another.

SHIYANGALOLUNYE (*Isi* or *Uku*), *n.* Nine.

SHIYANGALOMBILI (*Isi* or *Uku*), *n.* Eight.

SHIYELA, *v.* Leave or forsake for; especially, leave food or snuff for.

SHIYI (*I*), *n.* Eyebrow.

SHIYISA, *v.* Make to leave; used of one killing another, and making him leave all his property.

SHONGWE (*I*), *n.* Name of a shrub = *inNgoriba*.

SHUDULA, *v.* Scrape with feet on ground, as one sitting uneasily = *Tshudula*.

SHUDULA or **SHUDULEKA**, *v.* Is used of a man who is shifty and changeable in his views and fancies.

SHUDULELA, *v.* Scrape on the ground for = *Tshudulela*.

SHUDULISA, *v.* Help or make to scrape on the ground = *Tshudulisa*.

SHUKA, *v.* Rub, as a skin, soften it for use; rub, as fibres, with the hand, to supple them; rub down, as grass, by sitting on it = *Tshuka*.

SHUKEKA, *v.* Get rubbed, &c.; be fit to be rubbed.

SHUKELA, *v.* Rub, as above, for, at, &c.

***SHUKELA** (*U*), *n.* Sugar.

SHUKUMA, *v.* Toss about.

SHUKUMISA, *v.* Make to toss about.

SHULUBEZA, *v.* Sound, like the rushing of a flying bird or bullet.

SHUMAYELA, *v.* Speak, tell; make an address, talk; talk over, talk out.

SHUMAYEZA, *v.* Cause to speak; hence speak to (*acc.*), talk to, tell out to, inform.

SHUMAYEZANA, *v.* Talk or tell out to one another.

SHUMI (*I*), *n.* Ten.

SHUMISHUMI (*Ama*), *n.* Used adjectively for innumerable.

Ex. *izinnyawo zetshongololo zi'mashumishumi*, the feet of the millipede are innumerable.

SHUNQA = TUNQA.

SHUQUNGANA, *v.* Be drawn together in one spot, as horses, cattle, &c.; writhe, as one griped = *zibinya*.

SHUWU (*U* for *Umu*), *n.* A nice kind of forest vegetable.

SHWABANA, *v.* Shrink, pucker, be crumpled up.

SHWABANISA, *v.* Make to shrink or pucker.

SHWAMBAKANYA, *v.* Crumple or crush together; huddle up, as a child with the blanket on which he lies.

SHWILI (*I*), *n.* Edible tuber of the plant *umNzwazibe*.

SI (*Ama*), *n.* Sour milk.

SI (*Isi*), *n.* Great smoke, seen at a distance.

SI (*Umu*), *n.* Smoke; steam.

SI (*U* for *Ulu*), *n.* Scent, savour; an affection of the lungs, causing a cough.

SI (*Ukuti*), Be very numerous, as a large flock of sheep moving on.

SI (*Ubu*), *n.* Honeycomb, with young bees; nest of hornet, with grub, which is sweet and eaten.

SIBA (*U* for *Ulu*), *n.* Small feather.

SIBEKELA, *v.* Cover = *Zibekela*.

Ex. *lisibekele*, (the sky) has covered it = it is cloudy.

*SIBEKELO (*Isi*), *n.* Cover (Miss.).

*SIBEKELO (*In*), *n.* Woman's word for basket.

SIBUKULA, *v.* Uncover = *Zibukula*.

SICILA, *v.* Squeeze, press, as when one steps on the toe of another.

SIKA, *v.* Cut, cut out = exceed, surpass.

Ex. *itshoba laleyo'nkomo lisike kancinyane*, the bush of the tail of that bullock is rather the larger of the two.

SIKA (*In*), *n.* Post; pillar; mast; wreathes or streaks of a flame.

Ex. *umkumbi o'nsika'ntatu*, a ship with three masts.

ngitshaywa isinsika, I am being struck by the hut-posts, as a man who sits up, and shakes his head, while positively asserting or denying something = I am positive about it.

SIKA (*Ubu*), *n.* Winter.

Ex. *ubusika obumpofu*, depth of winter, when all around is brown *isikota*.

SIKANE (*In*), *n.* Kind of sharp-edged grass or sedge.

SIKAZI (*In*), *n.* Female of beasts; cow; kind of dancing song.

SIKEKA, *v.* Be fit to cut.

***SIKELA** (*I*), *n.* Sickle.

SIKELA, *v.* Cut for.

† *ukuzisikela ngas'ebuhleni*, to cut one's-self against the edge = cut one's fingers, as when one brags and is caught out, or is put down sharply by some one.

† *ukuzisikela ngas'enenini*, to cut for one's-self upon the fat = make a good thing of it.

***SIKELE** (*I* for *Isi*), *n.* Scissors.

SIKI (*Ukuti*). Budge, stir a little; make a feint of striking.

SIKIHLE = *Hlikihle*.

SIKINYEKA, *v.* Begin to stir from a place.

***SIKINYO** (*Um*), *n.* Woman's word for mouth.

SIKISA, *v.* Help or make to cut.

SIKISELA, *v.* Make a hint or innuendo at, for, &c.

SIKI SIKI (*Ukuti*), Begin to stir, as a mass of people so far off that they don't seem to be moving on = *Sikinyeka*.

SIKISIKI (*U* for *Ulu*), *n.* Longing, heart-sickness, desire for something.

SIKIZA, *v.* Make a feint of striking or taking aim with a gun.

SIKO (*I*), *n.* Custom.

SIKO (*U* for *Ulu*), *n.* Border, edge.

***SIKOTSHIMANE** (*I* for *Isi*), *n.* Florin, so called because, at their first introduction into the colony, a Scotchman passed them off upon the natives as half-crowns.

SIKUTWANE (*U* for *Umu*), *n.* Choice kind of pumpkin.

SILA, *v.* Grind; be relieved in hunger; used generally for *sizwa*, be helped or relieved.

Ex. *ngihamba nje ngisila y'iko*, I continually grind by it = am helped by it, make use of it.

SILA (*In*), *n.* Filth, dirt on face, feet, &c.; used of a personal attendant on royalty (*insila yenkosi*), valet, body-servant, as a man who removes dirt from the king's body, dresses his hair, &c.; used also of people living together (having the same body-dirt).

Ex. *ushumayeke ukushumayela wena mgane; lapa ikona insiyana eseleyo*, you have spoken very well, my friend: here, however, is a little dirt remaining = a little obscurity, &c.

lo'muntu uy'insila yenkosi, uyena elungisa isigcogo, that man is the dirt (=dirt-attendant) of the king; it is he who sets his head-rings in order.

'sonke tina'bantu si'nsila'nye.' 'Ubani lo?' 'Insila yetu naye,' We are all people of one dirt. Who is that? One of ours, he too.

SILA (*Isi*), *n.* Tail of bird or fish; offence, disfavour, dislike.

† *imbucu le i'sisila*, this bird (*imbucu*) is disfavour = it shows that I shall get into disfavour.

Ex. *umuntu onesisila*, a man disliked by others, e.g. as an *umtakati*. *lo'muntu unenhlanhla enkulu kuloko akutolileyo namhlanje, kanti unesisila ku'bantu bonke*, that man is very fortunate in what he has gained to-day, but he is universally disliked (a very objectionable person).

N.B. A man, who thought that he had been seen and passed over by his chief in distributing gifts, might say, *nginesisila enkosini*, I am in disfavour with the chief: but, if he knew that the chief had not seen him, he would say *ngibe nesulupezi*, I have had a miss. Or a rejected lover might mix the *insila* of a favoured one with *ubuti* and apply it to his person in some way, in order to

make him disagreeable to her, when she might say *Suka, angikrandi, uncsisila*, Get away, I don't love you, you are offensive. Or a man who had been unsuccessful in hunting might think that the *itongo* disliked him, and might say, *itongo ling'alile namhlanje, ang'asi ukuba nginesisila sani*, the *itongo* has been unkind to me to-day, I don't know what offence I have.
uGib'isisila, the name of a medicine used by a man who is rejected by the girls.

SILA (*Um*), *n.* Tail of an animal; shield-stick, when properly dressed; hence chief's authority, which is sometimes represented by his shield-stick, as a kind of banner.

Ex. *esakiti lexi sadhliwa ngomsila nje*, these cattle of ours were seized by the King's order.

SILALA, *v.* Be left out, cut off, from a distribution; be left short, come short, of.

***SILARA** (*I*), *n.* Slaughter house (Dutch).

SILEKA, *v.* Get ground; smear the udder of a cow with cow-dung, that the calf may not suck.

SILELA, *v.* Grind for.

SILILEKA, *v.* Grind along, as a heavily-laden wagon, go along slowly, as a great chief or a large man.

SILILI (*U* for *Ulu*), *n.* Hesitation, lingering, slow movement.

Ex. *uJojo kambe kavumi kahle kulelo'zwi lenkosi, uwuma'lusiili*, Jojo, you see, does not assent freely to that word of the Inkos', he assents reluctantly.

SILISA, *v.* Help or make to grind.

SIMAMA, *v.* Stand firm.

SIMAMELA, *v.* Stand firm at, for, &c.

SIMAMISA, *v.* Make to stand firm.

SIMANGO (*In*), *n.* Kind of very handsome monkey.

SIMBA (*I*), *n.* Whole clot of cow-dung.

SIMBA (*Ama*), *n.* Ordure of human being (*indhle*); dung of dog, fowl, &c. (not of cattle, horses, sheep, goats, which the people handle).

Ex. *amasimba aqinile, 'omile, amnyama, a'mansi, &c.*

SIMBA (*In*), *n.* Species of civet-cat, whose skin is much esteemed, spotted and striped, living on mice.

SIMBANE (*Imi*), *n.* Small excrements, as of sheep, goat, rabbit.

SIMBI (*In*), *n.* Metal; iron; bell; appearance, character, of anything, as of cotton.

SIMBITI (*Um*), *n.* Ironwood, the leaves of which pounded up with millet-seed; are good for red intestinal worms.

SIMBUKA or **SIMBULEKA**, *v.* Get pulled up by the roots.

SIMBULA, *v.* Pull up by the roots.

SIMBULA (*Isi*), *n.* Species of dark beads.

SIMELELA, *v.* Walk with a staff = *Zimelela*.

SIMU (*In*, plur. *Ama*), *n.* Piece of cultivated ground, garden, mealie-garden, field, plantation.

SIMUKANANDWENDWE (*U*), *n.* Person who readily leaves his own affairs out of kindness to attend upon others; dog that goes off readily with others.

SIMULA, *v.* Hurl, an *umkonto*.

SIMZA, *aux. v.* Used as explained in *First Steps* (327); also = *Susa*, begin to tell a story.

Ex. simza-ke ngirwe, or *simz'indaba ke ngirwe*, out with the story at once, and let me hear it.

SINA, *v.* Dance.

Ex. uMdumezulu ausinanga! usine induku wayishiya kona, the people of Dumezulu did not dance! (ironical) they danced away their staff (held in the hand by dancers), and left it there.

SINA (*Ukuti*), Laugh, grin.

Ex. katisina, he does not laugh.

SINAMA = **HLUNAMA**.

SINAZEKA, *v.* Get notched, as an axe.

SINDA, *v.* Be heavy; weigh down, oppress with weight; be too much for (acc.); be saved, be healed, recover from sickness; escape, get off, as from a punishment; smear, as a floor.

Ex. siyasinda, we are recovering from sickness; *siyasindwa*, we are heavily laden; *siyasinda*, we are smearing (the hut-floor). *acsisinda isindhlu alantu*, the huts are now (heavy with) full of people.

sind'efle (*basinde befle*) &c., he has been saved after having died
= he has just escaped from imminent danger, and that's all, he
has had a narrow escape.

SINDA (*I*), *n.* Kind of brass armlet.

SINDABA, *v.* Wipe after an evacuation.

SINDABEKA, *v.* Get wiped, as above.

SINDABELA, *v.* Wipe, as above, for, &c.

SINDABISA, *v.* Help or make to wipe, as above.

SINDANA, *v.* Be very heavy.

Ex. sesisindana isindhlu abantu, the huts are now full of people.
uyasindana lo'muntu ukhamba kwake, that man is very heavy in
his walk = walks heavily.

SINDANSINDA (*In*), *n.* A very weighty, overwhelming
matter.

SINDASINDA = *Tshinatshina*.

SINDE = *Kumbe*.

SINDE (*In*), *n.* Kind of red grass, much esteemed.

SINDE (*Isi*), *n.* Sod, turf.

SINDELA, *v.* Weigh upon, bear or press heavily against,
as when people press a person to eat, or one ox presses
or pulls against the rest; smear, as a floor, for.

SINDELEKA, *v.* Get pressed violently, as when an ox
butts with his horn a man or beast, or a man enters
violently into a hut or into a matter which the chief
ought to settle.

SINDELEKELA, *v.* Get pressed into.

SINDEZELA, *v.* Weigh upon, bear or press heavily against,
repeatedly, as a man always opposing the rest;
insist, assert positively, against.

SINDHLEKA, *v.* = *Hlinseka*.

SINDHLEKO (*Isi* or *Imi*), *n.* = *Hlinseko* (*Isi* or *Imi*).

SINDISA, *v.* Make or help to be saved, save, rescue, heal;
help or make a person to bear a burden; help or
make a person to smear a floor.

SINDO (*Isi*), *n.* Weight; great effort, influence.

Ex. amagama abo abanga umungu agesisindo sawo, their songs
raise the dust with their exertion.

SINDO (*Um*), *n.* Noise ; noise of quarrelling, bluster ; row, uproar ; large gathering of people, with or without noise, as at a marriage festival.

SINDWANE (*In*), *n.* Black soil, which has been voided by *imisundu*, and has become hard ; plant used for perfumery.

SINEKA, *v.* Grin.

SINEKA (*In*), *n.* = *inNsineka*.

SINELA, *v.* Dance for.

SINEIANA, *v.* Dance for one another.

SINGA, *v.* Make a shade for the eyes with the hand and look ; follow with the eye, mark down, as bees, birds, &c. ; shave, as a native.

SINGA (*Isi*), *n.* String, by which a goat, calf, &c., is tied by the leg ; hence, a goat or sheep given for taking care of others ; mass of beads arranged in any way on breast or loins = *isiDanga*.

SINGA (*Um*), *n.* Deep pool ; strong current ; cluster of bees flying.

SINGA (*U* for *Ulu*), *n.* Tendon, used as a thread ; name of a plant, and its fibres (*usinga lwesalukazi*).

SINGATA, *v.* Hold to the bosom, hug, embrace.

SINGATEKA, *v.* Get held, as above.

SINGATELA, *v.* Hold for, &c., as above.

SINGATISA, *v.* Make to hug or embrace.

SINGEKA, *v.* Get followed with the eye ; get shaved, as a native.

SINGELA, *v.* Follow with the eye, shave, as a native, at, for, &c.

SINGILA, *v.* Sweep off, as when a man carries off not only his own things, but all that he can get hold of.

SINGILEKA, *v.* Get swept off, as above.

SINGILELA, *v.* Sweep off at, for, &c.

SINGISA, *v.* Help or make to follow with the eye ; help or make to shave, as a native.

SINGISISA, *v.* Look very carefully, as a man following a flight of bees.

SINGIZANE (*Um*), *n.* Tall grass.

SINGIZI (*In*), *n.* Kind of buzzard or falcon; bug.

Ex, *insingisi iti ukukala kanyo*, 'ngiy'emuka, ngiy'emuka, ngiya kvabetu,' kutsho-ke eyomfazi; *iti eyendoda*, 'hamba, hamba, kad'utsho'; *ipinde futi eyomfazi*, *iti 'ngiy'emuka, ngiy'emuka, ngiya kvabetu'*; *iti-ke eyendoda*, 'hamba, hamba, kad'utsho,' the buzzard says in its cry, 'I am off, I am off, I am going to my people'—so says the hen-bird: says he (the male), 'Go, go, you long ago said so': says she again. 'I am off, I am off, I am going to my people'; says the male, 'Go, go, you long ago said so.'
 * *insingisi nezaka*, the bug and the hut-post, may be used for two lovers who are inseparable.

SINGO, *In*, *n.* Native razor or knife.

SINI (*In*), *n.* Gum of the mouth; derision, object of derision, laughing-stock.

SINI (*Isi*), *n.* Person who has lost a tooth.

SINISA, *v.* Make or help to dance, dandle as a child, make an animal to frolic.

SINJANE or **SIKINJANE** (*Um*), *n.* Name of a tree.

SINJWANA (*Um*), *n.* Dim. of *umSindo*.

SINJWANYANA (*Isi*), *n.* Dim of *isiSindo*.

SINSI (*Um*), *n.* Kafir-boom.

SINSI (*In*), *n.* Scarlet berry of Kafir-boom.

SINSILA (*Um*), *n.* Lower end of the spine, where the tail begins in animals.

SINYA, *v.* Grow smaller, fade, wane, as the moon, abate, as water in a stream.

SINYAKA (*U*), *n.* Large intestine, close to the second stomach of a cow; plur., *oSinyaka*, applied to the intestine, second stomach, and all.

SINYANA (*In*), *n.* Dim. of *inSimu*.

SINYEKA or **SINYELELA**, *v.* Fade, as mealies growing feebly.

SINYISA, *v.* Make to fade, abate, lessen, diminish.

SIPA (*U* for *Ulu*), *n.* = *uSinga*.

SIPA (*Um*), *n.* Tendon, sinew.

SIPANE (*In*), *n.* Indigo-plant = *umPekambedu*.

SIPO (*In*), *n.* Dregs of *utshwala*, which may be squeezed with water and eaten; *soap (*Eng.*).

Ex. *iyagugela leyo'ntombi (leyo'nsizwa) exinsitsheni*, that girl (or young man) is growing old upon the lees (unmarried).

SIPU (*Ukuti*) = *Sipuka* or *Sipula*.

SIPUKA or **SIPULEKA**, *v.* Be pulled up as weeds.

SIPUKELA, *v.* Get pulled up for, at, &c.

SIPULA, *v.* Pull up, as weeds.

SIPULELA, *v.* Pull up weeds for.

SIPULISA, *v.* Help or make to pull up weeds.

SIPUNA = *Sipula*.

SISA, *v.* Give live-stock in charge of another person, to be taken care of; make the sky to be fine = make fair weather, as a rain-doctor.

SISEKA, *v.* Get given in charge, as above.

SISELA, *v.* Give in charge, as above, for, at, &c.

SISEZELA, *v.* Give a person something he is not pleased with.

SISINGA, *v.* Drive a great number of cattle, sheep, &c.

SISINGEKA, *v.* Get driven, as above.

SISINGELA, *v.* Drive, as above, at, for, &c.

SISINGISA, *v.* Help or make to drive, as above.

SISITEKA, *v.* Move in a lumbering heavy way, as a large body, elephant, ship, &c.

SITA, *v.* Screen from view, intercept the view of; screen one's-self, hide.

Ex. *uyangisita*, you screen me from the light = you are standing before me.

SITA (*I*), *n.* Whitish, sparkling, soft, kind of stone, used by native doctors for their patients, or by young men for girls.

***SITA** (*In*), *n.* Woman's word for ox.

SITEKA, *v.* Be screened, intercepted from view.

SITELA, *v.* Screen from view for = from; hide behind (*nga*).

Ex. *umbete ngetshe eliponso, esitele ngendhlu*, he struck him with a stone, throwing it, hiding behind the hut.

amarwi ake asitele; angwaqedi kahle, his words are hidden; I do not well comprehend them.

SITESITE (Ama), n. Secret, hidden, practices.

Ex. *musani ukus'enzela amasitesite; sukani pambi kwotshwala, buhlale obala, sibubone sonke*, don't be practising your secret tricks upon us; get away from the *utshwala*, and let it be exposed, that we may all see it.

SITEZA, v. Screen from view purposely, resolutely, &c.

Ex. *simbonile namhla umnumzanyana weskiti; uts ukusibona wahle wasiteza amehle*, we saw him to-day the little gentleman of ours; as soon as he saw us, he at once hid his eyes.

SITIBALA, v. Be cloudy, so that the sun is hid from view.

SITIBEZA, v. Becloud, hide the sun.

SITOLE (U), n. Sitole, an ancestor of the Zulus, who are, therefore, called *uZulu ka'Sitole*.

SITSHANA (In), n. Dim. of *inSipo*.

SIYANA (In), n. (dim. of *insila*), Defect.

SIZA, v. Assist, aid, help, oblige; especially oblige with snuff.

† *ukusisiza*, to indulge one's-self with a dainty.

Ex. *siza*, oblige me, be so good.

siza ekaleni (emakaleni), mgane, help my nostril, friend = give me a pinch of snuff.

SIZA (I), n. = *iCoba*.

SIZAKALA, v. Get helped (not so strong as *Sizeka*).

SIZAKALO (In), n. Word or act which is of service to a person.

SIZAMBULALA, v. Kill treacherously, under pretence of helping.

SIZAMBULALA (In), n. Treacherous killing, as above.

SIZEKA, v. Get helped; be helpable.

SIZI (In), n. Black powder, which is mixed with certain burnt ingredients, and applied to a person suffering from pain.

SIZI (U for Ulu), n. Trouble, sorrow, grief, calamity, misery, woe, wretchedness; blackashes of burnt grass.

Ex. *ngasaufela usizi*, 'I shall be put to death for nothing.'

SIZI (*Um*), *n.* Kind of medicine in form of black powder; smut or cinder-dust; gunpowder.

N.B. This is given to a man, who fancies his wife unfaithful, by the *inyanga* whom he consults; the husband eats it, and is supposed to affect his wife (by intercourse), as she does the adulterer, who then becomes afflicted with pains and debility, but can be restored by the *inyanga*. The husband and wife suffer no harm; but the husband must be doctored again to be set right. The medicine may be called in joke, *insizi*. The same word, *umsizi*, is used for the disease in question. And the medicine being in black grains, (made by mixing meat of various animals with leaves), the name is applied also to any black powder, especially gunpowder.

There are various kinds of the disease *umsizi*; the most common is called *isembe*, e.g. *lo'muntu unesembe*, 'this man has got *isembe*'; another kind is called *ugola*.

Among the *amaHlubi* the husband mixes the powder in the *utshwala* without the wife's knowledge, and they both drink, and it remains in her, like the venom of a snake, till the adulterer gets it from her, without having drunk of the mixture, and becomes ill.

Another kind is made by native doctors with *ikubalo*, the root of a certain plant, and the body of the husband is smeared with this medicine.

All these are called indifferently *isembe*, *umsizi*, *ikubalo*, but chiefly *isembe*.

N.B. *Umsizi* is the name given to a Chief's wife, who is not his great wife, but with whom the Chief, after being doctored with some black medicine (*umsizi*) has intercourse, and not with his other wives, and so she bears a son who is called the *indodana yas'emSizini*, and who, though not succeeding as chief, yet usually rules the tribe like Mpande, Pakade, Somhashi, who were all sons of this kind, though this would not now be mentioned, as it is not pleasant to say so.

SIZILA, *v.* Rub strongly, as when a wheel grazes a stone, or a person rubs a piece of crumpled paper to smoothe it, or pounds fibres by a sort of rubbing stroke, or scrapes a snake under the foot, &c.

SIZILEKA, *v.* Get rubbed.

SIZILELA, *v.* Rub for, at, &c.

SIZILISA, *v.* Help or make to rub.

SIZILISISA, *v.* Rub thoroughly.

SIZWA (*In*), *n.* Young unmarried man without headring; ox without horns.

SIZWAKAZI (*In*), *n.* Cow without horns; used of a matter occurring which has no head, and as to which nobody knows how it will end.

SIZWAZANA (*In*), *n.* Young cow without horns, which has only calved once or twice.

So (*I*), *n.* Eye, sight of gun: plur. *amehlo*, eyes.

Ex. *ukusonda ngeso*, to scowl at.

iso liwela umfula ugcwele, the eye crosses a full river.
ukuti amehlo amhlope, congratulate after victory.

So (*In*), *n.* Kidney.

So (*Umu*), *n.* To-morrow.

So (*Ubu*), *n.* Face, countenance.

Ex. *ebusweni baka*, before him.

SOBELA, *v.* Go out of sight.

Ex. *us'esobele* = *us'etshonile*.

SOBI (*In*), *n.* Resemblance.

Ex. *ute etsho nje, nami ngasengibonile ukuti ikona insobi yake kuye*, while he was saying it, I too had seen by this time that there is there his resemblance in him.

SOBO (*Um*), *n.* Name of a plant and its fruit, a small edible berry; the leaf is used for dyeing pottery black.

SOBOLONJWANA (*Isi*), *n.* Only child of a dead man.

SOCO (*I*), *n.* Small cooking-pot.

SOGEXE, *n.* Maze, labyrinth, puzzle, such as natives make on the floor or in the sand.

† *w'apuka 'sogexe*, you are shut up in a corner, have come to a dead-lock, a stand-still, have missed your mark, are brought-up, baffled in your expectation = *w'apuka engunjini*.

SOI (*In*), *n.* Red stone, with which women dress their top-knots.

***SOI** (*I*), *n.* Sod, turf = *isiSinde*.

SOKA, *v.* Becircumcised: the pass. *sokwa* may also be used.

SOKA (*I*), *n.* Unmarried man: handsome young man; sweetheart, accepted lover; a young man liked by the girls.

SOKANQANGI (*I*), *n.* Eldest son of king, chief, headman, &c., when not regarded by his father as heir to the throne.

***SOKOCA**, *v.* Woman's word for *takata*.

SOLA, *v.* Complain, grumble, murmur, inwardly or by words; grumble about; scold, blame, find fault with; be suspicious about; sting, as a snake.

Ex. *ukusisola*, to regret.

uJojo usoliwe, Jojo has been stung by a snake.

SOLENKOSIKAZI (*I*), *n.* Lady's eye, name of a plant with flowers red or white.

SOLISA, *v.* Help or make to grumble, &c.

SOLO (*In*), *n.* Grumbling; cause of complaint.

Ex. *izinsolo zalo'muntu ziningi*, that man's causes of grumbling are many.

ikona insolo kulo'muntu, there is a fault found with that man.

SOLO (*In*), *n.* Place made by native doctors outside the kraal, where a fire is kindled in a thunderstorm, to keep off by its smoke the lightning and hail.

SOLO (*U* for *Ulu*), *n.* A message sent secretly.

SOMA, *v.* Do things youthful; joke; act as a greedy or jealous child, sending other children away, that they may not interfere with his expectations; court, woo, in a good sense; used as an euphemism for *hlobonga*; commit fornication.

SOMBOZA, *v.* Speak evil, abuse.

SOMBOZEKA, *v.* Get spoken of evilly.

SOMBOZELA, *v.* Speak evil of, abuse (a person).

SOMHETSHE or **SOMRETSHE** (*U* for *Umu*), *n.* = *uRetshe*, *uXebe*.

SOMBULUKA, *v.* Be unfolded, loosened, unbound, untied, unravelled, as any thing folded or tied up, benumbed hands, &c.

Ex. *isinkomo sesisombulukile*, the cattle are now loosened.

SOMBULUKELA, *v.* Be loosed for, &c.

Ex. *namhla l'isonto, siyausombulukela emsebenzini ngomu'o*, to-day is Sunday, we shall be loosed for work to-morrow.

SOMBULUKO (*Um*), *n.* Week-day, as loosened from the tie of the Sunday rest, especially, Monday.

Ex. umsombuluko wesibili, wesitatu, &c., Tuesday, Wednesday, &c.

SOMBULULA, *v.* Unfold, loosen, unbind, untie, unravel, &c.

SOMBULULELA, *v.* Unfold, loosen, &c., for.

SOMELA, *v.* Act as above, for, at, &c.

SOMI (*I*), *n.* Name of a handsome fruit-eating bird, black with brown wings, which goes in a flock, with a peculiar cry.

***SONDA**, *v.* Keep Sunday, go to worship.

***SONDA** (*I*), *n.* Sunday; week = *iSonto*.

SONDELA, *v.* Approach, come near.

SONDELANA, *v.* Approach one another.

SONDELANGANGE (*U*), *n.* Come-near-and-kiss-me, name of a very thorny plant = *iQwaningi*.

SONDELELANE = *Sondezelana*.

SONDEZA, *v.* Bring near.

SONDEZELA, *v.* Draw near continually.

† *idhla abasondeseli*, it (*induba*, the matter) hurts those who come near (are nearest).

SONDEZELANA, *v.* Draw near to one another.

Ex. is'ikaba (is'idhla) abasondeseli, the ox now kicks (the lion devours) those who draw near,—used to express the disappointment of those who go to a chief with great expectations, but meet with a severe rebuff or scolding.

SONDO (*I*), *n.* Footprint of an animal; wheel; print of wheel.

SONGA, *v.* Fold; coil up, roll up; wrap up, envelope; imply; threaten.

SONGAHLE, *adv.* expressing astonishment = is it possible, is it actually so, &c.

SONGALOKU, *adv.* As if, it seems as if.

SONGATITI, *adv.* It seems now, actually, as if, &c.

SONGE (*In*), *n.* Bend, curve, winding of river, inlet of sea, cove; bend or curve in the frame-work on each of the four sides of a native hut; squinting person.

SONGEKA, *v.* Get folded, &c.

SONGELA, *v.* Fold or wrap up for; bind up the bowels for a person, by giving astringent medicine; threaten, menace.

SONGELEKA, *v.* Get bound up as to the bowels, as a person after taking astringent medicine.

SONGELEZELA, *v.* Bind, as a wound with a cloth, or as a native binds his naked shoulders by folding his arms over them, when he feels the cold; involve, implicate, in a business.

Ex. lo'muntu unqisongelezela ngendaba engingay'asiyo, this man implicates me in a matter of which I know nothing.

SONGELO (*Um*), *n.* A medicine for checking diarrhæa.

SONGENSONGE (*In*), *n.* Winding.

SONGO (*In*), *n.* Arm-ring of brass.

SONGO (*U* for *Ulu*), *n.* Threat, menace.

SONGOLOLO (*I*), *n.* The julus, millipede, very common in Natal.

SONJULULWA, *v. pass.* from *Sombulula*.

SONTA, *v.* Twist, crook; twist or turn, as an ankle; twist a man's cause; annoy; train the horns of cattle in any way; keep Sunday, &c.; tear and twist with the fingers the edges of the strips of skin forming an *umutsha*.

SONTEKA, *v.* Get twisted or crooked.

SONTELA, *v.* Twist for, at, &c.

SONTELA (*In*), *n.* Ox with horns twisted.

SONTO (*Um* or *In*), *n.* Twisted furry girdle of calf's-skin; thread, wire.

SONTO (*I*), *n.* = *iSonda*.

SONULUZA, *v.* Do for = make an end of, use up, &c.

Ex. uJojo lo utanda ukusonulusa uHashi, Jojo here wants to make an end of Hashi.

SONULUZeka, *v.* Be done for, used up.

Ex. leyo'nkomo emnyama isonuluzekile, that black bullock is quite done for (e.g. with sickness or old age).

SONULUZELA, *v.* Make an end of, for, &c.

Ex. *ngisonuluzeleni leyo'nkabi yami, aisayikusinda*, put an end to that ox of mine, it will never recover.

SONYAMA (*In*), *n.* Red under-part of lip; also, piece cut off from the left flank of an animal, (properly, so as to end in a narrow strip at the ear), which is sent as a present to the chief (*isito senhosi*), not being pierced with the assegai when killed, as the corresponding right side is, which is eaten by the sender or his people.

SOYAKA (*U*), *n.* = *umYaka*.

SU (*Isi*), *n.* Belly, stomach, womb, abdomen; appetite.

¶ *ukuba nesisu*, to be pregnant.

Ex. *abanye abantu b'onakalela exiswini*, some people get spoiled in their birth = are naturally ill-conditioned.

isisu sake sipumile, she has miscarried.

SU (*I*), *n.* Care, attention; plan, resource or means for doing any thing; flank, soft part at the side of an animal; ring on the horn of an animal = *iZinga*; time that a woman has borne children or a cow has calved.

Ex. *sei'masu'matatu*, it has now calved three times.

kuhle ukuba umfazi alinge ukuqapela isu azakul'enza endodeni yake, iti nendoda ilinge ukuqapela isu ezakul'enza ku'mfazi wayo, it is good that a wife should try to consider the attentions which she will pay to her husband, and that the husband too should try to consider the attentions which he will pay to his wife.

SU (*U* for *Ulu*), *n.* Paunch, stomach = *uFu*; goat's skin, cleared of the hair down the middle of the back.

¶ *sidukusa nje oswini lwenkomo*, we are wandering about in a bullock's paunch = we have lost ourselves, are groping in the dark, either literally or metaphorically.

SUBA, *v.* Take up part of any thing with one or both hands.

SUBELA, *v.* Dip with the hand for; gird with leather under the thighs, as Basutos, or a cloth, as Coolies.

SUBELO (*Um*), *n.* Basuto girdle, as above.

SUDU (*In*), *n.* Abundance, wealth (in cattle, sheep, &c.) = *imFutu*.

SUDUKA, *v.* Get out of the light.

SUDUKELA, v. Get out of the light for.

SUDUKISA, v. Make to go out of the way when a man is looking.

SUKA, v. Get up; get up from a sitting posture; get away, start off, remove, be off; move one's place of residence; make a movement, as an army, for advance or retreat; be routed; grow tall.

Ex. *ukusuka*, at first, at the outset, to begin with.

olusuka'nuva lukoliwa umjigijolo, whatever starts afterwards gets the benefit of the throw-stick, the reference being to birds; when the first rises, the boys' attention is called; the first may escape, but the second gets pelted.

SUKA (U*m*), n. Iron shank of a spear or plough; root or fang of a tooth.

SUKELA, v. Start for, get away after, in the train or tail of; be off after, pursue; jump or spring at, after, &c., attack.

Ex. *kw'esukela*, there occurred, happened, once on a time.

SUKELEKA, v. Get started about a thing, make an attempt at it; make an attack, assault, charge.

Ex. *kusukeleke amabele*! actually even the *amabele* (the fellows who have no business here at all) are at it!

SUKU (U for U*lu*, plur. *Ama, Imi, Izin, In*), n. Day, time between sunrise and sunset.

Ex. *amasuku amade*, long days = a good while.

akuna'nsuku, it was only yesterday.

usuku olumnyama, even a black dismal day = all days alike, every single day.

ku'nsukwana, it is some days since.

insuku singeko, in no time.

pakati kwamasuku or kwamabili, at midnight.

N.B. The plural *imisuku* is only used in the locative form *emisukwini* or *emsukwini* = *imihla yonke*, every day.

SUKU (U*bu*), n. Night.

Ex. *ngobusuku*, by night: *ebusuku*, in the night, at night.

pakati kwobusuku obukulu, at midnight.

SUKULA, v. Doctor a field, by mixing seed with *umuti* of some kind, or burning it, when the corn is in the ear.

SUKULEKA, *v.* Be doctored, as above.

SUKULELA, *v.* Doctor a field for, at, &c.

SUKULO (*Um*), *n.* Medicine, used as above; general name for any of the plants which supply it.

SUKUMA, *v.* Stand up.

SUKUMELA, *v.* Stand up for, at, &c.

SUKUMISA, *v.* Help or make to stand up.

SULA or **ESULA**, *v.* Wipe; wipe off; brush as a coat or shoes; dress, rub down, as a horse.

¶ *ukusul'umlomo* = *ukubuc'umlomo*, to wipe the mouth = take a morsel of food to break one's fast.

Ex. ng'esuleni amehlo-ke kodwa, give me a small thing (kid or goat) to wipe or clear my eyes, just throw it in over, into the bargain.

SULASULA (*Ubu*), *n.* Used of failing or missing to do a thing.

Ex. bengiti angiyihlabe leyo'anyamasane, ngaba nobusularula, I thought of stabbing that buck, but I failed to do so, gave up the attempt.

SULAZA, *v.* Fail to do, miss doing, a thing.

SULAZEKA, *v.* Fail = *Kohlwa*, *Sulubezeka*.

SULEKA or **ESULEKA**, *v.* Get wiped; be sleek.

SULELA or **ESULELA**, *v.* Wipe off purposely; especially used of a person letting blame or danger fall on another to save himself; pour a little snuff or pour back unused snuff, into a box.

Ex. insimba isulela ngegqumutsha, the civit-cat throws the blame on the *igqumutsha* (a certain bird).

ng'esulele utuli kwelami idhlelo, pour me a little snuff into my box.

SULELO (*Isi* or *Ise*), *n.* Feet-wiper of any kind; used of a word or act meant to 'wipe off' blame or danger, as above, on another.

Ex. iswi lelo lika'Jojo li'serulelo ku'Hashi, that word of Jojo's is meant to throw the blame on Hashi.

SULISA or **ESULISA**, *v.* Help or make to wipe.

SULISISA or **ESULISISA**, *v.* Wipe thoroughly.

SULISISEKA or **ESULISISEKA**, *v.* Get wiped thoroughly.

SULU (*Isi*), *n.* Used, as below, of getting presents from a chief, when only a few are there to divide them, or when a man is feasting *alone*, which is deemed a sign that evil is coming.

Ex. *isisulu siyakukusula*, eating by yourself will wipe you off.
yek'amadoda etshaya isisulu, how fine for the men getting it all to themselves!

w'ensa ngerisulu sokufa; *ubon'uba ngi nje, ngingebe ngisafika kuyo*, he got the whole for himself through (my) sickness; he sees that I am in this state, I could not at all get to him (the chief)

SULU (*U* for *Ulu*), *n.* Scorn, contempt.

† *ukhaleka usulu*, to laugh to scorn.

SULUBEZI (*I*), *n.* Bad luck, miss.

† *ngibe nesulubesi namhlanje*, I have missed to-day.

SULULU (*Ukuti*), Go out or away for a time.

Ex. *w'Jojo angati sululu basale baye la' betanda kona*, if Jojo should go away for a while, they will just be off where they like.
w'Jojo ut'esati sululu bafika, as Jojo was just going out for a while they arrived.

SULUZA, *v.* Twist, as a fibre between the fingers; waddle, as a man with large buttocks.

SULUZeka, *v.* Get twisted as above; turn round, as a man who, when asked to make a little room, just turns in his place a little.

SULWA (*In*), *n.* Astringent bulbous plant; handsome pebble.

SUMANSUMANE (*In*), *n.* Old story.

SUMO (*In*), *n.* Fairy tale, child's story, fable, nursery tale; any thing indescribable, that cannot or had better not be talked about; a thing not liked, absurd, silly, childish, stupid thing.

Ex. *w'ng'ensel'insumo*, you have done for me a thing I don't like.

SUMPA (*I*), *n.* Knob which forms the handle of an *itunga* (milk-bucket).

† *itunga selidumel'emasumpeni*, the milk-bucket now sounds at the knob, i.e. it is nearly full, used to express a hope that will shortly be realized.

SUMPA (*In*), *n.* Wart; mole on the body.

SUNDA (*I*), *n.* Kind of palmetto.

SUNDU (*Um*), *n.* Reddish worm; also an intestinal worm.

SUNDULO (*Um*), *n.* One of the two sinews of the back of the neck, between which the spinal cord may be pierced.

SUNDUZA, *v.* Push forward with the hands.

SUNDUZE (*Um*), *n.* Little Bushman's River.

SUNDUZEKA, *v.* Get pushed forward.

SUNDUZELA, *v.* Push forward for, to, &c.

SUNDUZISA, *v.* Help or make to push forward.

SUNGUBALA, *v.* Stoop, as to enter a hole, or creep through a gap.

SUNGUBEZA, *v.* Put through a hole or gap underneath.

SUNGUBEZI (*In*), *n.* Gap or pass, as up a mountain.

SUNGULA, *v.* Begin about any thing.

Ex. *manje ngisungule umæbenzi, ngingebe ngisawushiya ngiye lapo.*
I have now begun upon a piece of work, I cannot any more leave it and go there.

SUNGULO (*U* for *Ulu*), *n.* Needle, awl; very small, harmless, blind-worm.

Ex. *umbila uy'izinsungulo*, the maize has now shot up into fine points.

SUNSU (*Izin*). *n.* Large rain-drops driven by the wind.

SUNSUMBA (*In*), *n.* = *inSumpa*.

SUNU (*Um*), *n.* Pudendum fœminæ.

SUNUNUNDU (*U* for *Umu*), *n.* Herb, whose roots are good for purging a man who has a pain in his chest.

SUSA, *v.* Take away, remove; make to go away, clear out; ront, as an *impi*; deduct, subtract; take up a story from the beginning, start off with it from the first.

Ex. *msuseni* = *mbulaleni*, away with him! kill him!

† *ukususa (isinnyawo)*, to take up the feet=run.

SUSA (*Isi*), *n.* Cause, ground, origin, of a thing, good or evil; original derivation of a particle or word.

SUSELA or **SUSELELA**, *v.* Begin to tell a story or state a matter = *Susa*.

Ex. *kufanele ususelele pansi yonke indaba yoko, kona sizakuswa kahle*, you had better begin from the beginning all your story, and then we shall hear properly.

SUTA, *perf.* SUTI, *v.* Eat or drink sufficiently, to one's satisfaction ; be full, be sated.

† *ukusuta umoya*, be sated with wind = have nothing to eat.

Ex. *sey'esutwe abantu leyo'nkomo*, that bullock has now been eaten by the people to their satisfaction = they have had as much as they like of it.

SUTA (*In*), *n.* Much feeding, gormandizing.

Ex. *kutiwa inza ama Busumane es'edhlile, es'edakwe utshwala, acita konke ukudhla okuseleyo, asine ati, 'Safa insuta, safa insuta!' etsho ukuti soku'buhlungu izisu ngokusuta okukulu*, it is said that when Bushmen have eaten and are now drunk with beer, they throw away all the food which remains, and dance, and sing 'We are dead of a good feed! We are dead of a good feed!' meaning that they have pain in their stomachs because of much feeding.

SUTA (*Uku*), *n.* Fulness, satiety.

SUTEKA, *v.* Be satisfying.

Ex. *innyama aisuteki, kusuteka utshwala, ngoba bugwalisa isisu somuntu olambileyo*, meat does not satisfy, beer satisfies, because it fills the belly of one hungry.

SUTELA, *v.* Be sated upon, enjoy.

Ex. *ai-ke! sikusutele ukudhla kwako, mfo ka'Sojuba*, indeed we have enjoyed your food (meat or beer), son of Sojuba.

SUTISA, *v.* Satisfy, satisfy.

SUTSHA (*In*), *n.* Long *umkonto*.

SUTU (*Um*, plur. *Aba* or *Abe*), *n.* One of the people of Moshueshue (Moshesh).

Ex. *bengiye oSutu (ku'baSutu)*, I had gone to Basutoland (to the Basutos).

SUTU (*U* for *Ulu*), *n.* Generic name of the people of Moshueshue or Cetshwayo, making in the locative *oSutu* and *oSutwini* respectively.

Ex. *bengiye oSutwini*, I had gone to Cetshwayo's people.

SUTU (*U* for *Ulu*, no plur.), *n.* Cattle from the Basuto country.

SUZA, *v.* Break wind.

SUZE (*In*), *n.* River in the Zulu country.

SUZELA, *v.* Break wind for; sting, as a wasp or scorpion.

SUZELA or **SUZELANE** (*In*), *n.* Kind of stinging fly.

SUZWANE (*Um*), *n.* Plant with strong disagreeable scent.

SWABULA, *v.* Jeer, mock, insult.

SWABULELA, *v.* Jeer at, mock at = *Rolodela*.

SWABUZELA, *v.* Stalk, as a tall thin person.

SWACA (*Ukuti*), Do completely.

Ex. sezapela swaca (izinkomo), the cattle have come completely to an end.

SWACA, *v.* Seize and dash down, as a man or anything soft.

SWACEKA, *v.* Get seized and dashed down, as above.

SWACELA, *v.* Seize and dash down, as above, for, at, &c.

SWAHLA = **SWALAKAHLA**.

Ex. bamlayile uLutshitshi, bamle swahla ngewisa ekanda, they taught him a lesson, Lutshitshi, they hit him with the knobkerrie on the head.

SWAKAMA, *v.* Be moist or damp; used of a man who has been drinking freely, without being drunk.

SWAKAMA (*Um*), *n.* Place where the soil is moist; moist soil.

SWAKAMELA, *v.* Be moist for, at, &c.

SWAKAMISA, *v.* Moisten, make damp.

SWALAKAHLA (*Ukuti*), Hit a heavy blow with a knobkerrie, stone, or fist.

SWALAKAHLA (*Isi*), *n.* Large knobkerrie.

SWAMBAKANYA = *Shwambakanya*.

SWANA (*I*), *n.* Person with diseased or defective eye; dim. of *iSo*.

SWANA (*Isi*), *n.* Small belly; may be used to express 'pregnancy.'

SWANA (*U* for *Ulu*), *n.* Dim. of *usu*.

Ex. hamba ungitatele uswana lwami.

SWANI (*Um*), *n.* Grass in the stomach of an ox or other ruminating animal.

Ex. silalesiw'enzile umswani = we ate overnight, and have ruminated = are now hungry.

† *ukubodhla emswanini*, to roar over the contents of the stomach, as cattle coming home at night do over those of a slaughtered bullock poured out—cry over spilt milk, as was said of Cetshwayo's brothers when they came at first crying for their 'Bone,' though the word had gone forth that he should never come back.

SWANI (*U* for *Ulu*), *n.* Dry sticks or twigs picked up for lighting a fire; tall person.

SWANINGA = SWANISWANI (*U* for *Ulu*), *n.* Tall person.

SWAZA, *v.* Contrive by an evil medicine that anyone should be disliked by his chief or a girl, or be unsuccessful in anything which he sets his heart upon.

SWAZEKA, *v.* Get bewitched, as above.

SWAZI (*Um*), *n.* Want of success, failure; the name of the Swazi king.

SWAZI (*I*), *n.* One of the amaSwazi.

Ex. *besiye eSwazini*, we had gone to Swazi land.

impi yas eSwazini, an army of the Amaswazi.

SWAZI (*U* for *Ulu*), *n.* Small rod, switch.

SWE (*Ukuti*). Cut, as meat, evenly.

SWELA, *v.* Want, need, lack.

† *uhlek'oswelayo*, he who has nothing laughs, e.g. when others have lost what they had—*cantabit vacuus*.

SWELABOYA (*In*), *n.* Thing without hair, used by *abutakati* with reference to human beings or medicines made from their dead bodies.

SWELEKA, *v.* Be deficient, be needed; die.

Ex. *uJojo uswelekile ngelanga lanamuhla*, Jojo has died to-day.

SWELEKELA, *v.* Be needed for, at, &c.

SWELEKISA, *v.* Make to be needed; kill.

SWELELA, *v.* Begin to grow dark at evening.

SWELELE (*Ukuti*) = *Swelela*.

SWELELE (*Um*), *n.* Name of a bird, like an owl, which cries at night when it sees a person, buck, dog, &c., the sound being like a whistle, *swi! swi!*

Ex. *lalelani nizwe nanko umswelele! uy'esa umtakati*, listen to the cry of the *umswelele!* the *umtakati* is coming.

*SWELI (*I*), *n.* Onion (Dutch).

*SWELI (*U*), *n.* Sir (Eng.).

SWEMPE (*In*), *n.* Quail.

SWEMPE (*U* for *Umu*), *n.* = *inSontela*.

SWEMPE (*Um*), *n.* Root of a plant (*isiNungu*), which is white and juicy.

SWEMPU (*U* for *Ulu*), *n.* Used adverbially, to express 'imperfectly,' 'partially.'

Ex. *abatamba'luswempu kuloko*, those who only partially believe in that.

SWENDO (*Um*), *n.* Nap on woollen blanket or on the *isidwaba* (tail-piece) of a woman; hair raised upon a skin by fulling; hairy projections on the inner coating of the paunch.

SWENYA (*Um*), *n.* Grub which eats seed in the ground or young *amabele*.

SWENYA (*Isi*), *n.* Bundle of mealie-cobs, tied up by the leaves two and two, and then made into one bundle.

SWESWE (*Um* or *I*), *n.* Strip of cloth, large enough for a girdle.

SWEZI (*Ubu*), *n.* State of want, penury.

SWEZISELA, *v.* Make away with another person in hatred, revenge, &c.

Ex. *uJojo bamhlupile abatakati, bamswezisele ngomntwana wake*, the *abatakati* have troubled Jojo, they have made an end of him about his son (= have killed his son).

SWI (*Ukuti*), Be chock full.

SWICA, *v.* Strike with a small clod, stone, &c.; cloy, surfeit, as fat meat, or honey, or any food eaten continuously.

SWICEKA, *v.* Be cloyed.

SWILI (*I*), *n.* = *iTwane*.

*SWIPO (*I* or *Isi*), *n.* Whip.

*SWITI (*U*), *n.* Sweetmeats (Eng).

TA, *v.* Arrange with people about an *ukulobola*; arrange, settle about, a name, for a person (double acc.) = *Qamba*.

Ex. *uyekuta (uyekuqamba) ikwe lomtanake*, he is gone to arrange with the friends of his son's intended.

is'itwe le'ntombi, this girl has been settled about.

TA = **ETA**, *v.* Pour carefully, holding the thumbs so that the fluid passes between them as a kind of funnel; inject, as a clyster.

Ex. *us'etile*, he has now poured out carefully = he has left off his old boyish habits of eating every thing, he is now more particular in his eating.

TA (*Ukuti*), Be or make flat, level, smooth, as water.

TA (*Um*), *n.* = *umNtwana*.

TA (*Isi*), *n.* Enemy.

TA (*Isi*), *n.* Heap of *amabele*, in the *isiza*.

TA (*Ubu*), *n.* Neglect, careless indifference, as when one takes no care of the property of an other; enmity.

TA (*U* for *Ulu*), *n.* The first, as first child, first wife.

Ex. *uNosiduli u'uta luka'Jojo, uyena'mntwana wake amsala esekona*, Noziduli is Jojo's first child, whom he beget while still alive.

TA (*Uku*), *n.* Contemptuous language, used to describe a man's employing the indefinite pronoun *loku* of another.

Ex. *ngifike oku'Fino kuhlesi emnyango, kwangibingelela, ngavuma*, when I came, that fellow Fino was sitting at the entrance; he saluted me, I acknowledged it.

TABA = **ETABA**, *v.* Rejoice, be delighted.

TABA (*In*), *n.* Hill, mountain.

¶ *ukuma ngentaba*, to stand on the hill = contradict.

Ex. *ukukwela ngentaba*, to get upon the hill = go off the proper path, said of a person who talks away from the point or departs from the usual mode of expression.

***TABALALA** (*I*), *n.* Woman's word for lawsuit.

TABANE (*I*), *n.* Potato = *iZambane*.

TABANE (*Um*), *n.* Medicine injected to clear an infant of white matter supposed to be injurious, which the natives call *amas'ebele lika'nina engakazalwa umntwana*, the *amas'* of its mother's breast before the child was born.

TABATA, *v.* Take; catch, take up, rout, chase, as the enemy; catch, as a dog does game; steal; make the

first stroke with the arm, begin to strike out, as in dancing; conceive.

TABATABA (*Isi*), *n.* Anything surprising or important which has happened, *e.g.* a new marriage-law issued by the Government, or a similar order by Cetshwayo.

TABATEKA, *v.* Get taken.

TABATELA, *v.* Take, &c., for.

TABATISA, *v.* Help or make to take, &c.

TABELA = **ETABELA**, *v.* Be delighted for, &c.

TABISA = **ETABISA**, *v.* Delight, rejoice, gladden.

TABA (*I*), *n.* Plain, flat.

***TAFULA** (*I*), *n.* Table.

TAFUTAFU (*Ama*), *n.* Fat.

TAFUTAFU (*Isi*), *n.* Nice food, mixed with fat.

TAGATA, &c., pronounced by some natives for *Takata*, &c.

TAKA (*In*), *n.* Small bird, the female of *ujojo*.

TAKA, *v.* Mix, as one kind of medicine or food with another to improve it.

Ex. yenza ikofi, ulitake ngobisi, kona kwoba l'ikofi elonalona, make some coffee and mix it with milk, and then it will be coffee indeed.

TAKEKA, *v.* Get mixed, as above.

TAKELA or **TAKELELA**, *v.* Mix, as above, for.

TAKATAKA (*Ubu*), *n.* Feebleness, weakness; softness (in a good sense), as of a soft impressible heart or head, which receives lessons readily.

Ex. ikanda lake litambile, li'butakataka, lihle, ukuti nje, unjengomuntu obulayo, his head is soft. impressible, well-conditioned, which is as good as to say, he is like an isanusi (for cleverness).

TAKATA, *v.* Do evil, as a miscreant, bewitch, poison, &c.; be surprisingly clever = *Inumba*.

TAKATELA, *v.* Do evil, &c., for.

TAKATELANA, *v.* Do evil, &c., for one another.

TAKATI (*Isi*), *n.* Name of a disease of the stomach in children, which may, if unchecked, prove fatal.

TAKATI (*Um*), *n.* Miscreant, villain, poisoner, wizard, witch; surprisingly clever person.

N.B. A child's first teeth are not called 'teeth' (*amazinyo*) by the natives, but *abatakati*, because they suppose that they make the child ill, as sometimes happens at cutting them. A fugitive or exile would be called an *umtakati* in the eyes of his own people.

TAKATI (*Ubu*), *n.* Villainy, witchcraft, &c.

TAKATISA, *v.* Help or make to do villainy.

TAKAZA, *v.* Show kindness, act pleasantly.

TAKAZELA OR TAKAZELELA, *v.* Be glad at; salute, greet, as one does a friend returning home, or as a dog salutes his master; mix pleasantly or familiarly with.

TAKO (*Isi*), *n.* Mixture of different things.

TALA TALA (*Ukuti*) = *Talaza*.

TALA (*I*), *n.* Shelf, hung or fixed up to hang things upon; a volley of assegais, flung all together, making a sort of shelf; name of the place in Zululand where Piet Uys was killed.

† *dhlana*, *ubek'etala*, "eat, (but) put some on the shelf," = don't think only of to-day.

TALA (*Um*), *n.* Kind of large river-grass; flesh at each end of the inside of the paunch of an animal, marking it into compartments; milky way or galaxy.

TALABU (*I*), *n.* Bowels of a sheep.

*TALADI (*Isi*), *n.* Street of a town.

TALALA (*Ukuti*), Be quite full, as a river with water or the stomach with wind.

TALALISA, *v.* Pretend not to hear, as one who does not wish to listen to the words of another = *Ziba*.

TALATALAKAZANA (*I*), *n.* Bold girl, with eyes for every thing.

TALASA, *v.* Stoop, with head down and buttock raised, as a lame man in walking; disregard, be saucy to, a kind chief.

TALASELA, *v.* Be impudent for, to, &c.

TALAZA, *v.* Look about carefully, as people searching for honey.

TALAZELA, *v.* Look about carefully for, at, &c.

TAMA (*I*), *n.* Mouthful of fluid of any kind; mouthful of lies; single billow washing up on a shore.

¶ *unetama*, he is a liar.

Ex. *ukuhlaba itama*, to drink a mouthful.

TAMA (*Um*), *n.* Mouthful of solid food.

TAMA TAMA (*Ukuti*) = *Tamasa*.

TAMASA, *v.* Enjoy one's-self, as in eating and drinking, &c.

TAMBA, *v.* Be soft, tender; be gentle, mild, tame.

TAMBAMA (*In* or *Ama*), *n.* Afternoon.

TAMBEKA, *v.* Be in a sloping position, lean, slope; make to slope, as a pitcher in the hand for another to drink.

TAMBEKA (*Um*), *n.* Sloping place, slope.

TAMBEKEKA, *v.* Get sloped.

TAMBEKELA, *v.* Slope or make to slope towards (*ngaku*).

TAMBEKISA, *v.* Make to slope.

TAMBELA, *v.* Be mild, pleasant, for.

TAMBISA, *v.* Make to be soft, gentle, tame, &c.

TAMBISO (*In*), *n.* Something, as medicine, words, &c., which is used to make a person soft, &c.

TAMBO (*I*), *n.* Bone; white beads.

Ex. *elifupi*, short bone of arm or foreleg, humerus.

itambo lenhlali, gristly bone, as the end of the breast-bone.

elahlul'impisi, the bone which beats the hymen, i. e. is so hard that it leaves it unbroken, viz. the second vertebra or 'axis,' on which the head with first vertebra (*atlas*) turns.

TAMBO (*In*), *n.* String, cord, reim, thread.

TAMBO (*Um*), *n.* Vein, artery; vein of a leaf; used in asking politely for tobacco, a vein = a leaf or two.

TAMBO (*U* for *Ulu*), *n.* Snare for birds made with sinews.

TAMELA = **ETAMELA**, *v.* Bask, as in the sun's rays.

TAMO (*I*), *n.* = *iTama*.

TAMO (*In*), *n.* Neck.

TAMUNDA, *v.* Speak as a voluble person, who uses many words.

TAMUZA (*I*), *n.* Person with a fine, soft, smooth, handsome body.

TANA, *perf.* **TENE**, *v.* Reciprocal from *Ti*, used as *Ti*.

TANA (*In*), *n.* Kind of parasitical plant = *inNana*.

TANA (*Um*), *n.* Dim. from *umuTi*.

TANDA, *v.* Love; esteem, admire, value; relish, like, wish for; choose, will; wind, bind, as a thread round an assegai.

Ex. *kayikutanda'luto*, he will have no enjoyment.

umtanda-ni yake (into) *wena?* *ngimtand'ukulunga*, what do you like him for of his? I like him for his uprightness.

sokutanda ukuba ngilale, it now wishes that I should lie down = I have now a desire to lie down and sleep.

TANDA (*Um*), *n.* Large cave.

TANDA (*Uku*), *n.* Love.

TANDANA, *v.* Love one another.

TANDANE (*In*), *n.* Fatherless child.

TANDANI (*Izi*), *n.* People who love one another.

TANDATU (*Isi*), *n.* Six.

***TANDAZA** or **TANDALAZA**, *v.* Beseech, pray (*amaXosa*).

TANDEKA, *v.* Be loveable; get loved.

TANDEKISA, *v.* Make to be loved or loveable.

Ex. *lo'mfana muhle, uyazitandekisa ku'nina*, that's a good boy; he (makes himself loveable to =) pleases his mother.

TANDELA, *v.* Love for; wind for or round, wind (its branches) upon (*nga*), by means of, or embrace, as a parasitical plant.

TANDISA, *v.* Make to love.

TANDO (*In*), *n.* Love-charm; desire.

TANDO (*Isi*), *n.* Smithy.

TANDO (*Um*), *n.* String wound round an *umkonto*, over the place where the iron enters the shaft; brass wire, used for armlets, anklets, &c. = *ubuSenga*.

TANDO (*U* for *Ulu*), *n.* Love.

Ex. *uHuluments ute izintombi azitshaye ngotando, zingabotshelwa emadodeni*, the Government says that girls should choose through love, and not be compelled to husbands.

TANDOKAZI (*In*), *n.* Favorite wife.

TANDULUKA, *v.* Get unwound.

TANDULULA, *v.* Unwind.

TANE (*I*), *n.* Reckless, heedless, person = *iYiyane*; bees-comb, with eggs of young bees.

TANGA (*I*), *n.* Thigh; pumpkin of any kind; temporary cattle-fold, made at some distance from the kraal, as for sick cattle, or when an *impi* is expected (*in Hlonhlo*); kraal itself, when new and unfinished (*etangeni*);

TANGA (*U* for *Ulu*), *n.* Shoot or runner, as of pumpkin, vine, &c.

TANGA (*In*), *n.* Men, boys, girls, &c., of the same age; single man's hut (*iLau*).

† *ukuya etangeni* = *ukuya elawini*, to have intercourse as husband and wife.

Ex. *si'ntanga'nye naye*, he and I are of the same age.

uy'intanga yetu, he is a man of the same age as mine (or ours).

TANGA (*Isi*), *n.* Used only in the following phrase.

† *ukwala izitanga*, to sit cross-legged, as a tailor.

TANGALA (*Um*), *n.* Fence, made of stones.

TANGAMU (*Isi*), *n.* Place where the sun's heat, or the heat of the fire, falls powerfully.

TANGANA (*In*), *n.* Young people, male and female.

Ex. *konke okuy'intangana*, all the young folk.

TANGAZA, *v.* Walk with difficulty, as a person who has a sore inside his thigh.

TANGAZANA (*U* for *Ulu*), *n.* Plant which bears a fruit something like an orange in form.

TANGAZISA, *v.* Make a person to walk with difficulty, as a sore leg.

TANGO (*Um*), *n.* Space along the outside of a fence or garden-boundary; one kind of dress, binding, &c., uniform; great number of any thing.

Ex. *tina s'embata'mtango'munye*, we wear one kind of dress.

isincwadi sake si'mtango'munye, his books are all bound alike, *si'mtango*, are many in one place.

imali yake seyaba umtango, his money was now a great deal in one heap.

TANGO (*U* for *Ulu*), *n.* Fence, native hedge.

TANJANA (*In*), *n.* Dim. from. *inTambo*.

TANJANA (*I*), *n.* Dim. from *iTambo*.

TANQA (*Ukuti*), Smell pleasantly; fall, or break, with a crash; smash, as crockery.

TANQAZA, *v.* Smash, as a piece of crockery.

TANQAZEKA, Get smashed, as crockery.

TANTALAZA, *v.* Go off, go aside.

Ex. *sakupuka qede naye eLoru sadundubala ematafeni, s'ahlukana le lipo, watantalaza wabeka le enhla*, as soon as we had got up with him from the llovu, and came up upon the table-land, there we parted, and he went aside up in that direction.

wahlulekile, Ngeje; ub'usasicibe, watantalaza umkonto wako, wabeka le, you are beaten. Ngeje; just as you had thrown, your umkonto glanced aside, and went off there.

wantalaze, w'emuka, wabeka ngalapa nohlangoti lomuzi, he went off aside, and went on this side of the kraal.

TANTATA, *v.* Master, surpass, beat.

Ex. *le'nkunzi itantata zonke inkunzi, zakulo'mfula*, this bull beats all the bulls of that river (= that country).

TANTI (*Um*), *n.* Used to praise a person, who, though not in office as *induna* or *innceku*, yet mixes freely and goes about with them, as a man of some influence = *isiLomo*.

TANTIKAZI (*Um*), *n.* Young heifer, so called as soon as its mother has another calf.

Ex. *batshaya imitantikazi yaba'mitatu*, they turned out three young heifers.

TANYA TANYA (*Ukuti*) = *Tanyaza*.

TANYAZA (*I*), *n.* Anything soft, pulpy, &c., as a ripe fruit, queen-ant, &c.

TANYAZA, *v.* Press, as anything soft, *e.g.* a ripe peach, or a rotten pumpkin, or a man's body.

TANYAZEKA, *v.* Get pressed.

TANYAZELA, *v.* Be ripe as a peach.

TAPA, *v.* Take out, with one or both hands, as honey-combs out of a hole, *amasi* or *isijingi* out of a vessel, clay out of a deposit, &c.; smite, strike; have fine long horns; stare, as a person who merely looks at another speaking with him, and does not answer him.

TAPEKA, *v.* Get taken out, &c.

TAPELA, v. Take out with the hands for.

TAPISA, v. Help or make to take out with the hands.

TAPO (Um), n. Place from which clay is taken out.

TAPUKA, v. Appear interruptedly, as a number of people, cattle, bees, &c., one body first coming into sight, and then another, &c. ; also = *Nuka*.

TAPULULA, v. Touch, with one hand or both, something offensive.

TASA or ETASA, v. Be initiated or take degrees of arts, as an *innyanga yokubula*.

TASEKA, v. Get initiated, as above.

TASELA, v. Be initiated at, &c.

TASI (Ukuti), v. Take a small or light thing quickly.

TASISA, v. Help or make to be initiated.

TASISELA, v. Give further, in addition, as snuff, information, &c.

TATA, v. Take ; take, as a wife ; carry ; take on, carry on, as an *impi* chasing forward another ; get by selling ; catch, as a dog or buck ; get, engage, as an *innyanga* ; take up, as words to be answered ; draw on, begin ; begin at.

¶ *ukutata isisu*, to conceive.

Ex. *leyo'nto itatwe umoya, yaza yahlala lapaya*, that thing was carried off by the wind, and went and lay there.

la' kutata ukusa, when the morning draws on.

nibe ning'era'kungitata ngemburi na? would you have come (=did you mean) to engage me for a goat only?

TATA (I), n. Barbed blade of an *inhlenhla* ; forward, pert person.

TATO (Ama), n. Long, floating whiskers.

TATA (I), n. Eager haste, impatient desire ; plur. *amatata*, haste, hurry, eagerness.

Ex. *kahle, unamatata*, wait a moment, you are in too great a hurry.

TATA (Um), n. Well-dried mealies out of the hole ; brackish water.

TATAMA, v. Advance by hopping = *Xoxoma* or *Cocoma*.

TATABUKA or TATABULEKA, v. Walk grandly or prettily.

TATABULEMBU (*In*), *n.* Sort of gnome or watersprite; used in Tshaka's time for a whiteman, (as wearing a dress which was likened to a spider's web, *uLembu*).

TATAMBA = QAQAMRA.

TATAMBE (*U* for *Ulu*), *n.* Used in the phrase *utatambe lokusa*, first light of morning, (but only in nursery tales, &c.) = *umtende wokusa*.

TATAMELA (*U* for *Umu*), *n.* Tall person or thing (not a tree).

TATAMISA, *v.* Go with short quick steps, trip along, as a person carrying a heavy bowl in his hands.

TATAMISEKA, *v.* Be capable of being carried, get carried, though very heavy.

TATAMISELA, *v.* Step quickly, trip, towards, &c.

TATANA, *v.* Take one another; *marry, by Christian rites.

TATATA (*Ukuli*) = *Tatamisa*.

TATAWE (*U* for *Ulu*), *n.* Name of a prickly bush.

TATAZELA, *v.* Do a thing hurriedly, hastily, hurry, haste.

TATATA (*I*), *n.* One who acts hastily, hurriedly.

TATE (*Um*), *n.* Sneeze-wood tree.

TATELA or TATELELA, *v.* Take for; begin at; touch upon in conversation; run away swiftly.

Ex. *batatela kanye*, they are all off together (in a race).

TATI (*Isi*), *n.* Trefoil, clover.

TATISA, *v.* Help or make to take.

TATISITUPA, *adj.* Six.

TATU, *adj.* Three.

TATU (*Isi* or *Ubu*), *n.* Three.

TATULULA = *Tapulula*; settle a difficult business.

TATSHANA (*In*), *n.* Dim. from *inTaba*.

*TAUVINI (*In*), *n.* Town, Maritzburg.

TAYI (*Um*), *n.* Abundance of *utshwala*; used also of girls stuffing their mouths with *isinkobe*.

Ex. *as'ens'umtayi siwe oya'ugeda kugala ukhufuna*, let us stuff our mouths, and see who will first finish chewing.

*TAYI (*I*), *n.* Tar, pitch.

TAZANA (*I*), *n.* A good supply, but not filling the vessel.
 TE TE TE (*Ukuti*), Be low down, as the sun just before setting.

TE (*I*), *n.* Spittle, saliva; snake-venom.

¶ *amate nolimi*, saliva and the tongue, used to express the inseparability of two lovers.

TEBA, *v.* Disregard recklessly or impudently = *Bensa*.

TEBE (*I*), *n.* Piece of meat cut off with the haunch-bone; young calf just born and still feeble.

TEBE (*Ama*), *n.* Fat = *amaNoni*.

TEBE (*In*), *n.* Arum.

TEBE (*Isi*), *n.* Eating-mat.

Ex. *ushumayela ngoba azalelwa esitebeni*, *k'azi*, he talks because he was born upon an eating-mat, he does not know—he was born with a golden spoon in his mouth.

TEBE (*Ukuti*) = *Tebezela*, Be feeble, as a calf just born, or the knees of a sick man; sway to and fro, as a long thin plank.

TEBENTEBE (*In*), *n.* Thing without stiffness, as above.

TEBETEBENI (*U*), *n.* Kind of hawk, one large and one small, so called from their hovering movement with wings.

TEBISA, *v.* Dress slovenly.

TEFULA, *v.* Speak as the *amaTefula*, putting *y* for *l*, &c.

TEFULA (*Ama*), *n.* General name for certain tribes, which *tefula* in their speech.

TEKA, *v. n.* from *Ti*.

TEKELA, *v.* Go to for food, in time of dearth; go to for snuff, tobacco, hemp, &c.; visit, befall, as sickness.

TEKELELA, *v.* Go to for food, &c., for.

TEKELEZELA = *Tekezela*.

TEKELI (*Isi*), *n.* One who goes to another for food, &c.

TEKELIKAZANA (*Um*), *n.* Small short wife or woman.

TEKELIKAZI (*Um*), *n.* Fine tall wife or woman.

TEKELISA, *v.* Supply with food, &c., one who comes for it.

TEKENCE (*Ukuti*), Sit = *ukuhlala ngenncele*.

TEKENTEKE (*In*), *n.* Feeble thing, as a calf just born.

TEKETEKE or **TEKETE** (*I*), *n.* Any thing viscid or glutinous.

TEKEZA, *v.* Speak roughly, as the *amaLala*.

TEKEZELA, *v.* Tie together.

TEKU (*I*), *n.* Open mouth or river, bay: *eTekwini*, Etekwini, native name for the Bay at Durban.

TEKU (*U* for *Ulu*), *n.* Boldness, impudence, free and easy manners.

TEKULA, *v.* Speak or act in a free and easy, bold, outspoken, impudent, manner, jeer.

TEKULELA, *v.* Jeer at.

TEKWANE (*U*), *n.* Name of a bird, son of *Ziluba*, (the hammerkop or tufted umber), which frequents the water, and often seems to be looking at itself in it, saying *ngangimuhle, Tekwane, ng'oniway' ilokunaloku*. It builds in a tree, and (say the natives) if the wind blows one way, it stops up the door of its nest in that direction, and opens another. Hence white-men, whose houses have several doors, are called *oTekwane*.

TELA, *v.* Pour, as water, grain, &c.; pour on (acc.); pour into (acc.); inject as a clyster; pour forth, produce, bear, as fruit, leaves, grain, &c.; pay tribute or tax; give in, knock under, surrender; make a charge, as an *impi*.

Ex. senikulile, ngiyakunitela kmalapa, when you are grown up, I will (pour you in) embody you in (in this regiment).

watela wayeka, lit., he poured he let go, words used to start a number of runners, dancers, &c., or an *impi*; hence *watela wayeka* = off with you, or on with you.

~bati watela wayeka, they did *watela*, &c. = they made a rush or charge. Also *watela wayeka*, he gave in, gave it up, and left it alone.

kwatiwa watela wayeka, the word was given to be off (with a dance, exercises, &c.).

kwatela pesu kwabanye, he poured him out upon the others, gave them the benefit of him.

TELE (*Ama*), *n.* Hoof-sickness = *umCekezo*.

TELE (*Ukuti*), Rush.

TELEKA, *v.* Get poured, as people rushing in great numbers.

TELELA, *v.* Pour, &c., for, especially an *umtelelo* into snuff; pay tribute or tax for; yield to; bait a trap for birds, &c.; slip, slide (*tshelela*).

TELELO (*Um*), *n.* Medicine put into snuff by a man, which acts as a philtre, first throwing the girl into a fit of hysterical crying.

TELEZELA, *v.* Feel the heart sink with fear, be in a state of tremor, as when one hears that an *impi* is at hand.

TELETELE (*U*), *n.* Vagina of cow.

TELETELE (*Izi*), *n.* Tremor or agitation.

TELEZI (*I*), *n.* Defilement, which no one should contract before going out on a hunting or other expedition.

TELEZI (*I*), *n.* Medicine, made to be sprinkled on the troops before going out to war.

Ex. intelezi enhle uGibisisila; the Gibisisila (name of a plant) is a capital war medicine.

TELEZI (*Ubu*), *n.* Slipperiness = *ubuTshelazi*.

TELISA, *v.* Make to pay tribute or tax; subdue.

TELO (*In*), *n.* Poisonous herb, supposed to be dropped by an *umtakati* inside or at the entrance of a kraal, that the people may sicken and die.

TELO (*Izi*), *n.* Fruit of any kind, used metaphorically of actions, good or evil.

***TELONI** (*Um*), *n.* Tax-gatherer, publican, in the N. T., from the Greek *telones*.

***TELOSI** (*I*), *n.* Sailor; plur. *amatelosi*, from the Dutch *matross*.

TEMBA = **ETEMBA**, *v.* Trust, hope; rely on, confide in (dat. or acc.).

TEMBA (*I* or *In*), *n.* Trust, hope, confidence.

TEMBAMBULALA, *v.* Lose trust, lose confidence, be disappointed, as a man who trusts in something which will not help him at all.

TEMBEKA, *v.* Be trustworthy.

TEMBELA, *v.* Trust, &c., for.

TEMBISA, *v.* Make to trust, promise.

TEMBISO (*Isi*), *n.* Promise.

TEMBISANA, *v.* Promise one another.

TEMBU (*Isi*), *n.* Large number of wives belonging to one man.

N.B. This word is also used to express separately the wives and concubines under any of the chief wives.

Ex. *uZitipa u'sitembu sakwa'Lea, uBila u'sitembu sakwa' Rakele; bonke labo ba'sitembu sika'Jakobo*, Zilpha was of the household of Leah, Bilhah was of the household of Rachel; all these were the household of Jacob.

TEMBU (*Uu*), *n.* One of the tribe of the Abatembu or Tambookies, people of Nodada.

TEMBULUKA, *v.* Do any thing in a slow, hesitating, manner, as one unwilling to do it = *Dembuluka*.

TEMBUZA, *v.* Go the round of a large number of wives, staying now with some at one kraal, now with others at another.

TEMBUZANE (*Ubu*), *n.* Sort of freckle on the face.

TEMELEZA, *v.* Speak at length, as one preaching earnestly.

TEMPUKANE (*Ama*), *n.* Flies' spittle = very fine small rain, (*amate empukane* for *ezimpukane*).

TENA, *v.* Castrate; dock the shoots of pumpkins, *imfe*, &c.

Ex. *ungitene amandhla*, you have taken away my strength, surprised me.

TENA (*In*), *n.* *Imfe* with its shoot docked, that the saccharine may be developed more abundantly; *woman's word for ox.

TENDA, *v.* Roll.

***TENDE** (*U* for *Umu*), *n.* Tent.

TENDE (*I*, plur. *Ama*), *n.* Pumpkin-leaf, when beginning to grow large.

TENDE (*In*), *n.* Flat bottom of an *imbenge*, milk-pail, &c., palm of hand; bottom of snuff=a good supply given

in the palm of the hand, shoot of a pumpkin-plant, which first piercing the ground, and raising around itself grains of soil, like a pinch of snuff; hence, metaphorically, beginning, starting-point of an argument or discourse, *comp. uWetshe*.

TENDE (*Isi*), *n.* Heel.

TENDE (*Um*), *n.* Stripe.

Ex. *umtende wokusa*, stripe of the morning, morning-red.
kwakanya imitende, the day-stripes appeared.

TENDEKA or TENDELEKA, *v.* Get rolled.

TENDELA, *v.* Roll for, towards, &c.

TENDELE (*I* or *In*), *n.* Partridge.

¶ *intendele iwe enkundhleni*, 'the partridge has dropped in the yard,' expressing gladness at a person's good luck.

¶ *intendele ibindwa isidwa*, the partridge is choked by an *isidwa* (seed), used of a man whose lies have been so exposed that he remains speechless.

TENDISA, *v.* Help to roll.

TENEKA, *v.* Be emasculated; have no strength, power, heart, for a thing.

TENELA, *v.* Castrate for, &c.

TENESA, *v.* Neglect or disregard wilfully a parent, chief, &c.

TENETSHA (*In*), *n.* Kind of rock-rabbit = *isiBudu*.

TENGA, *v.* Obtain through barter, buy; *tenga nga*, obtain (money) by means of = sell.

Ex. *ngiya'utenga imali eningi ngaloko*, I shall get a good deal of money with that.

TENGA, *v.* Wave, as a tree in the wind, waver, sway to and fro, from side to side, as a man feeble from sickness or intoxicated.

TENGANA, *v.* Bargain with one another.

TENGANELA, *v.* Bargain with one another at.

TENGE TENGE (*Ukuli*) = *Tengezela*.

TENGEKA, *v.* Be saleable, get sold.

TENGELA, *v.* Buy for; *tengela nga*, buy of, sell to.

Ex. *katengeli kakulu*, he does not sell much = asks high prices, does not get many customers.

wangitengela umbila, he bought maize for me.

wangitengela ngombila, he (exchanged for me =) gave me money nicely for my maize, he bought my maize, or he (exchanged for me =) took my money for his maize, he sold me his maize.

ingakanani leyo'nkabi ozakungitengela ngayo? how large is that ox of yours which you will sell me?

TENGENTENGE (*In*), *n.* Feeble, puling, child or person, ready to cry at almost any thing.

TENGETENGE (*I*), *n.* Place near the Umhlanga, where a cottage was once struck by lightning.

TENGEZA, *v.* Make feeble, wavering, effeminate, as an old woman making a molly-coddle of a child.

TENGZEKA, *v.* Get made feeble, as above; go feebly, as one tottering, shaking, from sickness, or any other cause.

TENGISA, *v.* Help or make to buy or sell; offer for sale for another.

TENGISA, *v.* Make to waver.

¶ *ukusitengisa*, to wave one's-self to and fro.

TENGO (*In*), *n.* Bargain, matter of purchase; reasonable, fair, dealing.

Ex. *bakuluma intengo*, they are striking a bargain.

unontengo lo'mlungu, that white man is a fair, reasonable dealer.

¶ *itshetshe yahlukana intengo yamaqili*, the bargain of the (two) sharp fellows was quickly broken off = it was a case of 'diamond cut diamond.'

TENGU (*In*), *n.* Name of a black bird, which comes immediately that grass is burnt.

TENO (*Um*), *n.* Any animal castrated.

TENTE (*Um*), *n.* Kind of grass, which hurts the feet.

TENTESA, *v.* Be dissatisfied, as with a thing offered to a purchaser.

TENTESELA, *v.* Be dissatisfied at, on account of.

TESA, *v.* Walk, act, speak, in a slow, drawling, way; be nice, dainty, fastidious.

¶ *ukusitesa*, to act daintily for one's-self = be self-indulgent.

TETA, *v.* Address the *amadkhlozi* or an *impi*, as a chief does before going to war; chide, scold; shout applause, as to a brave displaying himself before people at a festival; talk out, try, a cause, as a magistrate; forgive, excuse, set free, as from blame, or from paying all the cows for an *ukulobola* (with *dat.*); scold, rate with words.

Ex. *icala limtetile*, the cause has set him free from blame—he has got off successfully.

TETANA, *v.* Shout applause to one another, as braves when displaying.

TETE (*I*), *n.* Small piece of cloth; fidget, tremor; bitter herb eaten by a person whose body is inflamed, about the time of the first fruits.

Ex. *nginetete*, I'm all in a fidget.

TETE (*In*), *n.* Locust, green, red, or brown.

Ex. *ucilo uyilahlile intete ku'bani*, the *ucilo* has thrown away the locust in the case of so-and-so, = he is dead, as the bird will not eat a dead locust.

o'ntete z'osiwa'mura, a man whose locusts are roasted last, (so that he gets a share of all roasted before, and perhaps his companions, being satisfied, will not care to eat any of his) = crafty, cunning fellow.

TETELA, *v.* Scold for.

TETELELA, *v.* Forgive, excuse, set free, from blame, payment of *ukulobola*, &c.

TETELU (*Isi*), *n.* Large bulky man.

TETEMA, *v.* Fret, be fretful, cross, discontented.

Ex. *umuntu otetemayo*, a person irritable, as from weakness, sickness, &c.

TETEMELA, *v.* Fret at.

TETEMISA, *v.* Make to be cross.

TETEMISA (*In*), *n.* A cross, fretful child or person.

TETISA, *v.* Scold, chide smartly.

TETISELA, *v.* Scold for, at, &c.

TETIWAMACALA (*Um*), *n.* Magistrate, judge.

Ex. *mtetiwamacala, bengamniki'luto*, Judge, they giving him nothing—voluntary Judge, who decides the people's causes freely for them, without being paid for it, (words of an *isibongo* of Mpande).

TEVU (*Isi*), *n.* State of a cow when the afterbirth does not come properly out after giving birth to a calf.

TEVULA or TEVUZA, *v.* Talk wildly, at random, away from the point, &c.

TEVULEKA, *v.* Get talked wildly.

TEVULELA, *v.* Talk wildly for, at, &c.

TEZA, *v.* Cut or gather, (by breaking, &c.), firewood = *Tosa*.

TEZANE (*Ama*), *n.* Nervousness, fidgets, nervous tremor of hands, feet, heart, &c., trepidation.

TEZEKA, *v.* Get cut, as firewood.

TEZELA, *v.* Cut firewood for.

TEZISA, *v.* Help or make to cut firewood; make a person do work of any kind, when he wants to shirk it.

TEZISANA, *v.* Help one another to cut firewood; make one another do work of any kind, as the people of a kraal, or the wives of a man, disputing with one another as to whose duty it is to do this or that.

***TEZO (*U* for *Ulu*)**, *n.* Woman's word for firewood.

TI, *v.* Think, say, do; used to refer to something which is then indicated by an action: *perf. tile* = *te*, for which, however, *tize* is often used when the actual words of another person are to be quoted.

Ex. *w'emuka wati*, ... he went off in that direction, (shown by the hand, nod of head, &c.)

sitile, they are so many (counted on the fingers).

sil'ishumi natile, they are ten and so many (counted, as before).

ngamuti ngendololwane, ngamehlo, &c., I did so to him (action shown) with the elbow, eyes, &c. = I nudged him, winked to him, &c.

ungati nako, don't do it with that—don't say that, don't say so, *Hibern.* hold your tongue, (used to express admiration).

ngits ngisati, I just did so (the action shown by some act or words).

ub'esate, no sooner had he spoken, had his say.

wakute, sakute, &c., he had said, we had said, &c. (an irregular construction).

ngima kusate—ngibe ngisate, just as I had said.

So *Toma* *hanta*, &c.

toma is also used as *ti*, in the form *sokutoma* = *sokuti*.

TI (*Toma*), *n.* Plant, herb, tree: wood; medicine; material of any kind, as putty, ink (*umuti wokuleba*), blacking (*umuti wozizizwa*), &c.

TI (*Utu*), *n.* Poison.

TI (*Utu*), *n.* Design, meaning; used for 'to-wit, namely'; used also for 'something or other,' 'such-and-such a place,' &c., whose name is not remembered.

Ex. *chani* or *obutshini*, at such-and-such a place.

po? *masi* *ngase* *umuntu* *ni* *ni*? well then, what now have I to say?

umuntu *siyazi*, a notable somewhat.

ngase *umuntu*, *umuntu* *siyazi*, I would not say, to-wit, (it is) this or that.

obutshini = *amadibeni*, the ancestral spirits.

TIBA, *r.* Stop, keep back, keep down, suppress, quiet, as desire, appetite, &c., by soothing words or acts.

Ex. *umuntu* *amata*, to keep back the watering of the mouth, as when a man gives a morsel to another longing for it.

TIBA (*Um*), *n.* Broth, soup = *umHluzi*.

TIBELA or TIBELELA, *r.* Stop, keep back, as one who wishes cattle to eat in one spot or go in one direction.

TIBI (*Ukuti*) = *Tibiza*.

TIBILI (*Isi*), *n.* Rump of bullock, part just above the tail.

TIBIZA, *r.* Tread on anything soft, as porridge, mud, a snake, &c.

TIKA (*Ukuti*) = *Tikaza*.

TIKA, *r.* Get the better of, be too much for.

Ex. *amaBunu* *agala* *uSikukuni* *ngase*, *kanti* *uSikukuni* *wawatika*, the Bunu attacked Sikukuni to no purpose, for he was too much for them.

wojo *ub'eti* *uzakubudhla* *konte* *loko*, *kepa* *kumtikile*, Jojo thought he would eat the whole of that, but it beat him.

TIKATA = *Tikita*.

TIKATIKA, *v.* Fall upon, as many who attack one helpless person, or sickness, pain, calamity, &c., which attacks a man when he is all by himself, with no doctor, remedy, or helper.

Ex. *bamtikatika eyedwa nje, bas'ensela ngokubona kwabo kuye*, they fell upon him when he was all alone and did what they liked to him. *ubuhlungu bamtikatika, kungeko'nyanga, kungeko' muntu, eyedwa nje endhlini*, the pain attacked him when there was no doctor or person at hand, but he was quite alone in the hut.

TIKATIKA, *v.* Tickle = *Gidaza*.

TIKATIKANE (*Ubu*), *n.* Tickling, irritation, which causes itching.

TIKATIKEKA, *v.* Be attacked when all alone, as above.

Ex. *kufe isihlobo sake, kepa eyedwa nje, engena' muntu wokumsisa kuko konke, etikatikeka nje*, his friend died when he was quite alone with no one to help him through it all, being fallen upon when all alone.

TIKAZA, *v.* Make a feint, as if to strike a person.

TIKAZEKA or **TIKAZELA**, *v.* Start or shrink back, as one frightened by a feint of striking.

TIKEKA, *v.* Be got the better of, &c.

TIKELA, *v.* Get the better of, for, at, &c.

TIKI (*In*), *n.* Any thing, like jelly, shaking in the dish.

TIKI (*Ukuti*) = *Tikiza*.

TIKIBALA, *v.* Delay to come back, linger, loiter.

Ex. *kade utikibele-pi?* where have you been dawdling so long?

TIKIBALELA, *v.* Loiter at, for, &c.

TIKIBEZA, *v.* Disappoint, disgust.

TIKIBEZEKA, *v.* Get disappointed, disgusted, taken aback.

TIKIBEZI (*Ukuti*) = *Tikibezeka*.

Ex. *uJojo ub'etemba okuhle ekwenzeni kwake, kanti uzuze okubi nje, inhliziyo yake is'itikibezekile, sei mbi, angati angayeka loko ab'ezakukwenza*, Jojo hoped for some benefit through what he did, but he got nothing but harm, and his heart is now disgusted and out of temper, he will probably leave what he was about to do.

TIKIMEZA, *v.* Put out, distract, in an occupation, as in counting, put out from a purpose = *Pazamisa*.

TIKIMEZEKA, *v.* Get put out, &c.

TIKIMEZELA, *v.* Put out, &c., at, for.

TIKIMEZISA, *v.* Help to put out, &c.

TIKITA, *v.* Dawdle, dally, about a thing.

Ex. *lo'mfana kakwesi ukutubulula le'ntambo, utikita atikits as 'ahluleke*, that boy does not know how to undo this string, he dawdles and dawdles, and at last is beaten by it.

uTwaisa wyalitikita nje leli' cala, kanti lis'obala, w'ensa ngamabomu, Twaisa is a very long time about this case, and yet it is quite plain, he did it on purpose.

TIKITEKA, *v.* Get dawdled about.

TIKITELA, *v.* Press forward by speech or act in a matter of business; copulate (obscene).

¶ *uNgqobo, umka'Matikitela, u'Nja ziyapingana zishiyelane okubi pakati! O! umjoje umfugqe ngoti olu'mabaza, uningume kabili, umka'yise omdala*, a very abusive woman's address to a man, where *uNgqobo* is a word whose meaning is unknown.

TIKINTIKI (*In*) = *inTiki*.

TIKITI (*U* for *Ulu*), *n.* Great number, quantity, &c. used of people filling a place, the boundless sea, a swollen river, &c.

TIKIZA or **TIKIZELA**, *v.* Go naked like a young child; go shaking like a very fat person.

TIKA (*Um*), *n.* = *umTshazo*.

TILE (*Ukuti*), Be very black.

TILE, *adj.* Certain, when the name or number is not known.

TILEKA (*Isi*), *n.* Very black person.

TILO (*Isi*) = *iTshelesitilo*.

***TILONGO** (*I*), *n.* Trumpet, bugle; tronk, prison.

TIMANE (*Isi*), *n.* Any thing black in large quantity, as beads, birds, cattle, &c.

TIMBA, *v.* Sit down, as a rather large body of people, an *impi*, &c.

TIMBA (*I*), *n.* Bride's troop of girls; the girls belonging to a kraal, when numerous.

TIMBA (*Um*), *n.* Bride's party, male and female, at a wedding-feast; used also of the feast itself.

TIME or **TIMELA** (*Isi*), *n.* Dark, as in a hut without fire or candle, or outside when there is no moon.

***TIMELA** (*Isi*), *n.* Steamer, steam-ship.

TIMTIMU or **TIMUKA** (*Isi*), *n.* Large kraal with many huts.

TIMUKA or **ETIMUKA**, *v.* Break out into a laugh or cry.

TIMULA or **ETIMULA**, *v.* Sneeze: snort, as a horse.

TIMULELA or **ETIMULELA**, *v.* Sneeze at, for, &c.

TIMULISA or **ETIMULISA**, *v.* Make to sneeze, snort, &c.

TINA, *pron.* We; us.

TINA, *adv.* Truly.

TINDILI (*In*), *n.* A thing which is good for nothing, though possessed, as the rupee which does not pass current in Natal.

Ex. *lawo'matye esabe siwafuna, kwati uba siwasure, asikata ngobubi bawu, sawayska ahlala, aba intindili nje*, that stock of type which we procured, when we got it, gave us trouble because of its badness, so we let it lie as mere rubbish.

TINELA = *Xinela*.

TINGO (*U* for *Ulu*), *n.* Stick or wattle, used for the frame-work of a hut.

Ex. *utingo lwendhlu yenkosikasi*, rainbow.

***TINI** (*Isi*), *n.* Brick; used collectively.

TINI (*Um*), *n.* Otter: this being a royal animal, a native, who has killed one, will carry it to the king, and get a bullock for his pains.

Ex. *isikati semitini*, early morning, when otters are out.

TINSILA, *v.* Throw down, drop on the spot, as a load from the shoulder.

TINSILEKA, *v.* Get dropped, as a load.

TINSILELA, *v.* Drop a load for, at, &c.

TINTA, *v.* Touch lightly; touch up, annoy; touch, as the musical *ugubu*; turn back, as cattle, people, &c.

† *ukusitinta*, to turn back one's-self, exercise moderation, be temperate.

TINTEKA, *v.* Get touched lightly, turned back, &c.

TINTELA, *v.* Turn back towards, &c.

TINTISA, *v.* Help or make to turn back, &c.; reject, as one does a man whose order he will not obey, or as bad *utshwala* does a person who will not drink it.

TINTISEKA, *v.* Get rejected, as above.

TINTISELA, v. Reject, as above, for, at, &c.

TINTI (Isi), n. Small *umutsha*.

TINTITA, v. Beat, as a blanket; flap, as a shield; flip, as a paper with the fingers, to shake off dust.

TINTITEKA, v. Get beaten, flapped, &c.

TINTITELA, v. Beat, flap, flip, &c., for, at, &c.

TINTO (Um), n. Buttermilk = *umBobe*.

TINZI (Isi), n. Lobe of the ear.

TITIBALA, v. Bewet thoroughly, soaked, sodden, as meat boiled to rags; be helpless, confounded; sit down, as a man in trouble, who has lost his suit, had a death in his family, &c. = *Totoḅala*.

TITIHoya (I), n. Peewit, curlew, plover = *iHoya*.

TITILIZA, v. Earn a great deal by labour of any kind.

TITILIZEKA, v. Get earned largely, as above.

TITILIZELA, v. Earn largely for, at, &c.

TITILIZISA, v. Help or make to earn largely.

TITINYA, v. Feel, press with the fingers, as to feel a man's muscles, or examine what is inside a parcel; sound a person's meaning or purpose, throw out a 'feeler'; sound the depth of a river before fording; handle, ill-treat; enquire about a case in a preliminary examination.

Ex. ake ngiyititinye le'ndaba, and'uba ngiyilele enkosini, let me first look into this matter before I take it to the chief.

TITINYEKA, v. Get felt, &c., as above.

TITINYELA, v. Feel, &c., as above.

TITINYISA, v. Help or make to feel, as above.

TITITI (Isi), n. Foolish, helpless, body, at a loss to know what to do; a very poor hand at dancing, or whatever else may be referred to.

TITIZA or TITIZELA, v. Do or speak helplessly, as one who knows little or nothing about it.

***TIXO (U), n.** God (*amaXosa*).

TIYA, v. Trap, entrap, ensnare; bring into difficulty or danger; adjust a trap.

TIYANA, *v.* Entangle.

TIYANE (*U* for *Ulu*), *n.* Name applied to the girls in Zululand who are not yet allowed by the king to marry.

*TIYE (*I*), *n.* Pitch, tar (Dutch); tea (Eng.).

TIYE (*U* for *Ulu*), *n.* Shrub=*isiQume*; sort of caterpillar, which lives upon it, and is eaten, but is said to cause humour in the eyes; it descends, when the tree is destroyed, and buries itself in the earth for the chrysalis.

TIYEKA, *v.* Get trapped; get hindered, as a man who wishes to help another in his case, but the chief will not listen to him.

Ex. *bengiti ngizakukumela, ngitiyekile, inkosi itukutele kakulu*, I thought that I should be allowed to defend him, but I was hindered, the chief was very angry.

TIYELA, *v.* Trap for.

TIYISA, *v.* Help to trap.

TIYO (*Isi*), *n.* Snare.

TIZE, often used for *tile*, certain; or for *tile*, *perf.* of *ti*, when the words of the speaker are quoted.

TIZIYEKA, *v.* Hold back, hesitate, falter.

TIZIYEKELA, *v.* Hold back, hesitate, for.

TIZIYEKISA, *v.* Make to hesitate.

TIZIYELA, *v.* Hesitate from fear to speak about a matter.

TIZIYELELA, *v.* Hesitate, as above, for.

To (*In*), *n.* Thing: *plur.* goods, articles, effects, property, traps.

Ex. *o'nto'ni*, what is it? what news?

into kodwa, one thing, however; there is this, however.

To (*Isi*), *n.* Calf of leg; any limb, especially one of the lower extremities.

Ex. *isito senkosi* = *insonyama*.

To (*U* for *Ulu*), *n.* Something; anything.

Ex. *aku'luto loko*, that's nothing, that's worth nothing, never mind that.

aku'nto ya'luto, that's a worthless thing.

waba'luto lula' or *wa'luto lulapa*, he was something up, there—he was furious like a tiger.

olu'mansi, a girl.

olu'Jojo, is used for *uJojo*, in honour of him; while *oku'Jojo* is used in contempt of him.

kungabi'lutshwana, let it not be even a little = let it be very little, the least bit or drop.

olusuka'muva (uto) lukolwa umjigijolo, whatever starts behind is satisfied by the throw-stick = whoever is last will get a beating.

mila beyidhlayo leyo'nkomo, bayakulwensa uto—they will have something to do when they eat that bullock.

TOBA, v. Bend or bow down, as the head; reduce, as a swelling by fomentation; bring down, as proud flesh or inflammation; soothe, appease, as an angry chief; puff, as an ox = *Jama*.

† *ukusitoba*, to humble one's-self.

TOBA (I), n. Ox with one horn pointing up and the other down; nine, see *Tobamunwemunye*.

Ex. *isinkabi esil'itoba* = *esitobemunwemunye* = *esishiyangalobuny*.

TOBAMUNWE'MUNYE, adj. nine (*lit.* 'lower one finger').

TOBANA (I), n. Person with one eye wanting or defective.

TOBEKA, v. Get bent or bowed down.

TOBELA, v. Bend or bow down for; appease for.

TOBEZA or TOBEZELA, v. Bend or bow down, as thatch over a hut, or the hair upon a man's head in dressing it.

TOBO (Isi), n. Small *umutsha*.

TOBO (Isi), n. Medicine, as poultices or fomentations, for reducing a swelling or inflammation; plur. *isitobo*. words to appease an angry chief.

TOBO (Um), n. Herb from which a poultice is made; abscess.

TOBO (Ukuti), Go evenly or smoothly, as a wagon on good ground; lie easily, as in a comfortable bed.

TOBOKALA, v. Be soaked, sodden, as meat = *Titibala*.

TOBOKALELA, v. Be sodden in, &c.

TOBOKALISA, v. Make to be sodden.

TOBOTI (*U* for *Ulu*), *n.* Large shrub-like plant.

TOBOZA, *v.* Flatter, smooth down a person's anger.

TOBOZEKA, *v.* Get flattered, smoothed down, &c.

TOBOZELA, *v.* Flatter, smoothe down, for, &c.

TOFU (*Um*), *n.* Lead.

TOKAZANA (*Isi*), *n.* A small *isitole*.

TOKAZI (*I* or *Um*), *n.* Heifer, too young for the bull.

TOKAZI (*U* for *Ulu*), *n.* Great something; formed from *uTo*.

Ex. *utokasi lwemmamba*, a huge *immamba*.

TOKAZI (*In*), *n.* Handsome girl or woman.

***TOKOLO** (*In*), *n.* Woman's word for flesh of dead animal.

TOKOLO or **TOKOLOTSHE** (*U*), *n.* A sort of nixie, kelpie, or water-baby, supposed to haunt the Umgeni Falls and some other places, like a white child of 3 or 4 years, very fond of women, but hiding from the sight of men.

TOKOMALA, *v.* Get comfortably warm, as by putting on a good blanket.

TOKOMALELA, *v.* Get comfortably warm at.

TOKOMALISA, *v.* Make comfortably warm.

TOKOZA, *v.* Rejoice, be glad; triumph about, over, (*nga*); be happy or comfortable, enjoy one's-self; be in good health; be refreshed, cheered, enlivened; speak well of, praise, commend.

‡ *uyatokozana* na? is he quite well?

TOKOZA (*Uku*), *n.* Joy.

TOKOZEKA, *v.* Be received with joy.

TOKOZELA, *v.* Rejoice at, receive tidings joyfully.

TOKOZELA, *v.* Help or make to rejoice, gladden, comfort; toy with, caress, as a wife.

TOKOZO (*In*), *n.* Happiness, enjoyment, comfort, ease.

Ex. *sihlab'intokozo lapa*, we are at our ease here = we are resting, or we have a good master.

TOKOZO (*Imi* or (*Izi*), *n.* Excretions of a person after death, *e.g.* faeces, urine, discharge from the mouth, &c.

TOLA or **TOLELA** (*I*), *n.* Spider's hole in the web.

TOLA (*In*), *n.* Scanty food in time of famine.

TOLA, *v.* Find, pick up; get, get at; obtain by bargaining; take up, as one without friends, adopt, patronize.

† *abutola icala*, to get blame.

TOLANA, *v.* Get at one another; grapple, as two people, regiments, dogs, &c., fighting.

TOLE (*In*), *n.* Calf (male or female) of three or four months; used also of an ox, young or old.

† *itole lenkabi* = *ihlabamvula*, young steer, of proper age to be trained for the wagon.

† *sengisuti kwesamatole*, now I have had enough as regards the nose (the natives calling the nose *isibaya samatole*, "the calves' pen," and the mouth *isibaya sesinkomo*, "the cattle fold.")

Ex. *nanko amatole sinkabi*, there are fine calves, *lit.* calves which are oxen.

TOLE (*Isi*), *n.* Heifer, fit for the bull, or recently put to it.

TOLELA, *v.* Search for chips to light a fire.

TOLI (*Um*), *n.* Patron.

TOLISA, *v.* Make or help to get; make an end of: wounded animal by stabbing it, give a *coup de grace*, finish it off, make an end of it.

TOLISEKA, *v.* Get finished, as above.

TOLISELA, *v.* Help to find.

Ex. *ngitolisela induku yami bengiyishiye lapa*, find my stick for me, I left it here.

TOLO (*In*), *n.* Weakness or numbness of the knee.

TOLO (*Um*), *n.* Kind of mimosa.

TOLO TOLO (*Ukuti*) = *Tolosa*.

TOLONYAMA (*Um*), *n.* Dung, upon which oxen have dropped their urine.

TOLOTOLWANA (*I*), *n.* Person afraid of others, coward.

- TOLOZA**, *v.* Look dismayed, as one who has utterly failed in gaining his point in argument, or has been caught in the act of doing wrong.
- TOLOZELA**, *v.* Look dismayed at, for, &c.
- TOLOZISA**, *v.* Make to look dismayed.
- TOLWANE** (*In*), *n.* Shrub, used in medicine.
- TOMBA**, *v.* Menstruate for the first time; give signs of virility for the first time; rust, as iron.
- TOMBAZANA** (*In*), *n.* Young girl; used by members of a family in speaking of one of their own girls, even if married.
- TOMBE** (*I*), *n.* Place in a hut separated off for calves and goats; menstrual discharge.
- Ex.* *le'ntombi is'etombeni*, this girl has her monthly flux upon her.
- TOMBE** (*Isi*), *n.* Figure of a man, &c., carved or moulded of clay, doll, puppet, idol.
- TOMBE** (*Um*), *n.* Large fibre-bearing tree.
- TOMBI** (*In*), *n.* Girl (when adult).
- TOMBISA**, *v.* Help to menstruate for the first time, as the girls who tend their companion, and sing indecent songs; discolour, rust.
- TOMBISELA**, *v.* Help, as above, at, for, &c.
- TOMBISO** (*Isi*), *n.* Indecent words, sung as above.
- TOMBO** (*Isi*), *n.* Shoot, sprout; growth, as of a boy.
- Ex.* *isitombo sake sikulu*, he is grown a fine, large fellow.
- TOMBO** (*Um*), *n.* Name of a shrub whose roots are bitter, and are eaten in certain cases (*e.g.* for toothache, swelling, &c.); spring, fountain, well.
- TOMBO** (*Imi*), *n.* Malt.
- TOMBONKALA** (*I*), *n.* Water which looks oily on the top, as in a marsh; surface of silt; rust covering metal.
- TOMBOTI** (*Um*), *n.* Tree with scented wood, used for gun-stocks, the milky sap of which causes great pain if it enters the eye.
- TOME** (*I*), *n.* Bridle.

TONDO (*Um*), *n.* Urine; also penis maris.

Ex. *igade lomtondo*, a clod which has been moistened with urine

TONDO (*In*), *n.* Heap of money, stones, grain, &c.

TONDOLO (*Um* or *In*), *n.* Gelded sheep or goat, wether.

TONGA (*I*), *n.* One of the Amatonga, near Delagoa Bay.

TONGA (*In*), *n.* Stick, rod; butt-end (of a musket).

TONGA (*Isi*), *n.* Large sweet potato; great power, influence, weight, spirit.

Ex. *le'mpi iy'inncosana nje, ipetwe kambe ngekuhlakanipa kwen-duna, yahlule enningi, ngoba inesitonga kunaleyo*, this small force, but managed by the cleverness of its induna, has got the better of a large one, because it has more spirit than that.

TONGATI (*U*), *n.* The river Tongati.

TONGO (*I*), *n.* Ancestral spirit; may be used as equivalent to good genius or saviour.

TONGO (*Ubu*), *n.* Sleep.

TONGO (*In*), *n.* Discharge on the eyelids during the night, not caused by ophthalmia (*ubici*), used generally in the plural.

Ex. *ngivuke kusasa amehlo ami ebanjwe'sintongo*, I awoke this morning with my eyes glued together.

TONGWANE (*I*), *n.* Fruit of one kind of *umtongwane*, which is used for a snuff-box.

N.B. It is said that a man who eats this fruit will die; and, if he takes out the inside of it in a hut, the seed will grow, and the people die.

TONGWANE (*In*), *n.* Fruit of another kind of *umtongwane*, which is eaten.

TONGWANE (*Um*), *n.* Name of two trees, very different from each other, bearing fruit as above.

TONISA, *v.* Talk over, discuss, a case (*amaSwazi, ama-Hlubi*).

TONJANA (*Isi*), *n.* Dim. from *isiTombo*.

TONJANA (*Um*), *n.* Dim. of *umTombo*: *emTonjaneni*, name of a spot in the Zulu country, so called from a small spring of water, famous as the place where the spy Bongoza misled the Boers.

TONJANA (*In*), *n.* Dim. from *inTombi*.

TONQA OR TONQANA (*I*), *n.* Gay, handsome, well-dressed, person; handsome stick.

TONSA, *v.* Drop = *Consa*.

Ex. *le'nduku aitonisi ku'mniniyo*, this stick is valuable to its owner (it does not drop, is not allowed to drop).

TONSANA (*I*), *n.* Dim. from *iTonsi*.

TONSELA, *v.* Drop into, for, &c.

TONSELA (*Um*), *n.* One who comes dropping in, as a man who arrives when other guests, soldiers, labourers, &c., have been summoned, or as one of the first locusts of the year, or as people, cattle, &c., coming back from a fight.

TONSI (*I*), *n.* Drop; may be applied to solids.

Ex. *sasingasakwazi ukudhla loku*, *ngitsho netonsana nje lokudhla*, we had not been able as yet to taste the least bit of food, not even a drop of food.

TONSISA, *v.* Make to drop, let drop.

TONSISEKA, *v.* Get dropped.

TONSISELA, *v.* Let drop into.

TONSISISA, *v.* Drop thoroughly.

TONTA, *v.* Drop, as it were, from richness.

TONTELA, *v.* Drop from richness into, &c.

TONTISA, *v.* Make to drop from richness.

TONTISELA, *v.* Drop into from richness.

TONTO (*Isi*), *n.* Large bundle of ears of *amabele* tied together; middle-sized person.

TONTOTA = *Tantata*.

TONYA, *v.* Overshadow, by might, influence, position, &c., take the lead of = *Ncindela*.

TONYANE (*In*), *n.* Cup used for drinking *utshwala*.

TONYEKA, *v.* Be overshadowed, as above, at, &c.

TENYELA, *v.* Overshadow as above.

TOTA, *v.* Be smooth; be sleek, in good condition; be nice, as well-cooked food.

TOPELA, *v.* Be smooth, as a pipe or stick well-seasoned by use.

TOPELISA, *v.* Season, smooth, &c., a pipe, stick, &c., as above.

TOPELISEKA, *v.* Get seasoned, as above.

TOPELISELA, *v.* Season for, as above.

***TOPI** (*I*), *n.* Percussion-cap.

***TOSA**, *v.* Toast (Eng.).

TOTA, *v.* Close up nicely, as the wattled frame-work of a hut.

TOTEKA, *v.* Get closed up, as above.

TOTELA, *v.* Close up, as above, for.

TOTISA, *v.* Help or make to close up, as above.

***TOTO** (*I*), *n.* Tot, drink of spirits (Eng.).

TOTO (*Um*), *n.* Name of a certain tree, whose berries are first greenish, then red, then black, when ripe.

TOTO (*U* for *Ulu*), *n.* Any thing arranged or packed very neatly or orderly, as a well-wattled hut, a row of well-bound books, a good set of teeth, &c.

TOTO (*Isi*) = *umTondo*.

TOTOBA, *v.* Go very slowly, as one just recovering from severe sickness.

TOTOBALA, *v.* Be in a helpless state, confounded, &c.

TOTOBELA, *v.* Go very slowly towards.

TOTOBISA, *v.* Help or make to totter along, as a horse, &c.

TOTOBISELA, *v.* Make a thing go slowly for, at, &c.

TOTOLO (*I*), *n.* One who wants manliness, weak-spirited.

TOTOLO (*Ubu*), *n.* State of one dispirited, feeble, helpless.

TOTOLOLO (*U* or *Kwa*), Used for a deep abyss.

TOTOLOLO (*Ukuti*), Go down deep.

TOTOMBELA (*In*), *n.* Nice, smooth, snuff.

TOTOMBIZA (*Isi*) = *isiTwalambiza*.

TOTONGA, *v.* Seize hold of ; kill the *umtotongo*, give the order for it to be killed, as the girl does.

TOTONGANA or TOTONGEKA, *v.* Be without strength, be helpless.

TOTONGISA, *v.* Provide the *umtotongo*, as the father.

TOTONGO (*Um*), *n.* Bullock given to the bride by her father (or his representative) to bring her good fortune (*eyokumcola*); helpless, useless body, from sickness, feebleness, or idleness.

TOTONGOLO (*Isi*), *n.* Person without strength, poor, feeble, body, helpless, from weakness, &c.

TOTONYA = *Titinya*.

TOTOSA, *v.* Pet, cosset, indulge, humour, a child or person too much, so as to cause them to be fretful.

TOTOVANE (*Um*), *n.* Tree producing abundantly small red berries, much liked by birds.

TOTOVIANE (*In*), *n.* Large green locust, smelling disagreeably.

TOVOTI (*Um*), *n.* Temple of the head.

TOYANA (*I*), *n.* Dim. from *iTole*.

TOZA, &c. = *Teza*, &c.

TOZA (*Isi*) = *isiTonga*.

TOZWANE (*In*) = *inDola*.

TSAKA, *v.* Eject spittle through the teeth.

TSAKELA, *v.* Eject spittle upon.

TSAKISA, *v.* Make to eject spittle.

TSALO (*Um*), *n.* Bow.

TSEMEZA, &c. = *Xemeza*, &c.

TSHA, *v.* Burn, be burned; dry up, diminish, as water in a pot or in a river; dry up, as to the voice, be hoarse (*utshe izwi*).

Ex. *angisusanga'luto, ngitshe ilanga nje*, I got nothing, I only got burned with the sun.

utsha pansi atshe pesulu, he is restless, bustling, busy up and down.

bahle bati bay'ensa (intambo), b'ensa kungatiti batsh'isandhla, they just said they are doing it (the rope), they did it as if they got burnt (as to their hands=burnt their fingers).

¶ *atsh'abilayo kwaya kwatsha nas'okezwani the water (amansi) boiling (in the pot) was dried up, and that in the spoon (used to cook it) was dried up also—expressing utter failure.* 1

TSHA, *adj.* Young ; fresh ; new.

TSHA (*Isi*), *n.* Any vessel for eating or drinking, cup, bowl, pot, basin, dish, plate, platter, &c. ; snuff-box ; *hymen virginis*, which is said to belong to the father ; hence also the girl may be called *isitsha sika'yise*.

TSHA (*Umu*), *n.* Men's or girl's afterdress of tails ; euphemism for skin prepuce-cover of men, (not of boys, in *Kamanga*).

TSHA (*Ubu*), *n.* Youth ; freshness ; newness ; recent or modern time.

Ex. *kw'ensiwa'butsha loko*, that was done in modern times.

TSHA (*Uku*), *n.* Conflagration.

TSHABA, *v.* Come to an end, come to nothing.

Ex. *kutshabe kimina*, the plan has come to an end so far as I am concerned.

TSHABA (*U* for *Ulu*), *n.* Name for the people of Mnini, called more fully *uTshaba lwengodzi*, who under Dole, a chief of the amaTuli, left their own land on the Umhlatuze and passed through all the tribes fighting with them and impaling their children on stakes, till they reached the Bluff, before Tshaka's time, by whom they were afterwards partially expelled, but still exist ; hence, used for enemy, foe ; enmity, hostility.

Ex. *wafika wavus'utshaba*, he came and roused up hostility.

TSHABA (*Um*) = *ubAmba*.

TSHABALALA, *v.* Be ruined, destroyed utterly.

TSHABALALA (*Ama*), *n.* Long hair of Europeans ; name of a small Swazi tribe.

TSHABALALELA, *v.* Destroy utterly at, for.

TSHABALALISA, *v.* Help or make to ruin, destroy utterly.

TSHABATSHEKA, *v.* Take trouble, be worried.

TSHABATSHEKELA, *v.* Take trouble, be worried, for.

TSHABATSHEKISA, *v.* Help or make to take trouble.

TSHABELA, *v.* Come to an end at.

TSHABISA, *v.* Bring to an end.

TSHABISEKA, *v.* Get brought to an end.

TSHABUSUKU (*In*), *n.* Blister.

TSHADA (*Ubu*), *n.* Great hunger, as for meat, &c.

TSHADANISA, *v.* Mix up purposely, confuse, as the words of a man in a case.

TSHADANISEKA, *v.* Get mixed up, as above.

TSHADANISELA, Mix up, confuse, for.

TSHADAZA or **TSHADEZELA**, *v.* Run off unarmed, as a man from an enemy, or as one who goes on making frivolous excuses, when clearly convicted of a fault.

TSHADULA, *v.* Skip about, as calves.

TSHADULELA, *v.* Skip about, as calves, for, at, &c.

TSHADULISA, *v.* Help or make to skip about.

TSHAPA, *v.* Come to nothing = *Tshaba*.

TSHAFELA, *v.* Come to nothing at.

TSHAFISA, *v.* Bring to nothing.

TSHAFUTI (*Um*), *n.* One who keeps always fresh, does not show old age, is always cheerful, bright, healthy, &c.; food which is always pleasant, as meat, *utshwala*, *amasi*, &c.

TSHAFUZA, *v.* Go here and there, without any definite purpose; speak this or that, as one speaking falsely or prevaricating.

TSHAFUTSHAFU (*I*) = *iTshofutshofu*.

TSHAKA (*U*), *n.* Son of Senzangakona (Menzi), the first great king of the Zulus, called in sport *uSitshaya ka'Sitshayeki*.

TSHAKA = *Tsaka*.

TSHAKAZA (*In*), *n.* Seed of trees, maize, &c.

TSHAKAZI (*Um*), *n.* Young wife = *uMakoti*.

TSHAYAKOTE (*I*), *n.* Loose, unprincipled, vicious, person.

TSHAKWINDHLA (*I*), *n.* Grass burnt in autumn.

TSHALA, *v.* Plant; sow.

TSHALAZA, *v.* Avoid a person, as one not wishing to have intercourse with another.

TSHALAZELA, *v.* Avoid a person for, at.

TSHALAZISA, *v.* Help or make to avoid a person.

TSHALEKA, *v.* Get planted or sown.

TSHALELA, *v.* Plant or sow for, at, &c.

TSHALISA, *v.* Help or make to plant or sow.

TSHALISANA, *v.* Help one another to plant or sow.

TSHALU (*Ukuti*), Disappear suddenly or rapidly.

TSHALUZA, *v.* Wander about from place to place, as in
a kraal, garden, &c., turn round and round.

TSHAMPU TSHAMPU (*Ukuti*) = *Tshampusa*.

TSHAMPUZA, *v.* Bamboozle, take in, a person, by mis-
leading him, so that he thinks that he knows the
truth of a matter, when he does not.

TSHAMPUZEKA, *v.* Get bamboozled.

TSHAMPUZELELA, *v.* Bamboozle thoroughly.

TSHAMPUZELISA, *v.* Help to bamboozle.

TSHANA (*Um*), *n.* Dim. from *umuTi*.

TSHANDA (*I*), *n.* Bald place on the head.

TSHANELA, *v.* Sweep = *Tshayela*.

TSHANELEKA, *v.* Get swept = *Tshayeleka*.

TSHANELELA, *v.* Sweep for = *Tshayelela*.

TSHANELISA, *v.* Help or make to sweep = *Tshayelisa*.

TSHANELISISA, *v.* Sweep thoroughly = *Tshayelisisa*.

TSHANELO or TSHAYELO (*I*), *n.* Kafir tea-plant, of which
brooms are made.

TSHANELO or TSHAYELO (*Um*), *n.* Broom.

TSHANGA, *v.* Wander about from place to place.

TSHANGWE (*In*), *n.* Rocky cutting, about half-way
between Maritzburg and Durban.

*TSHANGWE (*Um*), *n.* Woman's word for *Umkosi*.

TSHANGUTSHANGU (*U* for *Ulu*), *n.* Rover, used of a
person, dog, &c. never resting in one place.

TSHANGUZA = *Tshanga*.

TSHANI (*U* for *Ulu*), *n.* Grass, hay.

¶ *ukuzidhlisa'tshanyana*, to make one's self eat a little grass,
(said of a person who stands nibbling a bit of grass, while he is
talking with another, in such a way as to draw out from him
what he does not wish to give utterance to himself).

TSHANTSHULA, *v.* Go off, running violently.

TSHANTSHULA (*In*), *n.* Swift person, horse, dog, &c.

TSHAPA, *v.* Do a thing well, duly, properly, cleverly.

TSHAPALAZA, *v.* Smear a floor badly with cow-dung; stool, as an infant; drop a word or two in a conversation.

TSHAPAZA = *Patshaza*.

TSHAQA, *v.* Overpower by astonishment; take completely, entirely.

Ex. wazitshaya zonke inkobe, he took all the mealies, (that is; the great mass of them).

TSHAQA (*I*), *n.* Plant with viscous drops upon it; dry cowdung, used for fuel.

TSHAQALAZA, *v.* Finish, clear off, as a person may drain a vessel of beer or water at one draught, or an *impi* may sweep off all the cattle of a place.

TSHAQALAZEKA, *v.* Get cleared off, as above.

TSHAQALAZI (*Ukuti*) = *Tshaqalaza*.

TSHAQEKA, *v.* Be utterly astonished.

***TSHAQO** (*I*), *n.* Woman's word for Sunday.

TSHASA (*In*), *n.* Bone snuff-spoon.

***TSHATA**, *v.* Amaxosa word for marrying by any rites, Christian or heathen, used in Natal for Christian marriages only.

TSHATA or **ETSHATA**, *v.* Carry on the shoulder.

TSHATELA or **ETSHATELA**, *v.* Carry on the shoulder for, to, &c.

TSHATEKA or **ETSHATEKA**, *v.* Get carried on the shoulder.

TSHATISA or **ETSHATISA**, *v.* Help or make to carry, load up, upon the shoulder.

TSHATSHAZA, *v.* Spurt or spit out, like water, forced through a small orifice = *Tshaza*.

TSHATSHAZEKA, *v.* Get spurted out.

TSHATSHAZELA, *v.* Spurt out upon.

TSHATSHAZI (*I*), *n.* Blister on hand, foot, &c. = *iPwa-nyazi*; applied to a fat, fresh, jolly-looking, person.

TSHATSHAZISA, v. Make to spurt out.

TSHAULA (I), n. Horn for smoking hemp = *iGudu*.

TSHAYA, v. Beat, strike; hit, shoot, as with gun or bow; whip, flog; chastise, punish; clap (hands); play on, sound, perform, practise, as a song or dance; make an end of a thing with spirit or energy (= *bema*), clear off, make away with; make one out to be; produce, turn out, take out, show, (used in this sense of any thing which can be conceived as pointed out by a stroke of a rod, as an ox, &c.); abound in, have a good show of, as mealies, &c.; arrange as soldiers, marshal: *sitshaya*, make or give one's-self out to be, look like, show like.

† *wangitshaya nga'sandhla 'sinye* = 'you have left for me only a single pinch of snuff,' for which a woman would say "*wangitshaya nga'riwangca 'sinye*."

† *ukutshaya inhloko* or *ikanda*, to strike the head (against the wattle of the hut), as a man shaking it when he is very positive about something = be positive.

† *ukutshaya itwabi*, to have the hiccough.

† *ukutshaya indhlebe*, to flap the ear, as an ox.

† *ukutshaya umuwwe*, to snap the finger, as natives do in talking.

† *ukutshaya inkondhlo*, to practise or dance the *inkondhlo*.

† *ukutshaya pansi*, to strike down, as when a man makes a blow which is warded off; go beside the mark, be quite out in one's reckoning; be disappointed, give in, strike flag; speak what is not true, lie.

† *ukutshaya kanye*, to knock off at a stroke, drink at one draught, &c.

† *ukutshaywa uvalo*, to be conscience smitten, alarmed from within.

† *ukutshaywa indhlovu esifubeni*, to be struck by an elephant on the breast = be unable to keep a secret, blurt it out.

Ex. *batshaya imitantikazi yaba mitatu*, they took out three young heifers.

uma uhamba nalo'mlungu, uyakutunika imali yako yesinyanya, udhlu'utshay'inkomo, if you go with that whiteman, he will give you your money of the months, and you will get a bullock besides *ungitshaya isituta*, you make me out to be a fool, make a fool of me *way'esitshaya isiqwaga*; *kepa bamtambisa abendhlu enye*, he was showing himself off as a valiant fellow; but the people of another hut took him down.

utshaye inngakala, he abounds with white on his feet = he shows very fine feet.

utshaye wacita, he was off and away.

izinkoma ziyitshaye sayilahla insimu yake, the cattle have cleared off his mealie-garden utterly.

utshaye umbila, he has a good show of mealies.

ungitshaya ihlanga lerindhlubu, lona lingadhliwa, "you make me to be as an old garden of ground-nuts, not eaten by any cow"
—may be said to an importunate beggar who has already been given, but wants more = you'll clean me out completely.

TSHAYANA, *v.* Strike one another, knock together, as the knees.

TSHAYANEKA, Get struck by one another, &c.

TSHAYANELA, *v.* Strike one another at, for, &c.

TSHAYANISA, *v.* Make to strike or knock one another, clap (as wings); exchange, as a horse or an ox.

† *ukutshayanisa amasinyo*, to chatter with the teeth, as from cold.

† *ukutshayanisa abantu ngenhloko* or *amakanda abantu*, to set people together by the ears, set them to quarrel or dispute.

TSHAYE (*Ukuti*), Be very numerous, as a crowd of people seated together.

TSHAYEKA, *v.* Get beaten, struck, flogged; be fit to be beaten, &c.

TSHAYELA, **TSHAYELEKA**, &c. = **TSHANELA**, **TSHANELEKA**, &c.

TSHAYELA, *v.* Beat, strike, flog, &c., for; beat for (a wagon), drive; beat at; clap hands for a person dancing; go through (a dance) for.

TSHAYELEKA, *v.* Get driven, as oxen.

TSHAYELELA, *v.* Drive, for, at, &c; speak at length with a view to some particular point, drive at it.

***TSHAYELI** (*Um*), *n.* Wagon-driver.

TSHAYELO (*Um*) = *umTshanelo*.

TSHAYISA, *v.* Help or make to beat, &c.

† *ukutshayisa uvalo*, to cause alarm.

† *ukutshayisa wabi*, to cause the hiccough.

TSHAYO (*Um*), *n.* Cross-beam or rafter inside a hut.

TSHAZA (*I*), *n.* Ivory ear ornament.

TSHAZA, *v.* = *Tshatshaza*; also scorch up, as cold does young crops.

TSHAZI (*Ukuti*), Get a glimpse of.

TSHAZO (*Um*), *n.* The rectum = *umDidi*.

TSHE (*I*), *n.* Stone, rock; a hundred thousand.

Ex. *inkomo imbiwa ematsheni ku'belungu*, an ox is dug out of the rocks among white people = it's hard work getting an ox among white people, one must work hard to get it.

TSHE TSHE TSHE (*Ukuti*), Go on.

Ex. *oMadubana basishiya sihlezi, bati tshe tshe tshe, bati bays emakosini; manje ke is'ikaba abasondereli*, Madubana and his people left us sitting, and went on and on, and said, they were going to the magistrates; now, however, 'it is kicking all who come near,' (a proverb taken from an ill-tempered ox).

TSHEKA, &c. = *Ruda*, &c.

TSHEKANE (*In*), *n.* Diarrhoea; name of a certain mountain; name of a herb, whose roots are eaten by young men as an emetic, especially in spring time.

TSHEKE TSHEKE (*Ukuti*), Sound as fluid in a bottle or vessel, when shaken.

TSHEKE (*Isi*), *n.* Passionate, hot-tempered, fierce, person = *isiFifane*.

TSHEKELA, *v.* Be placed awkwardly, uneasily, uncomfortably, as a man sitting awkwardly in a chair.

TSHEKELA = *Rudela*.

Ex. *litshekelwe igwababa*, lit. it has been voided upon by a crow, a description applied to a spot on a bullock's back of corresponding form.

TSHEKELO (*Um*), *n.* Spot or mark, such as the above.

TSHEKEZI or **TSHEKEZA** (*U* for *Ulu*), *n.* Liquid fat; oil; melted metal; any similar heavy liquid.

TSHEKISANE (*Um*), *n.* Plant, whose roots are used as a purgative.

TSHEKU (*Ukuti*) = *Tshekula*.

TSHEKETSHE (*I*), *n.* Large black ant, which spits fluid on a sore in the foot.

TSHEKEZA, *v.* Make fluid sound by shaking, as in a bottle.

TSHEKU (*U* for *Ulu*), *n.* Anything placed awkwardly, uncasily, &c., likely to fall.

Ex. *lo'muntu uhlesi'lutsheku*, that person will fall presently.

TSHEKULA, *v.* Gambol, sport, frisk about, as oxen kicking up their heels, &c.

TSHELA, *v.* Tell; burn in, at, &c., as at the bottom of a pot; dry up for, be hot for.

Ex. *ang'asi uma usatshela-ni* I do not know why he is still hot for it, cares about it.

¶ *inhlansi itshelwa ng'amanzi*, the fish is dried up for by the water = the pool is dried up, and the fish will come to grief, may be said of one who has exhausted his means

TSHELA (*In*), *n.* Porridge, &c., burnt at the bottom of a pot.

TSHELA, *v.* Speak to a girl, as a wooer (a word lately come into use).

Ex. *uFaku uyekutshela (entombini ka'Jojo)*, Faku has gone-a-courting (to the daughter of Jojo).

TSHELEKA, *v.* Get told; be fit to be told; lend to (acc.); borrow from (*ku*).

TSHELEKELA, *v.* Borrow for.

TSHELELA, *v.* Tell with a purpose; slip, slide; woo a girl for (another).

TSHELESITILLO (*I*), *n.* Stone put in a basket of seed for good fortune, which is considered valuable, and is bought and sold.

TSHELEZA, *v.* Smoothe off, as the end of a watercourse, that the water may flow readily.

TSHELEZELA, *v.* Put up to do a thing.

TSHELEZI (*Ubu*), *n.* Slipperiness.

Ex. *amazinyo ami a'butshenzi*, my teeth are slippery = set on edge, as by eating pine-apple, so as not immediately to fasten on other food.

TSHELI (*Isi*), *n.* One fond of courting girls.

TSHELISA, *v.* Help or make to tell; help or make to woo (a girl).

TSHELISISA, *v.* Tell thoroughly.

TSHELIKA'NTUNJAMBILI (*I*), *n.* Rock near Fort Nottingham, which has a hole through it, like the eye of a needle, (*Ntunjambili*).

TSHENA = *Tshela*.

TSHENGELA (*Um*), *n.* Tall pot = *umCakulo* or *uKamba*.

TSHENGISA or **TSHENISA**, *v.* Show, point out.

TSHENGULA (*In*), *n.* Snuff-spoon.

TSHENSO or **TSHENSWA** (*I*), *n.* Very hard stone, whinstone, somewhat resembling a kidney.

Ex. ulukuni ulitshenso, he is hard as a whinstone.

TSHENTSHISA, *v.* Change, as gold into silver money.

TSHETSHA, *v.* Make haste; also = *Tshetshelasa*.

TSHETSHE (*Um*), *n.* Single string of beads.

TSHETSHENGWANA (*Um*), *n.* One who is always informing the chief against others.

TSHETSHELA, *v.* Make haste for, towards, &c.; slip on heels or buttocks for.

TSHETSHELEZA, *v.* Slip along on heels or buttocks.

TSHETSHELEZI (*In*), *n.* One who has very small buttocks.

TSHETSHEZELA, *v.* Be eager to present one's-self before a chief.

TSHETSHISA, *v.* Hasten a person; make great haste.

***TSHESI** (*I*), *n.* Candle (Dutch).

TSHEZI (*In*), *n.* Ox that has escaped disease when others of the herd have suffered.

TSHEZI (*Um*), *n.* Bushman's River.

Ex. is'emTshesi, native name for the town of Weenen.

TSHI (*Ukuti*), Go into, sink down into, be buried, or bury itself in, as a rod in a hole, a man in his dress or ornaments, a girl in her belt, &c.; make the sound *tshi*, to drive oxen, fowls, &c. (*tshikiza*); make the sound *tshi* or *tshihaha*, to set on dogs (*tshitshizela*).

Ex. us'ete tshi, he is now in the midst of it—in a towering rage.

TSHIBAZELA, *v.* Go on might and main in word or action, without heeding any one, used specially of women.

TSHIBILIKA or **TSHIBILIZA**, *v.* Baboon = *uNohoha*.

TSHIKATSHIKA (*Ukuti*) = *Tshikatshika*.

TSHIKATSHIKA, *v.* Labour alone at a thing which surpasses one's strength.

TSHIKATSHIKEKA, *v.* Be overdone with a thing (*na*), find it beyond one's power, working alone.

TSHIKI (*Um*), *n.* Kind of grass, much liked by horses.

TSHIKILA, *v.* Turn away, as in hot wrath; have large buttocks.

Ex. *uMazwi lo utshikilile*, Mazwi here is a big hulky fellow.

TSHIKITSHA, *v.* Dance after the manner of Hottentots, wriggling the body, with quick steps, &c.

TSHIKITSHELA, *v.* Penerate, insinuate itself, as a leech; dance, as above, for.

TSHIKITSHI (*Ukuti*) = *Tshikitshela*.

TSHIKIZA, *v.* Drive cattle, children, &c., with the sound *tshi*; wag the tail, as a dog; vibrate, as an assegai when brandished, or a reed in the wind or in the water.

TSHIKIZISA, *v.* Make to vibrate, brandish, as an assegai.

***TSHIKIZO** (*I*), *n.* Woman's word for porridge-stick.

***TSHIKIZO** (*Um*), *n.* Woman's word for haft, handle, of pick, axe, &c.

TSHIMANE (*Isi*), *n.* Man rejected by girls.

***TSHIMEYANA** (*Isi*), *n.* Intoxicating drink made with treacle (the name corrupted from *machine*).

***TSHINA**, *v.* Lie with a woman (*amaBaca*).

TSHINATSHINA, *v.* Push or toss with the horns, as a bull may toss a bush or ant-heap.

TSHINGA, &c. = *Shinga*, &c.

TSHINGIZELA = *Tshibazela*.

TSHINGO (*Um*), *n.* Species of reed musical instrument.

TSHINGOZA, *v.* Spout water, as an elephant.

TSHINGOZI (*Isi*), *n.* Stick for stirring *utshwala*.

TSHINGWANA (*U*), *n.* Sceptre or staff of authority.

Ex. *upet'utshingwana lo* = he seems to lord it here, to be quite at his ease.

TSHIPA, *v.* Break wind without sound.

TSHIPEKA, *v.* Be greatly distressed.

TSHIPI (*Ukuti*) = *Tshipeka*.

- TSHIPILIZA**, *v.* Wipe tears or sweat from the face with the hand, sweep off, as snuff.
- TSHIPILIZEKA**, *v.* Be swept off, as snuff.
- TSHIPIZELA**, *v.* Sweep (snuff) for, into, &c.
- TSHIPIZA**, *v.* Milk, when there is very little to be drawn.
- TSHIPIZEKA**, *v.* Get milked, as above.
- TSHIPIZELA**, *v.* Milk, as above, into, for, &c.
- TSHIQELA**, *v.* Thrust into violently.
- TSHISA** (*I*), *n.* Calabash prettily spotted; headman's beer-cup of handy size.
- TSHISA**, *v.* Burn; set on fire; heat, as an iron; be hot (heating other things); scorch up (crops), as the cold; burn, as a tight bandage, fetter, &c.
- Ex. amanzi atshisayo*, hot water.
- TSHISANDHLU** (*I*), *n.* The strong hot wind from N.W. (literary 'hut-burner').
- TSHISEKA**, *v.* Get burnt; be fit to be burnt.
- TSHISEKELA**, *v.* Get burnt for, desire ardently, passionately; be in a passion for.
- RSHISEKELI** (*Isi*), *n.* Person in a hot passion, or one who is intemperate, ungovernable, unrestrained, in his habits.
- TSHISELA**, *v.* Burn for, as grass for a person; used of the nipples of a pregnant woman becoming dark in colour.
- TSHITSHA**, *v.* Haste exceedingly, as one expecting a storm.
- TSHITSHI** (*I*), *n.* Young girl.
- TSHITSHI** (*U* for *Ulu*), *n.* Speed.
- TSHITSHI**, *adv.* That'll do, stop, &c. = *Pesa*.
- TSHITSHI** (*Isi*), *n.* Spot or stain, as of mud on the face.
- TSHITSHILIZA**, *v.* Rub hard, as a dragged wheel on the ground; go fast.
- TSHITSHILIZEKA**, *v.* Get rubbed hard.
- TSHITSHILIZELA**, *v.* Rub hard upon, as a man by hard words.

TSHISHINGA, *v.* Hurry violently.

TSHITSHIZELA, *v.* Set on, as dogs; run a red hot needle or iron into anything, as a bit of wood.

TSHIYA, &c. = *Shiya*, &c. **TSHIYI** (*I*) = *iShiyi*.

TSHIZA (*Um*), *n.* Large staff without a head; damp log of firewood.

TSHIZANE (*U* for *Ulu*), *n.* Brass ring or rings of a certain kind for the arm.

TSHO, *perf.* **TSHILO** or **TSHIZO**, *neg.* **TSHONGO**, *v.* Say, speak; declare, affirm; say to one's-self, think; speak or say of, point out, indicate, mark, make or leave a mark on (*acc.*); *say* a thing only, without caring whether it be true or not; do a thing capitally, to perfection, hit it off, &c.

¶ *ukutsho ukuti*, to say something intelligible, having meaning.

Ex. *yutsho pela leyo'nkomo*, that bullock, to be sure, spoke out, gave out its voice.

watsho ukuhlala kuhle, he spoke of their living comfortably.

ngitsho, I say so = I think so, I suppose.

ngitsho njalo, I assert it positively.

ngitsho ngabo, yes, for.

wab'etshilo-ke, he was he has said it = he stuck to it positively.

ngitsho isitombo lesi, not so much as a single sprout (as if *asiko*, 'there is not,' were understood).

utsho abantu? are you speaking of men? do you say men (have done this)? is it possible that any man has done this? (an expression of surprise at something unusually good or bad).

utsho abantwana babantu ngabantu, are you speaking of children of different men? (a phrase of the same import as the above).

angitsho amadoda odwa, *ngitsho nesifasana*, not the men only, but the women also.

yitsho, give it to him, said when a man has hit a dog to the satisfaction of the speaker.

ngayitsho, I hit him.

bawubiye bawutsho umusi, they have fenced the kraal admirably.

uyinqume wayitsho innyoka, he has cut the snake in two capitally.

kungatshiwo nomunye umuntu, it might be said with another person (not with him).

wamutsho ngobawu, he left his mark upon him, scratched him.

batsho loko, *batsho loko*, they said first one thing, then another.

watsho nga, he declared it, showed, showed off, by . . .

etsho ngesihlangu, showing it by his shield.

angisatsho nokuti, I no longer say.

innagane yatsho ngapansi nangapuzulu, the infant voided below and above, by stool and vomit.

TSHO (*Uku*), *n.* Saying.

TSHOBA, *v.* Be restless, unsettled, as a man travelling from place to place, a cow looking for a place to calve in, &c.

TSHOBA (*I*), *n.* Bush of an animal's tail.

Ex. itshoba lenkabi, the third small bullock, given by the bride's friends to the bridegroom.

TSHOBINGA, *v.* Make water, void urine (best word to be used).

TSHOBINGO (*Um*), *n.* Urine.

TSHOBITSHOBI (*U*), *n.* Tadpole = *iNgcungulu*.

TSHOBO TSHOBO (*Ukuti*) = *Tshoboza*.

TSHOBOLO (*I*), *n.* One who is shabbily dressed for want of clothes, when others are attired in their best.

TSHOBOLOZA, *v.* Slip or slide along, as a stick or snake through grass, &c.

TSHOBONGO (*I*), *n.* Scoundrel, scamp.

TSHOBOZA or **TSHOBOZELA**, *v.* Make a sound, as water stirred by the hand; move, as an *umutsha* having very long tails, flapping as a man walks.

TSHODA, *v.* Be thin, meagre, miserable-looking, as sick cattle; be weak as stale beer = *Laza*.

TSHODO (*U* for *Ulu*), *n.* Blue calico.

TSHODO (*Isi*), *n.* Stale beer.

TSHOFUTSHOFU (*I*), *n.* Babbler, who talks about all things in heaven and earth.

TSHOKO (*Ukuti*) = *Tshokoza*.

TSHOKOFU or **TSHOKOVU** (*U* for *Ulu*), *n.* Seminal discharge (flux).

TSHOKOLO (*Isi*), *n.* Young man not liked by girls.

TSHOKOZA, *v.* Vomit a little, as an *icimbi* (large caterpillar) does when handled.

TSHOKOZAKA, *v.* Be vomited.

TSHOKOZELA, *v.* Vomit into, for, &c.

TSHOKOZI (*U*) = *uTshekezi*.

TSHOLA, *v.* Steal, as cattle, stealthily (*amaXosa*).

TSHOLA (*I*), *n.* Thief (used jocosely).

TSHOLO, *v.* Say for, *caus. form* from *Tsho*.

TSHOLO (*I*), *n.* Bush country = *iHlati*.

TSHOLO (*Isi*) = *isiIshimane* or *isiTshokolo*.

***TSHOLO** or **TSHALI** (*I*), *n.* Shawl (Eng.)

TSHOMO (*Isi*), *n.* Large company of people going in front, van; great puff of smoke, as from a cannon or foundry.

TSHONA, *v.* Sink, go down; set; go out of sight, disappear as into a hollow, or as a person lost in his clothes, ornaments, &c.; go far away out of sight; be cut off, die, perish, especially, if buried.

Ex. litshonile, by sundown.

inhlisiyo yatshona pakati kuyena, = he was very angry.

inhlisiyo yatshona pakati, wafa = he fainted.

TSHONA (*I*), *n.* Long woman's hair, which is reddened.

TSHONA (*Uku*), *n.* Setting.

TSHONALANGA (*In*), *n.* Sunset; west.

TSHONELA, *v.* Go down, for, towards, &c.

TSHONGA (*U* for *Ulu*), *n.* Thick part of a bush or wood.

TSHONGOLOLO (*I*), *n.* Millipede, whose feet it is ill-omened to attempt to count; blue Gnu.

TSHONGOLO (*In*), *n.* Chill, cold.

Ex. vala emnyango, safa intshongolo, shut the door, we are half dead with cold.

TSHONGWE (*I*) = *iShongwe*.

TSHONISA, *v.* Make or help to go down, &c.; cut off, destroy.

TSHOPA, &c. = *Tshela*, &c., used of courting a girl among the *amaHlubi*.

TSHOTSHA, *v.* Go stooping, or as a bird walking; go as one disabled in his limbs; stoop, as in the hut-dance.

¶ *impangele enhle ekala itshotaha*, it's a good guinea-fowl which cries running = we had better get along, and do our crying as we go.

TSHOTSHA (*Isi*), *n.* One lame or disabled in his limbs.

TSHOTSHANA (*I*), *n.* Dim. of *iTshoba*.

TSHOTSHELA, *v.* Go stooping at, towards, &c.

TSHOTSHISA, *v.* Make to go stooping, &c.

TSHOTSHO (*Um*) = *umCwayo*.

TSHOTSHOBANA (*Isi*), *n.* Bundle of small twigs at the end of a branch.

TSHOTSHOKAZANA (*Isi*), *n.* Herb, applied to a sore and causing a smart.

TSHOTSHOZELA, *v.* Smart, throb, as a painful wound = *Qaqamba*.

TSHOTSHOZELELA, *v.* Smart at, for, &c.

TSHOTSHOZELISA, *v.* Make to smart.

TSHUBA, &c. = *Shuba*, &c.

TSHU (*Ukuti*) = *Tshaba*.

TSHU (*Isi* or *Isa*), *n.* Disease in oxen = *uNqutsha*.

TSHUDA, &c. = *Ruda*, &c.

Ex. iyatshuda inkanyezi, the star shoots.

TSHUDULA, *v.* Wear away, injure, the floor of a hut, as children by their feet; used of a girl who has grown old unmarried, an old maid (as if wearing away the floor of her father's hut).

TSHUDULEKA, *v.* Get worn by rubbing.

TSHUDULELA, *v.* Wear by rubbing for.

TSHUDULISA, *v.* Help or make to wear by rubbing.

TSHUDULO (*Um*), *n.* Place worn by the trampling of people, struggling, fighting, dancing, &c.

TSHUKA, **TSHUKEKA**, &c. = *Shuka*, *Shukeka*, &c.

TSHUKU TSHUKU (*Ukuti*) = *Tshukuza*.

TSHUKUZA, *v.* Shake, as a bottle or blanket, or as a man struggling to shake off his captors; toss, as a child in arms.

TSHUKUZeka, *v.* Get shaken, tossed, as above.

TSHUKUZELA, *v.* Shake, toss, for.

- TSHUKUZISA, *v.* Help or make to shake or toss.
- TSHULA, *v.* Dip, as a bird; dive, plunge, as a bather; bury one's-self, as a flea in a rug.
- TSHULELA, *v.* Dive, plunge, &c., at, for.
- TSHULISA, *v.* Help or make to dive, plunge, &c.
- TSHULUKA = *Tuluka*.
- TSHUMA, *v.* Spit on the ground from the smoking tube, as a smoker of wild hemp.
- TSHUMANE (*Um*), *n.* Intestinal red-worm, sharp at both ends, as if with two heads.
- TSHUMELA, *v.* Spit on the ground for.
- TSHUMISA, *v.* Make to spit on the ground.
- TSHUMO (*Um*), *n.* Smoking tube for wild hemp; tube, pipe.
- TSHUMPU (*Ukuti*) = *Tshumpuka* or *Tshumpula*.
- TSHUMPUKA, *v.* Be broken with a sound (*tshumpu*), as the neck of a man or fowl, a pencil, &c.
- TSHUMPUKELA, *v.* Be broken, as above, for, at, &c.
- TSHUMPULA, *v.* Break, as above.
- TSHUMPULELA, *v.* Break, as above, for, at, &c.
- TSHUMPULISA, *v.* Help or make to break, as above.
- TSHUMU TSHUMU (*Ukuti*) = *Tshumuza*.
- TSHUMUZA, *v.* Make a craunching noise, as a dog crushing meat and sinews together; used of the sound of an *umkonto* piercing a body.
- TSHUNGU (*I*), *n.* Snuff-case = *iShungu*.
- TSHUPU TSHUPU (*Ukuti*) = *Tshupuzela*.
- TSHUPU, TSHUPUKA, &c. = TSHUMPU, TSHUMPUKA, &c.
- TSHUPUKA (*Isi*), *n.* Fleishy, well-conditioned person, fat, not flabby.
- TSHUPUTSHUPU (*Isi*), *n.* Well-conditioned, as above, used of females.
- TSHUPUZELA, *v.* Walk as a fleshy person, as above, whose thighs flap on one another.
- TSHUQUA, *v.* Seize violently, hold tight; bind tight; crumple up, as paper.

Ex. *ngimbane etshuqule umbila ngengubo*, I saw him having fastened some mealies up tightly with a blanket.

TSHUQULANA, *v.* Grasp violently one another, as men struggling together.

TSHUQULA (*Isi*), *n.* Short bundle wrapped up.

TSHUQULA (*Um*), *n.* Large bundle, bound up tight.

TSHUTSHU (*U*), *n.* Hot spring.

TSHUTSHU (*Ukuti*) = *Tshutshuza*.

TSHUTSHUZA, *v.* Blow in cold stormy gusts.

TSHWABADELA, *v.* Devour ravenously or rudely.

TSHWABANA, &c. = *Swabana*, &c.

TSHWALA, *v.* Snatch up things together.

TSHWALA (*Isi*), *n.* Thick porridge of *umbila* or *amabele*, meal-pudding.

TSHWALA (*U* for *Ubu*), *n.* Kafir beer, *utshwala*.

¶ *sokw'nsuka zatshwala*, *lit.* it is now the days of beer, *i.e.* of beer making, showing that the festival is close at hand = in a very few days, immediately.

TSHWAMA or ETSHWAMA, *v.* Eat first of the new crops.

N.B. At this time all sorts of new produce are mixed in a large bowl with bitter herbs, as a medicine to strengthen, &c.; the dish having been cooked by the *amadoda* in the *isibaya*, is brought to the Chief, who first fills his mouth with the liquid, and spits it out on all sides, 'over his enemies;' then he eats a morsel of every thing, and the men eat after him. There is an earlier festival (*ukunyatela*) at which only the Chief and a select few of his head men eat: but this last is not much observed among the Natal natives.

TSHWAMELA, *v.* Eat first of the new crops at, &c.

TSHWAMISA, *v.* Make or help to eat first of the new crops.

TSHWANA (*Um*), *n.* Tuft; *dim.* from *umuTshwe*.

TSHWANA (*Isi*), *n.* *Dim.* from *isiTo*.

TSHWANA (*U* for *Ulu*), *n.* *Dim.* from *uTo*.

Ex. *singe 'lutshwana (izinkomo)* = they being not anything, being very few.

TSHWAPA, *v.* Be very thin, mere skin-and-bone = *Zaca*.

TSHWAPA (*Isi*), *n.* Thin person, who is mere skin-and-bone; a very thin animal.

TSHWAQA, v. Dry up the mouth as to saliva, be astringent; dry up the mouth as to words, shut one up; begin to dry up as a wound healing.

Ex. *lo'muti ngiwudhle qede, watshwaga emlonyeni, amate, as'emklope esel'ipukupu*, this medicine, as soon as I had eaten it, made my mouth feel dry, my saliva is now dry and frothy.
ungitshwaqile lo'muntu; ngite loku bengiyombiyela umuzi wake, wasimse wakuluma, kangase ng'azi ukuba uti-ni, this man has dried up my mouth; when I had gone to fence for him his kraal, he out with his talk, I could not at all understand what he said.

TSHWATEKA or TSHWATIKA, v. Put into the pocket.

TSHWATI (Ukuti), = Tshwatika or Tshwateka.

TSHWATI (Um), n. Name of a small stream.

TSHWATIZA or TSHWATIZELA, v. Make a noise in walking, rustle, as one who wears stiff trousers.

TSHWATIZEKA, v. Be pocketed, buried, as one hiding in long grass.

TSHWATSHWAZA, v. Talk thickly, indistinctly, as when the mouth is stuffed with cold or swelled, or as a man of the amaNganga (Manzini's) tribe, or as an *umkovu*.

TSHWAUZA, v. Make a sound, as a person eating or drinking something hot or eating hastily; speak thickly.

TSHWAUZO (In), n. Food which a man eats himself before giving any to others.

TSHWAZA, v. Make a rustling noise, as a swarm of people moving.

TSHWE (Ukuti) = Tshwaza or Tshweza.

TSHWE (Umu), n. Line, stripe.

TSHWEKA, v. Speak indistinctly, as the abaTshweki (= *Tshwaza*).

TSHWEKI (Um), n. One of a tribe near Delagoa Bay.

TSHWELE (Ukuti) = Tshweleza: the word *tshwele* is used to a chief, as *lama* to a humbler person, in the sense of 'have mercy.'

Ex. *ubani lo siyamasola; tshwele, nkosi! wonile*, this man we blame him; have mercy, Sir! he has done wrong.

TSHWELE (*U* for *Ulu*), *n.* Mealies roasted in a pot without water.

TSHWELELE (*Um*), *n.* Sort of owl that is said to warn against the presence of an *untakuti* by crying *tshwele* (= *umSwelele* or *umTshwele*).

TSHWELEZA, *v.* Smooth down, soothe, quiet, a person, especially a chief.

TSHWEMPE (*U*), *n.* A large ox.

TSHWEZA, *v.* Sound as people singing at a distance, birds in the reeds, the wind whistling through the sides of a hut; mark the body with ink or clay.

TSHWI (*Ukuti*), Go or send far away.

Ex. *us'emuka waya le oSutu, uti tshwi*, he is now gone far away to Basuto-land.

uhle wayitata nje imbengana uyiti tshwi lapaya kude, he took up the little basket, and sent it flying far away over there.

TSHWIBA, *v.* Throw far away, as a stick, an *umkonto*, a spadeful of earth, &c.

TSHWIBEKA, *v.* Get thrown far away.

TSHWIBELA, *v.* Throw far away at, towards, &c.

TSHWIBILA, *v.* Strike with a switch = *Twibila*.

TSHWIBISA, *v.* Help or make to throw far away.

TSHWILA, *v.* Twist; twist the words of a person.

Ex. *akukhuni kahle una ngibuluma nawe; uyangitshwila*, you don't speak properly if I talk with you; you twist my words.

TSHWILEKA, *v.* Get twisted; be twistable; be curled, as hair.

TSHWILELA, *v.* Twist for, at, &c.

TSHWILISA, *v.* Help or make to twist.

TSHWILISISA, Twist thoroughly.

TSHWILI (*I*) = *iSwili*.

TSHWILI TSHWILI (*Ukuti*), Twirl round.

TSHWILITSHWILI (*Ama*), *n.* Any thing twirled round, coming round in a circle, taken in turns, &c.

Ex. *izinkondhlo zetu zumbili ziatatu, zing'amatshwilitshwili, siyeka ngale, siyeka ngale*, our songs are two or three, they are taken in turns, we choose that, and leave this.

TSITSA = *Titiliza*.

TSOBO (*Ukuti*) = *Tsobozela*.

TSOBOZELA, *v.* Eat any long thing, as a whole stalk of *imfe*.

TSWABUTSWABU (*U* for *Ulu*), *n.* Tall thin person.

TSWEBBA (*I*), *n.* Ham, part under the thigh.

TSWELELE (*Um*), *n.* Species of owl (see *umTshwelele*).

TSWI TSWI (*Ukuti*), Squeak like a field-mouse or snake.

TU (*Ukuti*), Reach, come out at, as a ford, the top of a hill, &c.; appear white, as a man's hair or a mealie-field in flower.

TUBA, *v.* Be troubled or discoloured, as the water of a full river.

TUBA, *v.* Thump with fist, beat; be fair, as the weather.

Ex. litubile, it (the sky) is dull, cloudy, without sun, but pleasantly cool, neither too hot nor too cold.

N.B. This word is sounded differently from the word preceding.

TUBA (*I*), *n.* Opportunity, opening for doing a thing.

TUBA (*In*), *n.* Opening; small side-entrance to a kraal; mountain-pass.

TUBEKA, *v.* Be in prime condition, as a man or beast.

Ex. itubekile, it (the ox) is in prime condition.

TUBELEZA, *v.* Go from one place to another, and so on, again and again.

TUBELEZELA, *v.* Go as above to, for, &c.

TUBELEZISA, *v.* Make to go as above.

TUBELEZI (*I*), *n.* One who goes habitually from one place to another; one who first speaks one thing and then another.

TUBESI (*I*) = *iTamusa*.

TUBI (*Isi*), *n.* Porridge made of meal and new-milk (*inDofunc*, *imPehlwa*); bladder on the foot.

TUBI (*Um*), *n.* First milk of a cow, for three or four days after calving, beestings, which is eaten by the boys.

TUBINI (*U*), *n.* Yellow maize.

TUBULA, *v.* Knock, butt, thump, as a calf sucking.

TUBULEKA, *v.* Get knocked, thumped, &c.

TUBULELA (*I*), *n.* Bruise, as from a blow, without blood being drawn.

TUBUZA, *v.* Break down by blows, as clods or ridges in a ploughed field (*Budukeza*).

TUBUZA or **TUBUZELA**, *v.* Walk gracefully, as a well-dressed person, long-haired goat, &c.

TUBUZeka, *v.* Get broken down, as above.

TUBUZELA, *v.* Break down, as above, at, for, &c.

TUBUZISA, *v.* Help or make to break down, as above.

TUKA, *v.* Abuse with words, revile; profane a thing sacred.

Ex. *umtuke wamtuka ngezibongo* = *wambonga*, he praised him.

TUKA = **ETUKA**, *v.* Start, be started; have the attention suddenly called; be surprised, astonished; be apprehensive; be affrighted; notice, take notice, as a sick man; be revived, be refreshed, as a man with a bathe.

Ex. *ngite ng'etuka*, when my attention was called to it, when I became first aware of it.

TUKALALA (*Ukuti*), Be startled = *Tuka* or *Etuka*.

TUKEKA or **ETUKEKA**, *v.* Get startled.

TUKELA or **ETUKELA**, *v.* Start at, for, &c.

TUKELA (*U* for *Ulu*), *n.* The river *Tukela*.

TUKO (*Isi*), *n.* A abusive word.

Ex. *unesituko (esibi)*, he has a bad name.

TUKU (*Ama*), *n.* Huts on each side at the entrance (lower end) of a kraal.

TUKU (*I*), *n.* White worm or maggot, found in old dung.

TUKU (*Ubu*), *n.* Discharge or humour of any kind, not purulent.

TUKULU (*Isi*), *n.* Stem of native pipe:

TUKULUKELA, *v.* Get loosened for.

TUKULULA, *v.* Loosen, untie, outspan.

TUKULUKA or **TUKULULEKA**, *v.* Get loosened, untied, outspanned.

TUKULULELA, *v.* Loosen, &c., for.

TUKULULISA, *v.* Help or make to loosen, &c.

TUKUSA, *v.* Conceal, hide.

TUKUSEKA, *v.* Get concealed; be such as to be concealed.

TUKUSELA, *v.* Conceal for.

TUKUSISA, *v.* Help or make to conceal.

TUKUSO (*In*), *n.* A secret, something not to be told.

TUKUTELA, *v.* Be angry.

TUKUTELA (*Uku*), *n.* Anger.

TUKUTELELA, *v.* Be angry for, be in earnest about.

TUKUTELI (*Isi*), *n.* A spirited person, ready to fight, &c.
(not a passionate person = *isiFifane*.)

TUKUTELISA, *v.* Make angry.

TUKU (*Ukuti*), Thrust in, as something to be hidden, or a lighted brand into ashes, to keep the fire in all night.

TUKU TUKU (*Ukuti*), Thrust up with little movements, as a mole turning up earth.

TUKUTUKU (*Isi*), *n.* Perspiration; reward for perspiration or great exertion.

TUKUZA, &c. = *Tukusa*, &c.

TULA, *v.* Be silent, still, mute, hold one's tongue; be quiet, calm, peaceful; be settled, as water.

Ex. *litule (iswe)*—all is well here.

utlile ebusweni, he is mild in countenance.

ngatula naye, I came along quietly with him = I took firm hold of him, and brought him along without more ado.

latula-ke, it was all right.

abas'ensele utshwala, sipuze, litule-ke, let him make *utshwala* for us, that we may drink, and (the land be quiet) enjoy ourselves.

ngambamba, ngatula, I held him firmly, steadily.

ib'is'ihle yatula nayo, it (*inkabi*) made nothing of it, walked over the course with it, settled it (another *inkabi*).

lutule kute du = and there's an end of it.

wavus'umsindo, kwatula kwati kwitshi, he raised a noise, there was nothing but noise.

lutule kute kwitshi, it was in full operation.

kwatula kwati ngci, it was a death-struggle, close fight.

TULA (*I*), *n.* Large bluish tick on cattle, dogs, &c.

TULA (*Uku*), *n.* Silence; calm, quietness; peace.

TULELA, *v.* Be silent for.

TULI (*Isi*), *n.* Person who is generally silent, reserved, quiet (not 'a dumb person' = *isiMungulu*).

TULI (*U* for *Ulu*), *n.* Dust; disturbance.

TULISA, *v.* Silence, quiet, calm, hush.

¶ *ukutulisa amehlo*, to fix the eyes.

¶ *umfazi angatula kanyikeka*, a wife who holds her tongue (when scolded) will not cook (=will sulk and not do her duty).

TULO (*In*), *n.* Lizard.

TULU (*Isi*), *n.* Deaf person.

TULU (*Um*), *n.* = *umTulwa*.

TULUKA, *v.* Come from, used especially of coming from the interior or a distance; break out into violent words.

Ex. *baniŋi abeSutu abatuluka le kwa'Sikwata*, there are many Basutos, who come from far away at Sikwata's.

leyo' mikumbi enalawo'mabuto ituluka le ngale kweRini, those ships with those soldiers came from far away beyond Graham's town.
lezo' nkomo ezafika nokufa zatuluka le oSutu, those cattle that had the sickness came from Basutoland.

usimze watuluka nje, wati uyatakata uJozini lo, he broke out against him all at once, and said he was *takata-ing* Jozini there.

TULUKELA, *v.* Break out with violent words at, for, &c.

Ex. *lo'muntu ungitulukela ngamazwi amabi ngingatshongo'lwolubi kuye*, that man breaks out against me with evil words, when I had not said anything evil to him.

TULULA, *v.* Pour out, empty.

TULULEKA, *v.* Get poured out, emptied.

TULULELA, *v.* Pour out for, at.

TULULISA, *v.* Make or help to pour out, as one who takes away a vessel from another person, and pours out its contents elsewhere; change one's dress repeatedly, as one who wishes to appear always well-dressed.

Ex. *uNomvuza utululise uZandile imbiza yamanzi*, Nomvuza has made Zandile pour away her pitcher of water—has taken it away and used it up.

**Faku uyatululisa ngesikati zonke; kusasa wambata ezinye izingubo, ntambama ambate ezinye, Faku is always changing his dress; in the morning he puts on one set of clothes, in the afternoon another.*

TULWA (I), n. Fruit of the *umTulwa*.

TULWA (Um), n. Wild medlar tree.

Ex. *kubangwa umtulwa nemmamba y'ini?* is the *umtulwa* disputed with the *immamba*? meaning does it presume to come near to eat the fruit (which it likes) when men are eating it? won't they drive it off? (a proverb used to get rid of a disagreeable request for something).

TULWANA (U), n. Name of a regiment of Mpande which is 'Cetshwayo's own.'

TUMA, v. Send; send by magic influence; send to (acc.); send for or about (acc.).

Ex. *babika abakutunywe ng'uDingane*, they report what they were sent about by Dingane.

TUMA (I), n. Fruit of a larger kind of *umTuma*, which has a rough rind.

TUMA (In), n. Fruit of a smaller kind of *umTuma*, which has a smooth rind.

TUMA (Um), n. *Solanum* or thorn-apple, of which there are two common species, large and small.

TUMBA, v. Take captive, carry away captive; carry off, as a present to a father or chief; carry off, as disease or death.

TUMBA (I), n. Boil.

TUMBAKULU (U), n. Large boil or abscess.

TUMBANJA (Isi), n. Side post of Kafir hut.

TUMBEKA, v. Get captured, carried off as captive.

TUMBELA, v. Take captive at, carry captive to; take as a present to a father or chief.

TUMBISA, v. Help to carry away captive.

TUMBU (I), n. Bowel; offspring; plur. *amatumbu*, intestines.

Ex. *amatumbu ami*, my children.

lisekona itumbu lake, his child is still living.

¶ *yek'unina owomcalayo! kasalanga, wabo'amatumbu, alas for the mother who bore him! she did not bare, she rotted as to her bowels—may be said with reference to a son who disgraces his family.*

TUMBU (*Isi*), *n.* Leg below the knee.

TUMBU (*U* for *Ulu*), *n.* Flank in man or beast; *izintumbu*, waist.

TUMBU (*Ubu*), *n.* Pulp, core, inside of fruit.

TUMBUSANE (*In*), *n.* Medicine drunk by pregnant women (*amaHlubi*).

TUMEKA, *v.* Be sendable; get sent.

Ex. mnhle umntwana otumekayo, uyatandeka kwabamsalayo; wubi owalayo inza etunywa, that's a good child that is ready to be sent; he is endeared to his parents; one who refuses when he is sent is bad.

TUMELA, *v.* Send at, to, for, &c.

TUMUTUMU (*Isi*), *n.* Large extent of mealie-gardens in one place; kraal with many huts; blockhead.

TUMUTSHE (*Ubu*), *n.* Noun of multitude for *uNotumutshe*.

TUNA, *v.* Make unpleasant, offensive, disagreeable, ridiculous.

Ex. le'ngubo aikufanele, iyakutuna, this dress is not becoming, it makes you look ridiculous.

TUNA (*I*), *n.* Grave, properly a hole dug to receive the body, but may be used of a bush, &c., where the body is exposed.

TUNDA, *v.* Void water or seed.

TUNDELA, *v.* Void for.

¶ *ukutundela umfazi, to have sexual intercourse.*

TUNDISA, *v.* Help or make to void water, &c.

TUNDU (*Isi*), *n.* Large Table Mountain in *kwaMapumulo*.

TUNDU (*I* or *Isi*), *n.* Upper ridge of cheek-bone.

TUNDU (*Isi*), *n.* Large wicker basket = *isiQunggu*.

TUNDULUKA (*I*), *n.* Fruit of *umTunduluka*, used for dyeing a red colour.

TUNDULUKA (*Um*), *n.* Tree with a red plum, very acid before it ripens.

TUNEKA, *v.* Be unpleasant, offensive, disagreeable, ridiculous.

Ex. *leli'swi alifanele, litunekile*, this word is not proper, it is offensive, does not sound well.

TUNGA, *v.* Sew, as with a needle; pour out into smaller vessels, decant, as *utshwala*; sew or make a headring, as the first on a man's head, or a new in place of an old one.

Ex. *utungile namhla umfo* [ka'Jojo, *simfanele isicoco*, Jojo's son has got a head-ring made to-day, it suits him well.

TUNGA (*In*), *n.* Kind of grass] used for thatching = *umCele*.

TUNGA (*I*), *n.* Milking vessel, made of wood, earthenware, &c.; one who has lately mounted a headring = *iKehla*.

Ex. *itunga isitsha sokusengela ubisi*, the *itunga* is a milk-pail.

TUNGATA, *v.* Sniff, smell at a thing, as a dog.

TUNGEKA, *v.* Get sewn, stitched, &c.

TUNGELA, *v.* Sew for; make a headring for; decant for; kindle, as a flame.

TUNGELEKA, *v.* Get kindled, as a flame.

TUNGISA, *v.* Help or make to sew, decant, &c.

TUNGO (*Um*), *n.* Seam, as in sewing; piece stitched up.

TUNGO (*U* for *Ulu*) = *uTingo*.

TUNGU (*Isi*), *n.* Bundle or parcel of light things, as grass, leaves, &c., carried loosely or bound together.

TUNGULU (*I*), *n.* Fruit of *umTungulu*.

TUNGULU (*Um*), *n.* Natal plum-tree.

TUNGULU (*U* for *Ulu*), *n.* Coast-land.

TUNGULUKA, *v.* Get opened for the first time, as the eyes of a dog, cat, &c.

TUNGULUKELA, *v.* Get opened as above, at, for, &c.

TUNGULUKISA, *v.* Help or make to be opened, as above.

TUNGULULA, *v.* Open eyes for the first time.

TUNGUNONO (*In*), *n.* Secretary bird.

TUNGWA (*In*), *n.* Gripes in an infant, which the people connect with the navel; fruit of *umTungwa*, about the size of a nut, one of which is strung on a thread, and fastened round the child's body to ward off the disease.

TUNGWA (*Um*), *n.* Tree, whose fruit is used as a charm against gripes, as above; one of the people of Mzilikazi.

TUNISA, *v.* Depreciate, decry, ridicule, revile, make to be ridiculous.

TUNJA (*In* or *Um*), *n.* Hole, orifice, as through a thicket or between two rocks, the eye of a needle, the hole made by a needle, &c.

TUNJAMBILI (*I*), *n.* Hill-with-two-holes, name of a hill near the Tukela.

TUNJANA (*I*), *n.* Last-born child of father or mother; dim. from *iTumbu*.

TUNJANA (*In*), *n.* Dim. from *inTunja*.

TUNQA, *v.* Smoke, as a fire, rise as dust = *Tunya*.

TUNQELA, *v.* Smoke for, at, upon, &c.

TUNQISA, *v.* Make to smoke.

TUNQUZA = *Tuquza*.

TUNSULA, *v.* Throw down, as a bundle of grass from the head.

TUNSULEKA, *v.* Get thrown down, as above.

TUNSULELA, *v.* Throw down as above, at, for, &c.

TUNTU (*Ubu*), *n.* Bluntness, dullness, as of tools.

TUNTUBEZA, *v.* Make blunt.

TUNTUBEZEKA, *v.* Get blunted.

TUNTUBEZELA, *v.* Make blunt for, at, &c.

TUNTUBEZI (*Isi*), *n.* Blunt knife, *umkonto*, &c.

TUNTULULA, *v.* Bring or send in great numbers or in great quantity, as a cattle, an *impi*, &c.

TUNTULULEKA, *c.* Get brought or sent, arrive, in great numbers, in great quantity, &c.

TUNTUTA = *Tintita*.

TUNUKA, *v.* Hurt an old wound.

TUNUKALA, *v.* Get hurt (as above).

TUNUNA = *'intita*.

TUNUNU (*Isi*), *n.* Weak-minded person.

TUNYA, &c. = *Tunga*, &c.

TUNYISA (*Izi*), *n.* Name of a regiment of Dingane, who were armed with muskets, (so called from *Tunyisa* = *Tungisa*, to make a smoke).

TUNWYA (*Um* or *Isi*), *n.* Messenger.

TUNZI (*I*), *n.* Shadow of a rock, house, cloud, the earth, or any large object, not an animal or tree.

TUNZI (*Isi*), *n.* Shadow of man or animal, or any small object, as a rod, &c.; shade or *itongo* of a dead person; influence, importance, weight, prestige.

¶ *ukuzihluba isitunzi*, to strip off one's shadow, lay aside self-respect.
Ex. kunesitunzi, it has a shadow, it is to be respected, feared, dreaded, revered.

isitunzi sisekona, life is still in him.

TUNZI (*Um*), *n.* Shadow of a tree.

¶ *akuko 'mfula ongena 'mtunzi*, there's no river without its shadow
 = troubles are everywhere.

TUPA (*Isi*), *n.* Thumb; six; match in height.

Ex. saba isitupa, we were of the same height.

TUPANA (*Isi*), *n.* Short, stumpy, thickset, person.

TUPAZA, *v.* Walk, as a short, thickset, person; stomp along, as a little child, toddle.

TUQU (*Ukuti*), Be brown or yellow, as dust.

Ex. kumpofu tuqu or *kute tuqu*, it is quite brown with dust.

TUQUKA, *v.* Be raised, fly about, as dust.

TUQUZA, *v.* Raise, as dust.

TUQUZEKA, *v.* Get raised, as dust.

TUQUZEKELA, *v.* Get raised, as dust, upon, at, &c.

TUQUZELA, *v.* Raise dust at, on, &c.

TUQUZISA, *v.* Help or make to raise dust.

TUSA, *v.* Praise, speak well of, extol, speak in admiration of.

TUSA = **ETUSA**, *v.* Startle; frighten, alarm, appal; frighten off or away; drive off, dispel, as sleep.

TUSEKA, *v.* Get praised; be worthy to be praised.

TUSELA, *v.* Praise for, at, &c.

TUSISISA, *v.* Praise exceedingly.

TUSI (*I*), *n.* Brass.

TUSI (*In*), *n.* Ox, red with white spots on the flanks.

TUSIKAZI (*In*), *n.* Cow, coloured as above.

TUTA, *v.* Take, carry, convey, all the goods from a place.

Ex. *uJojo uyotuta uMubi namhlanje, uhambe iso*lo, Jojo is gone to remove Mubi's goods to-day, he went yesterday.

TUTA (*Isi*), *n.* Ancestral spirit (*itongo*); weakminded, helpless, person; used of a clever person, who does foolish things.

Ex. *kubulwa olwakwa'situta*, the simpleton's (upoko) sesamum is being threshed (and therefore the neighbours who help to thresh may carry off as much as they like, not merely the usual share).

TUTANE (*In*), *n.* Red ant; mischief-maker, who goes about talking things he has heard in private; busy body.

TUTAZA, *v.* Make a fool of a person.

TUTAZEKA, *v.* Get made a fool of.

TUTEKA, *v.* Get taken, carried, &c.

TUTELA, *v.* Take, carry, convey, goods at, to, for, &c.

TUTISA, *v.* Help or make to convey goods, &c.

TUTO (*In*), *n.* Load, cargo, all the contents of a wagon, ship, &c.

TUTU or **TUTU-KW**, *adv.* Be still, be quiet, hush, for a minute.

TUTU (*Ukuti*), Move, shift place, grow, a little; excel another in height, quantity, rank, &c. = *Tutuka*.

TUTU (*I*), *n.* Spitte ejected through the reed by hemp smokers.

TUTU (*In*), *n.* Smoke.

TUTU (*U* for *Ulu*), *n.* Hot ashes.

TUTUKA, *v.* Shift place, move a little; grow a little; shift ground, as in a bargain or argument; said also to a chief or child, when he sneezes = grow or bless you!

Ex. *izolo besitengane ngembuzi inye; namhla us'etukile, us'ebisa izinyane futi*, yest day we were bargaining about a goat by itself; to-day he has now shifted his ground, he now claims a kid too.
tutuka, Ndabezita! ble-s you, your Majesty!

TUTUKELA, *v.* Shift place to, for, &c.

TUTUKISA, *v.* Make or help to shift place, &c.

TUTULEKA = *Tuntuleka*.

TUTUMA (*Isi*), *n.* Person with large body.

TUTUMBA, *v.* Break out as an eruption.

TUTUMBA (*In*), *n.* Vesicular eruption.

TUTUMELA, *v.* Tremble.

TUTUMELELA, *v.* Tremble at, for; show earnest attention to a guest.

TUTUMELISA, *v.* Make to tremble.

TUTUVA (*U* for *Ulu*), *n.* Any thing discoloured with dirt, brown, foul.

TUTWANE (*Isi*), *n.* Epileptic fit.

TUVA (*In*), *n.* Scurf in hair.

TUVI (*U* for *Ulu*), *n.* Excrement of man, dog, fowl, &c.

TWA (*Ukuti*), Be all white; sound as a whip; sink, as a man in deep water.

TWA (*Umu*), *n.* Scent, mixed from various trees, *umzamu, untomboti, indende, inhlwatshana, umnungwane*, used by Kafir women; Bushman.

TWA (*U* for *Ulu*), *n.* Deep place in a river; hollow in a rock, as where bees may be found = *uLonto*.

TWABI (*I* or *In*), Hiccough.

Ex. *us'etshaya itwabi*, he has the death-hiccough.

TWABUZELA = *Kabuzela*.

TWAI (*U* for *Ulu*), *n.* Cutaneous sores, mange.

TWAIZELE, *v.* Walk vigorously, stride along, as a tall man.

TWALA, *v.* Carry, bear; take up, lift and carry; lift or spread, as wings; carry on the head, wear, as the gall-bladder of a goat, which is worn by a man for whom, as sent with a message from his Chief, a goat has been killed.

¶ *ukutwala icala*, to bear blame.

¶ *ukutwal'amehlo*, to lift up the eyes in anger, be fierce, be greatly incensed.

¶ *ukutwal'ikanda*, to toss up the head, as one threatening to go and report something of another.

¶ *ukutwala izandhla enhloko*, to carry the hands clasped over the top of the head.

Ex. *wambona etwala*, he saw him carrying on his head.

ngitwale izwe ngesifuba, I am carrying the land by my breast, may be said by a man going up from the coast into the interior.

ngitwale amanzi ngesifuba, may be said of one crossing a river with his left hand towards the source, because then his body bears the whole weight of the waters since he carries his staff, by which he supports himself, in his right hand.

TWALABOMBO (*In*), *n.* Forest-shrub, used as an emetic to bring good fortune.

TWALAMBIZA (*Isi*), *n.* Mantis, so-called from its posture, as of one carrying a pot in its hands (*twala imbiza*).

TWALEKA, *v.* Get carried, be fit to be carried.

TWALELA, *v.* Carry for, towards, &c., lift for.

Ex. *ukutwalela amehlo*, to raise the eyes in anger at, answer fiercely.

TWALISA, *v.* Help or make to carry, place on a person's head or shoulders, pack, load up.

TWALO (*Um*), *n.* Burden.

TWALUME (*Um*), *n.* The river Untwalume.

TWANA (*In*), *n.* Small dust, as motes in a sunbeam dim. from *inTo*.

TWANE (*I*), *n.* Tripe, which is eaten by the *imbongi* = *iSwili*.

TWANGA (*Isi*), *n.* A person of no importance, to whom you don't care to listen, who may go away or not as far as you are concerned, a reckless, worthless fellow, fool, idiot.

TWANYA (*Ukuli*) = *Twanyaza*.

- TWANYA, *v.* Munch, suck, as soft fruit.
 TWANYA (*Isi*), *n.* Soft fruit.
 TWANYAZA, *v.* Feel, as fruit, to see if it is ripe.
 TWANYAZEKA, *v.* Be fit to be felt, as fruit, be ripe, mellow.
 TWANYAZELA, *v.* Feel, as fruit, for.
 TWAPA, *v.* Take improperly, wildly, as food, cattle, &c.,
 take wildly in vain, as the chief's name, in a false
 oath.
 TWASA or ETWASA, *v.* Appear first, as the new moon,
 star, or a constellation, or as an *innyanga*, when
 beginning to be initiated, or about to 'take degrees'
 in his art; set in, as a season of the year.
 TWASELA, *v.* Appear first for, at.
 TWASHA, *v.* Strike in, as a fork in a plate when one is
 eating.
 TWASHAZA = *Twasha*.
 TWASHELA, *v.* Strike in, as above, for, at, &c.
 TWASISA, *v.* Initiate, as an old *isanusi* does a young one.
 TWATWA (*Isi*), *n.* Hoar-frost = *uNgqoqgwane*.
 TWATWASANA or TWATWASHANA, *v.* Be thin (see *Nzi-*
mane).
 TWATWASHI (*I*), *n.* Lining, inside or outside, of a
 dress, &c.
 TWAZI (*Um*), *n.* Monkey-rope.
 TWEBULA, *v.* Spirit away or change by a sort of con-
 juring or magical process.
 TWEBULEKA, *v.* Get spirited away or changed, as above.
 TWEBULELA, *v.* Conjure, as above, for, at.
 TWEBULISA, *v.* Help or make to conjure, as above.
 TWEBULO (*Um*), *n.* Herb with which a stroke of con-
 juring or magic is performed, as above.
 TWECE (*Uknti*), Start up quickly, as an active person,
 from the ground.
 TWEKA (*I*), *n.* Person or animal with only one testicle.
 TWEKA (*In*), *n.* Name of a conical hill near the Table
 Mountain.

TWELE (*Ukuti*), Be red, as certain berries when ripe.

TWELETWELE (*In*), *n.* Trembling, fear, agitation.

TWELEZELA = *Twetwezela*.

TWESA, *v.* Help or make to carry = *Twalisa*; used of a chief giving food to a person who comes to a solicit it, or of an *umtakati* or doctor teaching his practices to another person.

TWETSHA, *v.* Take out from among many, select.

TWETSHE (*Ukuti*), Start up from the ground quickly = *Twece*.

TWETSHEZELA, *v.* Go along quickly.

TWETWE (*I*), *n.* Great fear, anxiety.

TWETWE (*In*), *n.* Pod of mimosa, and such like trees.

TWETWE (*Ukuti*), or TWETWEZA, Step hurriedly.

TWETWEZELA, *v.* Be very much afraid.

TWETWEZELISA, *v.* Make to be very much afraid.

TWI (*Ukuti*), Be straight, as a line; strike, hit, touch one up with a stroke.

TWIBILA, *v.* Whip, as a child, with a small switch.

TWIBITSHA (*I*), *n.* Ham of a beast which is given to the herd-boys as their portion = *iTshweba*.

TWITSHA, *v.* Scrape or dress, as a hide (*pala*); skin, as a goat or even an ox; dress or card, as hemp.

TWITSHEKA, *v.* Get scraped.

TWITSELA, *v.* Scrape, &c., for.

TWITSHISA, *v.* Help or make to scrape, &c.

*TWITSHO (*In*), *n.* Woman's word for scraper and for money.

U

UBA, UBE, UBANI, UBENI = *Ukuba*.

UBAZELA = *Wabazela*, but more dignified.

UKUBA, UKUBANI, UKUBENI, *adv.* That; if; it being that = because; it being that = when (with subj.).

Ex. *ukuba ngigale ukuti nka, ngite wena waupi na?* when I began to speak, where were you?

besokupelele ibandhla lonke lakona, ukuba besokul'icala njalo, all the people of that place were assembled by that time, because there was a cause going on.

UKUHLE, *adv.* That actually.

Ex. ukuhle bati abangitshaye ngamatshe, that actually they should be as if they would stone me.

UKULU (*Isi*), *n.* Kind of owl; also bullock or goat killed in the evening for a wedding feast.

UKUMA, &c. = *Ukuba*, &c.

UKUNGA, *adv.* That, with the idea of earnest desire.

Ex. wab'etanda ukunga angiba nayo, he was wishing that he might have it.

UKUPELA, *adv.* Completely, entirely, in very deed, in one word; that's all; except only.

UKUSIMZE = *Ukuhle*.

UKUTI, *adv.* That; to-wit, namely, used before a quotation or explanation; this and that, something or other.

Ex. ukuti nje, that's as good as to say, in other words.

UKUUKU (*I*) = *isiUla*.

UKUYE or **UKUZE**, *adv.* In order that, to the end that, that.

ULA (*I*), *n.* Oribe, kind of antelope.

ULA (*Isi* or *Is*), *n.* Fool, simpleton, ignorant person.

ULA (*Ubu*), *n.* Folly.

ULAZA or **ULAZISA**, *v.* Make a fool of a person.

ULAZEKA, *v.* Be made a fool of, be utterly disappointed.

ULEKA, *v.* Act foolishly.

UMA or **UMANI** = **UKUMA** or **UKUBA**, *adv.* If; that; when.

UMAKAZI, *adv.* I wonder (what will be done, &c.).

UMBA (*Isi*), *n.* Mould upon damp *amabele*.

UMHLOLO = *Mhlolo*.

UNDHILU (*I*), *n.* Young dog, panther, lion, &c., sheep (not ox or horse or bird).

UNDHILU or **UNDHLWANE** (*Umu*), *n.* Very young puppy, panther-cub, lion-cub, &c.

UNGA, *v.* Charm a person, bring under the influence of a charm; entice.

UNGABE OR UNGABI = *Ingabe*.

UNGANTI = *Inganti*.

UNGUZA (*Isi*), *n.* Hail-storm.

UNGWANE, (*Um*) *n.* Stupid fellow, dolt, blockhead.

UQOBO, *noun* used as an *adverb*, Really and truly.

URU (*Um*), *n.* Loose mealies, loose heads, &c.

USULU, *noun* used as an *adverb*, Derisively.

Ex. *ukuhlek'usulu*, to laugh to scorn.

UWA (*I*), *n.* Head of maize, with leaves only, no cob.

UYANA (*Isi*), *n.* Dim. from *isiUla*.

UYANA (*Ubu*), *n.* Dim. from *ubuUla*.

UZA, *v.* Come out freely, as tears, treacle, honey, &c.

V.

VA or EVA, *v.* Come, as butter by churning, fire by blowing, ore by smelting, &c.; swarm out, pour out. as flying ants, &c.; yield freely, as a cow producing much butter; be amiable, good-natured, virtuous, good; be over ten, twenty, &c., in counting; *vanga* or *vange*, used among the *amaLala*, as *bonanga* or *zanga* among the *Zulus*.

Ex. *as'erile amafuta*; *us'urile umlilo*; *urile lo'muntu*.

angivange ngikubone, I have never come to see it.

asivi sitsho ibulile, we do not come to say he has divined.

izinkomo ziy'eva the cattle are more than ten = *zinomuro*.

ishumi liy'eva, there are more than ten.

amashumi'mabili ay'eva ngambili, there are more than twenty by two = *a'meo'mbili*.

VA (*I*), *n.* Thorn, used for extracting prickles, pin; spine of fish: plur. *amEva*, thorns, prickles.

VA (*Umu*), *n.* Back of the head; used metaphorically for the support, reserve, rear, reinforcement, of an army.

Ex *nakuba uZulu ebulele amaBunu*, *nyakubonakala umama wamaBunu*, though the Zulu has killed the Boers, there will appear the support of the Boers (*e.g.* the English to avenge them).

VA (*Isi*), *n.* Kind of swelling or boil in young children.

VA (*Uku*), *n.* Good-nature, kindness.

VABA (*Im*), *n.* Skin milk-vessel (among the amaMpondo and amaXosa); anything laid aside as useless or not required.

VAKA (*I*), *n.* Coward; careless, slovenly, person.

*VAKATSHA, *v.* Walk about for exercise or pleasure (European).

*VAKATSHELA, *v.* Walk about to, for, &c.

*VAKATSHI (*Um*), *n.* One who walks about, watchman, sentinel.

*VAKATSHISA, *v.* Make to walk about, *e.g.* a horse, &c.

VAKAZA = *Vava*.

VAKAZEKA = *Vaneka*.

VAKAZI (*Im*), *n.* Young man's *umutsha* = *uHayi*.

VALA, *v.* Shut or stop up, as an entrance.

Ex. *vala emnyango*, shut up at the entrance = shut the door.

VALEKA, *v.* Get shut or shut up.

VALELA (*Isi*), *n.* Sort of cage or trap, used to catch a bird, monkey, buck, &c.

VALELA, *v.* Shut, or shut up, for, against, upon, at, &c.

Ex. *valela leyo'naja ingangeni ngapakati*, shut out that dog that he may not come in.

krangati bati ezindhlebeni zami, 'Langa, valela!' it was as if they said in my ears, 'Farewell, Sun!' (meaning, they suggested death to me, made me feel about to die, about to say to the Sun, 'Shut the door upon me, I am going, good-bye!').

VALELISA, *v.* Take leave, bid good-bye, say farewell.

VALELISANA, *v.* Take leave of one another.

VALELISELA, *v.* Take leave for.

VALI (*Im*), *n.* Keeper of the entrance, door-keeper.

VALISA, *v.* Help or make to shut.

VALISISA, *v.* Shut carefully.

VALO (*Isi*), *n.* Native hut-door.

VALO (*Um*, plur. *Im* for *Imi*), *n.* Cross-bar for shutting the gate of the cattle-kraal.

VALO (*U* for *Ulu*), *n.* Fright, apprehension, alarm, panic; compunction, remorse; jealousy; cartilage at the end of the breast-bone (*iPe*); heart-burn; plur. *izimValo*, diaphragm.

Ex. *ukukwelwa (ukulshaywa) uvalo*, to be seized with consternation.

VALYWANA (*U* for *Ulu*), *n.* Diminutive from *uvalo*.

Ex. *kusind'azeka 'Luvalywana, esika 'Binjana ziyadhliwa*, the cattle (*isinkomo*) of Mr. Frightened are safe, while they of Mr. Courageous are eaten up—may be used of one who, being frightened, has shrunk from danger, and saved himself while another braver fellow has suffered.

VAMA, *pass.* **VANYWA**, *v.* Abound in, have plenty of; be covered with, as a tree with flowers or fruit; be abundant; do a thing abundantly, frequently.

Ex. *wame udeba*, he has a very large lip.

VAMA (*Im*), *n.* Majority.

Ex. *invama abafayo*, the majority are those who died.

VAMAMAZWI (*Im*), *n.* Chattering, talkative, person, gabbler.

VAMBA (*I*), *n.* Indolent or weak-spirited person, who cannot protect his property.

VAMBULA, *v.* Strike much or violently with a staff.

VAMELA, *v.* Do a thing vehemently, as push, or pull, or strike repeatedly, &c.

VAMELELA, *v.* Do a thing very abundantly, very frequently.

VAMISA, *v.* Make or help to abound.

VANA (*Im*), *n.* Lamb.

VANGA, *v.* Mingle, mix.

Ex. *kungavangwe na'luto*, it not being mingled with anything = it cannot be mixed up or compared with any thing else.

VANGANA, *v.* Mingle with one another.

VANGANISA, *v.* Mix with one another.

VANGE (*I*), *n.* Ear of maize with grains of different colours upon it; mixture of beads of different kinds and colours.

VANTO (*I*), *n.* Soft stone, used by native doctors.

VANXULA, *v.* Take up water, beer, &c., in large quantity, as with a cup.

VANXULEKA, *v.* Get taken up in large quantity, as above.

VANXULELA, *v.* Take up in large quantity, as above, for.

VANXULISA, *v.* Help to take up in large quantity, as above.

***VANYULA** (*I*), *n.* Anything very valuable.

VATA, *perf.* **VETE**, *v.* Put on all one's clothing, dress; put on the *umutsha* = *Binca*.

VATAVATA (*I*), *n.* Negligent, careless, person.

VATI (*U* for *Ulu*), *n.* Noodsberg; either of the two sticks (*olwendoda*, *olomfazi*), one of which is rubbed in a hole made in the other to produce fire = *uZwati*.

VATISA, *v.* Help or make to put on an *umutsha*.

VATO (*Isi*), *n.* Soiled raiment, as that of a menstruating woman.

VAVA, *v.* Splinter, as an ox may split its horn.

VAVA (*U* for *Ulu*), *n.* Splinter, as on a split horn, rod, &c.

VAVATSHOLO (*U* for *Ulu*), *n.* Split horn of an animal.

VAVEKA, *v.* Get splintered, as a stick or a horn.

VAVELA, *v.* Splinter for, at, &c.

VAVISA, *v.* Help or make to splinter.

VAVISISA, *v.* Splinter thoroughly.

VAZE = **VANGE** (*umaLala*): see *Va*.

Ex. *kavaz'abeka'cala ku'muntu*, he never laid a fault on any one; plur. *abavase babeka*, &c.

VAZI (*U* for *Ulu*), *n.* Any thing all abroad, scattered, all in pieces, uncared for, neglected; an idle saunterer.

VE (*U* for *Ulu*), *n.* Small fly-catching bird (*Tchitrea cristata* of Linnæus) = *iNzwece*.

¶ *uve ludhl'isisila ralo*, the *uve* eats off its own tail (which is much prized, and the bird is said to pull it out when hunted), may be used of anyone outrageously bad, as one who poisons his own children, commits incest, eats greedily, not sharing with others, &c.

VEKA (*Isi*) = *isiFebe*.

VEKE VEKE (*Ukuti*) = *Vekeza* or *Vekazela*.

VEKEZA or VEKEZELA, *v.* Speak in agitation, excitement, tremor, with broken voice, as one hardly able to utter his words from emotion of any kind.

VEKEZELA or VEKEZELELA, *v.* Speak with broken voice for, &c.

VEKEZISA or VEKEZELISA, *v.* Make to speak with broken voice.

VEKU VEKU (*Ukuti*) = *Vekuza*.

VEKU (*I*), *n.* Deep pit for trapping game.

VEKU (*U* for *Ulu*), *n.* Raging lust in males (see *imPene*).

VEKUZA, *v.* Shake the buttocks (obscene) = *Fenda*.

VEKUZELA, *v.* Shake, as above, for, at, &c.

VEKUZISA, *v.* Help or make to shake, as above.

VELA, *v.* Come from; arise from or out of; come out from, appear; occur, happen; come forward, come to the fore, step forth; come out prominently, as a warrior, be distinguished; used as an expletive, in the sense of occur, chance, happen, 'come to' do a thing.

† *ukwela ngesibuko*, to appear by the window = look in.

† *ukwela ngamehlo*, to appear by the eye, as one looking over the hedge.

bengivele ngayibona ebusuku, I had come to see it in the night = I had had a dream about it.

VELAKANCI or VELAKANCANE (*I*), *n.* Rarity, something much liked which appears but rarely.

VELELA, *v.* Come out for, come forward for.

VELELO (*Im*), *n.* Forehead.

VELISA = *Veza*.

VELO (*Im*), *n.* Custom, old original habit, natural practice.

VEMVANE (*U* for *Ulu*), *n.* Butterfly; shrub, which grows in old mealie-grounds.

VEMVE (*Um*), *n.* Small brown bird, sparrow; very young calf.

VENDHLE (*U*), *n.* Herb whose roots are used by a young man wishing to seduce a girl, who will then be unable to resist.

VENGE (*I*), *n.* Sort of reed-whistle; slice of fat meat.

VENGEZI (*Isi*), *n.* Large orifice, as the mouth of a cave or of a cannon.

VESHE (*Im*), *n.* Man or woman of loose habits, who goes with anyone.

VESHEMVESHE (*Im*), *n.* A person with loose haunches, arms, &c., which he can twist about freely, *e.g.* joining his hands behind and passing them over his head.

VETE (*U*), *n.* Tree-frog.

VETU (*Uknti*) = *Vetula* or *Vetulela*.

VETULA, *v.* Kick, as a horse or ox.

VETULA (*Isi*), *n.* Kick, kicking.

Ex. *ihashi lika'Jojo limtshaye izolo ngesiretula*, Jojo's horse hit him with kicking yesterday.

VETULELA, *v.* Kick at, for, &c.

VETULISA, *v.* Make to kick.

VEVA or **VEVEZELA**, *v.* Quiver, as a reed in a marsh, or a man with agitation, anger, &c.

VEVEZELISA or **VEVEZISA**, *v.* Make to quiver, as above.

VEVE (*Um*), *n.* Crack or flaw, as in a cup which is not broken; ox with large horns; also the large horns themselves.

Ex. *izinkabi zi'mveve; izimpondo zi'mveve.*

VEZA, *v.* Bring forth, bring or put forward, produce, show, exhibit; divulge.

Ex. *veza icebo*, suggest a plan.

y'ibo laba abasireza lapa, it is they who brought us forward, brought us on, drove us on, here.

VEZA (*Isi*), *n.* Male with the glans projecting beyond the prepuce.

VEZANDHLEBE (*I*), *n.* Stepson or stepdaughter of a man who has married the mother = *iZalibeletwe*.

VEZEKA, *v.* Project, as above (see *isiVeza*).

VEZELA, *v.* Bring forth for.

VI (*Ukuti*), Make a sound in imitation of a whistle; this word will not be used by itself, but in such a phrase as *wati vi umlozi*, he whistled.

VI (*I*), *n.* Knee-pan, patella.

VI (*Umu*), *n.* Wasp.

VI (*U* for *Ulu*), *n.* Grey or white hair.

VIKA, *v.* Parry, ward or fend off, be on the guard against, dodge from.

VIKEKA, *v.* Get parried, warded off, &c.

VIKELA, *v.* Ward off for, defend, as one interceding for a man with his chief, or a lawyer defending a client, or a man teaching a boy to fence, and guiding his strokes, while he stands between his knees.

VIKI (*Im*), *n.* Good fencer.

VIKISA, *v.* Help or make to parry, ward off, &c.

VIKIZA, *v.* Ravage, break in pieces, as a storm of wind and hail does a field of mealies.

VIKIZEKA, *v.* Get fractured, broken, *e.g.* as a paper, bone stick, carriage, &c.

VIKIZELA, *v.* Break at, for, &c.

VIKIMVIKI (*Im*), *n.* Heap of fragments of anything.

VIKO (*Um*), *n.* Cable, large rope.

VILA (*I*), *n.* Lazy person.

VILA (*Ibu*), *n.* Laziness.

VILAPA, *v.* Be lazy, idle.

VILAPEKA, *v.* Be done sluggishly, idly, &c.

VILAPELA, *v.* Be sluggish, idle, for, at, &c.

VILAPISA, *v.* Help or make to be sluggish, idle, &c.

VILEFUTI (*I*), *n.* Name of a climbing plant.

VILIBA (*Isi*), *n.* Ear-ornament of wood, bone, &c.

VIMBA, *v.* Block or bar up (the way), stop or close (a hole), cork (a bottle), shut in closely, as a mist.

VIMBA (*Ubu*), *n.* Herb, whose root is rounded and mixed with sea-cow fat, with which the back of a strange calf is smeared for a cow which has lost her

own, that she may smell to it, while being milked, and give her milk freely, the attendant meanwhile filling his mouth with the herb, and blowing into the cow's vent, saying "*murume*," accept it, and closing the vent with his hand to keep the air in.

VIMBANA, *v.* Close up, as a wound or sore; stop from bearing children.

VIMBEKA, *v.* Be stopped, shut up, as a hole, snuff-box, &c.

VIMBELA, *v.* Block up, &c., for, stop the way for, stand in the way of, obstruct, prevent, stop back, repel, repulse.

VIMBELA (*I*), *n.* A fabulous huge water-snake, as long as a river, which cannot come out from the river in which it lives, because of its great bulk.

VIMBELEKA, *v.* Get hindered, prevented, &c.

VINBELISA, *v.* Help or make to hinder.

VIMBEZELA, *v.* Shut in, bar up.

VIMBEZELO (*Um*), *n.* Blockade, as of a kraal attacked by an *impi*.

VIMBI (*Um*), *n.* Heavy continuous fall of rain for two or three days = *umVumbi*.

VIMBO (*Isi*), *n.* Stopper; cork.

VIMBO (*Um*), *n.* Stripe, weal, mark of a blow.

***VINA** (*I*), *n.* Grape.

***VINA** (*Um*), *n.* Grape-vine.

***VINA** (*Isi*), *n.* Vineyard.

VINGCI (*Im*), *n.* Kind of food prepared with bread and malt ground and mixed.

VININI (*Isi*), *n.* Great speed for a short time, spirt.

***VINKILI** (*I*), *n.* Shop (from Dutch *winkel*).

VINGO (*Im*), *n.* Musical gourd = *iNkoka*.

VINGQI (*Um*), *n.* Furrow, as on brow or body.

VIO (*U*), Brown.

VIO (*I*) = *iViyo*.

VISA or **EVISA**, *v.* Give over and above ten, twenty, &c.

Ex. *uamike abal'ishumi ngebantshi lako izolo; w'evisa ngangaki?*
 you gave ten shillings for your coat yesterday; how much more?

VISELA, *v.* Give over ten, twenty, &c., for.

VITA, *v.* Strike violently = *Vica*.

VITEKA, *v.* Get struck violently.

VITELA, *v.* Strike violently for, at, &c.

VITI (*Ukuli*) = *Vitiza*.

VITI (*I*), *n.* Old woman's snuff-holder made of the paunch of an ox.

VITI (*Um*), *n.* Large shady tree.

VITIZA, *v.* Strike with a rod.

VITIZEKA, *v.* Get struck with a rod.

VITSHA, *v.* Slash, divide, separate, shatter, break in pieces, as a limb, stick, &c., by a blow, stroke of a knife, &c.

VITSHEKA, *v.* Be broken, shattered, &c., as a ship upon the rocks.

VITSHELA, *v.* Slash, &c., for; dress the hair.

VIVA, *v.* Strike violently = *Vita*; march in ranks.

VIVANE (*Isi*), *n.* Heap of small stones thrown together by travellers, it is scarcely known why; but each native passing throws a stone on, lest ill luck befall him.

VIVEKA, *v.* Get struck violently; be on the march; get broken as a rod.

VIVELA, *v.* Sew or fasten, as ornaments; *e.g.* the word may be applied to the decorative binding of a book.

VIVI (*Isi*), *n.* Lukewarm water.

Ex. *la'manzi ase'sivivi*, this water is now lukewarm.

VIVI (*U* for *Ulu*), *n.* Dawn of day.

VIVINYA, *v.* Brandish, as a spear, to try its strength; test, make trial of; hear first a case, as an *induna*, before it goes to the chief.

VIVINYEKA, *v.* Get brandished, &c.

VIVINYELA, *v.* Brandish, &c., for.

VIVINYISA, *v.* Help or make to brandish, &c.

VIYA, *v.* Pull, as in rowing, or dragging an ox along by a rope.

VIYO (*I*), *n.* Cluster or small company of men, company (of soldiers); berry of the tree *umVio*.

VIYO (*Um*), *n.* Name of a tree used for making torches = *umTulwa*.

VIYOZA, *v.* Limp in walking, as a lame person.

Vo (*Umu*), *n.* What is over ten, twenty, &c., or any exact number of tens.

Ex. *ishumi lina'muvo'ntatu* = *liva nga'ntatu*, thirteen.

amashumi'mabili 'eva nga'ntatu, twenty-three.

ishumi lina'muvo'mti = *lina'muvo'muli*, ten with so many over, which is shown by the finger.

VOKO or **VOKWE** (*Im*), *n.* Name of one of Dingane's regiments.

VOKOMALA, *v.* Swell with pride, confidence, &c.

VOKOMALELA, *v.* Swell with pride for, at, &c.

VOKOMALISA, *v.* Make to swell with pride, confidence, &c.

† *ukarokomalisa izwi*, to speak in a solemn tone.

VOKOTANE (*U*), *n.* Lower jaw of an ox = *isiLebe*.

VOKOXO (*Im*), *n.* Spoon.

VOKOVIYANA (*I*), *n.* Weak-spirited person, a poor creature.

VOKWE (*Im*), *n.* One or more of an *ibuto* of girls placed under restriction by their chief not to have intercourse of any kind with a male: see *iCena*.

VOLOVOLO (*I*), *n.* Slice of fat meat.

VONDOVONDO (*Um*) = *imVotshomvotsho*, *imVongololo*.

VONDWE (*I*), *n.* Large water-rat.

VONGOLOLO (*Im*), *n.* Tall, lank, feeble, person.

VONGOTI (*Um*), *n.* Name of a tree with berries which are sweet and edible when cooked.

VONGOTO (*Isi*), *n.* Fine well-developed child of three or four months.

VONGWE (*U*), *n.* Drone; fine large person.

VONONO (*Ukuti*) = *Vemonoka*.

VONONOKA, *v.* Come out continually, as water exuding from a spring, or fat (not marrow) from a bone.

VONONOKELA, *v.* Come out continually at, &c.

VONONOKISA, *v.* Make to come out continually.

VOTI (*Um*), *n.* The river Umvoti.

*VOTI (*Ama*), *n.* Woman's word for water.

VOTOZA, *v.* Beat with fist or kick violently.

VOTSHOZELA, *v.* Walk as a woman with a very long *umutsha*, (used rather to ridicule her).

VOTSHOMVOTSHO (*Im*), *n.* Lazy person with languid, flabby, flaccid body; a man's long *umutsha*.

VOVA, *v.* Strain, filter; clear, as of vice, by warning, instruction, punishment, &c.

VOVE (*Im*), *n.* Soft fat (not marrow) from a bone.

VOVEKA, *v.* Get strained, be cleared, as of any evil practice, &c.

Ex. *us'enovekile umfo ka'Zalukubila, kasaupind'alwe*, the son of Zalukubila is now cleared (of his bad habit), he won't be fighting again.

VOVELA, *v.* Strain for, upon, &c.; clear (of vice, &c.) for.

VOVISA, *v.* Help or make to strain, clear (of vice, &c.).

Vovo (*U*), *n.* Red flower of the aloe.

Vovo (*I*), *n.* Strainer.

VU (*Im*), *n.* Sheep.

VUBA, *v.* Mix, as *amasi* sopped with *umcaba* or boiled mealies.

Ex. *ungevube ngabo*, you would not sop (your *amas'* = your truth &c.) with them (with their lies, &c., as a sort of *umcaba*).

VUBA (*Isi*), *n.* Kingfisher.

VUBEKA, *v.* Get mixed, as *amasi* with *umcaba*.

VUBELA, *v.* Mix, as *amasi*, *utshwala*, leaven, at, for, &c.

VUBISA, *v.* Help to mix, as *amasi*, *utshwala*, &c.

VUBELO (*Im*), *n.* Leaven.

VUBO (*Um*), *n.* *Amasi*, which has been left to stand some time after it has been mixed with *umcaba* or boiled mealies.

VUBU (*Im*), *n.* Hippopotamus, sea-cow.

VUBUKULO (*Um*) = *umQulo*.

VUBUKULA, *v.* Take up from underneath, as food from the bottom of a pot, or as a surgeon would take up a vein.

VUBULA, *v.* Provoke, excite, bully.

VUKA, *v.* Rise up from a recumbent posture, arise ; get up, as from sleep ; start up, as game ; rise in anger, be in a towering passion ; become stiff again, as a piece of skin once suppled with grease ; rise from the grave.

Ex. *bengavuki'kaya*, they not getting up at home, used of persons who have started very early from home without breakfast.

leyo'ndoda aigezi ; *ivuk'ihambenje imihla yonke*, that man does not wash himself ; he just wakes and goes about day after day just as he is.

uvuk'umbejazane, uy'eba, he has quite a passion for stealing, lit. he has risen up in a passion, he steals.

VUKA (*I*), *n.* Young bull, just beginning to mount.

VUKA (*Im*), *n.* Work or food before the usual time of the morning meal.

VUKA (*Um*), *n.* Raising up again of a matter which has been settled.

Ex. *uMubi uvuk'umvuka ngaleyo'ndaba eyatetwa nyakenye*, Mubi has stirred up again that matter which was settled last year.

VUKAZI (*Im*), *n.* Ewe-sheep.

VUKAZI (*I* or *Ist*), *n.* Ewe-sheep, which has not yet lambd.

VUKELA, *v.* Rise for, as in the morning to scare birds for a person ; rise up against, as to attack ; ask modestly for a thing, venture to ask.

Ex. *ngisorukela kuwe, nkosi, sokwapela lokuya owaunginike kona*, I have come to ask of you, sir ; that, which you gave me, has now come to an end.

VUKISA = *Vusa*.

VUKUTU (*I*), *n.* Dark-coloured rock-pigeon.

VUKUZA, *v.* Turn up, as an easy soil.

VUKUZANE or **VUKUZI** (*Im*), *n.* Mole=*in Nguku*.

† *iyadela imvukuzane, yon'ihamba pansi, umhlaba ingaruboni*, the mole is happy going under ground, not seeing the earth,—may be said of one who goes working on quietly towards his object.

VULA, *v.* Open, as a door; clear, as a road; clear, as an opening in a body of men.

Ex. vula emnyango, open at the entrance, open the door.
vul'indhlela, open or clear the path in front.

VULA (*Im*), *n.* Rain.

VULEKA, *v.* Get opened, be openable.

VULELA, *v.* Open for.

VULISA, *v.* Help or make to open.

VUMA, *v.* Allow, assent to, admit, agree to; approve, admire; permit; be willing; return courteously a salutation; give out as a voice, give out sound, as a musical instrument; turn out well, as a good hide with a fine hair; answer *yizwa* to an *isanusi*; join in the chorus of a song, accompany it, sing second or base: see *Hlonza*.

Ex. vuma kahle, be civil to, receive or consent to obligingly.
ngikasisvuma, I agree to them, as to their number, &c.

ngimyumile umfo ka'Pikane o'sigcedhla, I admire the fine handsome son of Pikane.

ngiyavuma lapo or kuloko, I admit that, I agree with you there.

VUMA (*U*), *n.* Root used as medicine.

VUMA (*Im*), *n.* Ox or goat slaughtered by the bridegroom or the bride, when the betrothal is agreed upon.

VUMALEFATI (*U*), *n.* A hen-pecked husband (*amaLala*) = *uMpamazisebusweni*.

VUMAZE (*Um*), *n.* Assent by a person to a thing which he knows is not true.

VUMAZONKE (*U*), *n.* One who assents, says '*yebo, inkosi*' to everything said or to any story told.

Ex. wena kambe, Mhau, ung'uVumazonke njengoka'Nongebesa, you, however, Mhau, are always ready to assent to everything like the son of Nongebesa.

VUMBE (*Ukuti*), Seize and throw down.

Ex. *y'ilekwehle watiwa vumbe umkuhlane*, all this while he has been laid down by a fever.

VUMBEKA, *v.* Put a brand into hot ashes, to keep in a fire.

VUMBI (*Um*) = *um Vimbi*; used 'of a deluge of words, such as might be employed to prevent a man's answer.

VUMBU (*Ukuti*) = *Vumbuka*.

VUMBUKA, *v.* Break out, as an eruption of small sores on the body.

VUMBUKELA, *v.* Break out, as above, upon, &c.

VUMBUKISA, *v.* Make to break out, as an eruption.

VUMBULUKA, *v.* Get unstopped, uncorked; come up, as out of water; begin to bear children, &c.

VUMBULUKANA (*Um*), *n.* Trap-door spider (*uNqonqonqo*).

VUMBULULA, *v.* Unstop, uncork.

VUMBULULELA, *v.* Unstop for, at, into, &c.

VUMELA, *v.* Assent or allow for; admit the truth of a person's words; support, stand by a person (*vuna*); agree to play at the same game, as when one returns the ill-behaviour of another.

† *ukuvumela pezulu* = *ukutshetsha ukuvuma*, to assent hastily.

Ex. *ngivumela lapo*, I agree on that point.

VUMELANA, *v.* Assent or allow for, agree to, one another.

VUMELANO (*Im*), *n.* Agreement, covenant.

VUMELO (*I*), *n.* General approval or assent, as when a man has the support of all, though in the wrong.

VUMISA, *v.* Help or make to assent, persuade; allow.

VUMO (*Um*), *n.* Low accompaniment to a song (see *Tshikitsha*).

VUMISISA, *v.* Persuade strongly, thoroughly.

VUMVU (*Im*), *n.* Small rubbish, as out of old thatch, pile of firewood, &c.

VUMVU (*Um*), *n.* Name of a forest tree.

VUMVU (*Isi*), *n.* Heat like that of a hot wind.

VUMVUYANA (*Um*), *n.* Small hawk with long tail, which catches chickens.

VUMVUZKA, *v.* Get sprinkled, as salt.

VUMVUZEKELA, *v.* Get sprinkled, as salt, upon.

VUMVUZELA, *v.* Sprinkle, as salt.

VUNA, *v.* Gather in crops, reap, harvest; take it out of a person, by beating him smartly; stand up for, stand by, take the part of, sympathize with, sustain, keep up, support = *vumela* or *ukuma na*.

Ex. *imbilapo ivuna isilonda*, the groin sympathises with a sore, i.e. begins to swell when there is a sore on the body anywhere.

VUNA (*Uku*), *n.* Harvest, ingathering.

VUNANA, *v.* Agree with one another, as about a case.

VUNDA, *v.* Abound in food; be rich as a soil; ripen as malt, before it begins to turn sour; be high as game; bear a grudge.

Ex. *ungivundile*, he has a grudge against me.

VUNDELA (*Um*), *n.* Charge of powder and shot, which has been kept long in a gun; food kept a long time; words kept long in the heart = *amaGqubu*; anything smelling disagreeably.

VENDEVU (*Isi*), *n.* Anything which stinks = *umVundela*.

VUNDHLA, *v.* Go across, skirt, the side of a hill.

VUNDHLA (*Um*), *n.* Hare.

VUNDHLAZA or **VUNDHLAZELA**, *v.* Wear, as a large spreading handsome dress or blanket.

VUNDHLAZISA, *v.* Help or make to wear such a dress as the above.

VUNDHLELA, *v.* Skirt the side of a hill, for, towards, &c.

VUNDHLISA, *v.* Make or help to skirt the side of a hill.

VUNDHLISEKA, *v.* Get put across the side of a hill.

VUNDHLISELA, *v.* Put across the side of a hill for: turn the eyes around upon a person without moving the head.

VUNDHLO (*Um*), *n.* Sloping side of a hill, which wagons can go across.

VUNDHLWANA (*Um*), *n.* Dim. from *umVundhlo*.

- VUNDI (*Isi*), *n.* Woman, who has much food.
- VUNDISA, *v.* Make to abound in food, &c.
- VUNDISELA, *v.* Make to abound in food at, for, &c.
- VUNDO (*I*), *n.* *iGqubu* (*Swazi*).
- VUNDUMVUNDU (*Im*), *n.* Soft, loose, soil.
- VUNE (*Ukuti*), Rage, as disease, fire, &c.
- VUNEKA, *v.* Close up, as the cover of a pot with cowdung = *Nameka*.
- VUNELA, *v.* Harvest for, at, &c.
- VUNGA (*Im*), *n.* Low, murmuring sound, as of bees buzzing or people talking at a distance.
- VUNGA VUNGA (*Ukuti*) = *Vungazela*.
- VUNGAMA, *v.* Murmur, grumble, as a person in ill-temper, not speaking out distinctly; growl, as a dog.
- VUNGAMELA, *v.* Murmur, grumble, growl, &c., for, at.
- VUNGAMVUNGA (*Im*) = *imVunga*.
- VUNGAZELA, *v.* Make a low murmuring sound, as people talking; speak low.
- VUNGU (*Im* or *Ubu*), *n.* *Amasi* prepared for a young infant.
- VUNGU (*Isi*), *n.* Piece, as of a broken stick, divided snake, &c.
- VUNGULA, *v.* Pick out (from the teeth).
- VUNGUNYEKA, *v.* Grumble in an under voice together, as a number of people displeased at any thing said by another.
- VUNGUNYEKELA, *v.* Grumble, as above, for, at, &c.
- VUNGUNYEKISA, *v.* Make to grumble.
- VUNGUVU (*U* for *Ulu*), *n.* Matter of consequence which is subject of general talk or discussion.
- VUNGUUVUNGU (*Isi*), *n.* Strong blast, violent gale, whirlwind.
- VUNGUZA or VUNGUZeka, *v.* Blow strong or hard.
- VUNGUZANE (*Isi*), *n.* Sudden gust, whirlwind.
- VUNGUZELA, *v.* Blow strong at, upon, &c.
- VUNGUZISA, *v.* Make to blow strong.

VUNISA, *v.* Help to harvest; obtain food by harvesting, as one who in a famine goes to his friends.

VUNULA, *v.* Adorn or deck one's-self, put on ornaments.

VUNULELA, *v.* Adorn the person for, at, &c.

VUNULISA, *v.* Adorn (a person).

VUNULO (*Im*), *n.* Dress ornaments of any kind.

VUNYA (*Um*), *n.* Fish-moth.

VUNYA (*Ubu*), *n.* Injury done to a garment through holes made by fish-moths, &c.

VUSA, *v.* Arouse; awaken; alarm; put up, start, as game; lift up, as one lying on the ground; raise up, as a house or family.

VUSELA, *v.* Arouse, &c., for.

VUSEKA, *v.* Get aroused.

VUSI (*Im*), *n.* One who rouses another by telling him of some evil that has been said about him or some danger which threatens him.

VUSISA, *v.* Help or make to arouse.

VUSO (*I*), *n.* Alarm.

VUTA, *v.* Get up, blaze, as fire; blaze, as a match or gun.

VUTA (*I*), *n.* Warm, heated, very dry soil, such as occurs in certain places, so that crops growing in it are soon blasted by the sun.

VUTELA, *v.* Blow a fire with the mouth, kindle a fire, blow (from behind) into a cow, which has lost her calf, to induce her to give her milk.

† *uyenzisa nje, yozigikote, yivutele*, you are helping her (i.e. the cow (*inkomo*) to give her milk, see *Enzisa*), she will lick it (the calf, *inkonyana*), blow on into it! = you are annoying me, but go on! you'll get it presently!

VUTELELA, *v.* Kindle a fire for, at, &c.

VUTELISA, *v.* Help or make to kindle a fire.

VUTEVUTE (*Isi*), *n.* Anything warm.

VUTISA, *v.* Make to flame.

VUTU VUTU (*Ukuti*), Shake or strip off.

VUTUKA or VUTULUKA, *v.* Go off, disperse, as people or dew; fall away, fall off, as ripe fruit, dead leaves, crumbs, &c.

VUTULUKA (*Im*), *n.* Any thing which falls off or away neglected, as crumbs, fragments of food, old bits of clothing, &c.

VUTULULA, *v.* Make to fall off, shake off, as people from a man they are holding or as dust from their feet; strip or shake off, as fruit from a tree.

VUTUTU (*U* for *Ulu*), *n.* Large blanket.

VUTUZA = *Votoza*.

VUTWA, *v.* Be thoroughly cooked, be ripened by growth or use, as a pipe, knobstick, &c.; be ripened, have its fruit ripe, as a tree; be mellowed, so as to have a good heart; be well dressed.

Ex. *umuntu ongavutwanga*, a headstrong, rash, person.

† *ibele lendhlela alivutwa*, the corn of the path never ripens—may be said of one who, living by the roadside, is eaten up by travellers constantly passing by.

VUTWAMINI (*Um*), *n.* Name of a tree.

VUVU (*Isi*) = *isiVivi*.

VUVUKA, *v.* Swell in (*na*) any part.

Ex. *way'es'evuvuke nenhloko*, he was by this time in a great rage.

VUVUKALA, *v.* Get swelled.

VUVUKALELA or VUVUKELA, *v.* Get swelled at, upon, &c.

VUVUKISA, *v.* Make to swell.

VUZA, *v.* Reward; leak.

VUZAMANZI or VUZIMANZI (*I*), *n.* Kind of watersnake.

VUZE (*U*), *n.* Name of a small bird with a long tail.

VUZeka, *v.* Get rewarded.

VUZELA, *v.* Reward for; leak at.

VUZI (*Um*), *n.* Sort of weasel, which lives in marshy places.

VUZISA, *v.* Make to leak, let drop.

VUZISELA, *v.* Make to leak or drop into, upon, &c.

VUZO (*Um*), *n.* Reward.

VWANA (*Im*), *n.* Dim. from. *imVu*.

WA, v. Fall; fall upon, strike; used of pumpkins *setting*, when they lie on the ground; also of things being very plentiful, especially of bees; be prevalent, as sickness.

Ex. *kuwile*, it has fallen (and been lost).

siwile isinnyosi nonyaka, we have had a great fall of bees (or honey) this year.

liwile isulu = the lightning has fallen = has struck.

WA (I), n. Name of a forest plant, eaten in time of famine.

WA (I or Isi), n. Cliff, precipice.

WA (Ukuti), Strike with a stick; go to bed without food.

WA (Umu), n. *Amabele* on the top of a winnowed heap, which has the husk about it still.

WABA, adj. Black, with white flanks.

WABA (I), n. Black ox with white flanks.

WABAZELA, v. Flap the wings as a bird; walk with hands swinging loosely, as a man without weapons or as one who does it from indolence or weakness.

WABO (U), n. One of the same set or age as he, she, or they.

Ex. *ng'uwabo uMagema lo*; *ba'ntanga'nye naye*, Magema here is of the same set; they are of the same age.

WABO (O), n. One who is a relative or friend.

Ex. *ongenaye owabo*, one without friends, solitary.

WABOKAZI (U), n. One of the same set or establishment = wife of the same man, as she or they.

WAHLA WAHLA (Ukuti) = Wahlaza.

WAHLAZA or WAHLAZELA, v. Rattle, as pieces of metal struck together, or beads upon a bride as she walks.

WAHLAZA or WAHLELA, v. Cuff, hit, slap on the cheek.

***WAKA, v.** Cheat, trick, defraud, as one who borrows something on promise to return it, but never fulfil his word (supposed to be corrupted from *work*).

*WAKA (*U*), *n.* A man who cheats as above.

*WAKA (*Ubu*), *n.* Practice of cheating.

*WAKANA, *v.* Cheat one another.

*WAKEKA, *v.* Be cheated, as above.

*WAKELA, *v.* Cheat for.

*WAKISA, *v.* Help or make to cheat.

WALAKAHLA (*Isi*), *n.* Very large knobkerrie, hammer, &c.

WALA WALA (*Ukuti*) = *Walazela*.

WALA (*Ama*), *n.* Hastiness.

Ex. *umuntu onamwala*, a man who takes an ell where an inch has been given him.

WALAKAHLA, *v.* Smash with a heavy blow of stone or stick; bring forth, as a cow or other animal, or even a woman.

WALAKANLA, (*Isi*), *n.* Very large knobkerrie, hammock, &c.

WALAWALA (*I*), *n.* Person who does a thing hastily.

WALAZA or WALAZELA, *v.* Do a thing hastily, as to make a quick, hurried search among books and papers.

WALAZISA, *v.* Make or help to do a thing hastily, as above.

WAMBALALA (*U* for *Ulu*), *n.* Large blanket.

WAMBAZI (*U* for *Ulu*) = *uWambalala*.

WAMBANA (*Isi*), *n.* Silly person, fool = *isiPukupuku*.

WANGALA (*U* for *Ulu*), *n.* Empty unprofitable piece of ground, not capable of cultivation; empty fellow, of no account in speech or action.

WANGCA (*Isi*), *n.* Used in the phrase *wangi'shaya nga'siwangca'sinye*, you have left me only one pinch of snuff.

WANYA WANYA (*Ukuti*) *Wanyaza*.

WANYAWANYA (*Ubu*), *n.* Hasty doing; mumbling.

WANYAZA, *v.* Do hastily, as a job of work, or as one seeking small bits of firewood near a kraal; mumble, as food, when there are no teeth.

WANYAZEKA, *v.* Get done hastily.

WANYAZELA, *v.* Do hastily for, as make food for a passer-by.

WANYAZISA, *v.* Help or make to do hastily.

WASA (*I*), *n.* Black ox, with white spots on the shoulder, tail, &c.

WASAKAZI (*I*), *n.* Cow, coloured as above.

WASAZANA (*I*), *n.* Heifer, or young cow, coloured as above.

WATALALA (*Ukuti*), Lie, as locusts, spread over the face of the earth.

WATALALA (*Ubu*), *n.* A lying spread abroad, as of locusts or dead bodies after a battle.

WATSHANA (*I*), *n.* Dim. from *iWaba*.

WATSHUWATSHU (*I*), *n.* Scoundrel, scamp.

WATU WATU (*Ukuti*) = *Watuza*.

WATUZA, *v.* Drink much, as water, *utshwala*, &c.

WAWA (*I*), *n.* Empty, blustering, talk, as of a person boasting or threatening, but not performing; barking of a dog at a person, without biting.

Ex. *sakus'iwawa*, we silenced the barking=paid no regard to threats or dangers.

WAWASA, *v.* Eat with the gums, mumble, as an infant or old person without teeth; making blustering talk.

WAWASELA, *v.* Bluster at, for, &c.

WE, *int.* used to call a person, or sometimes to respond to such a call.

Ex. *we, Mubi!* here, Mubi! *we!* here I am!

we mina! we tina!=what's the use of asking me, us, &c?

WEHLE WEHLE (*Ukuti*) = *Wehleza* or *Wehlezele*.

WEHLE (*Isi*), *n.* Handful, of hard or heavy things (*e.g.* not paper).

WEHLEZA OR WEHLEZI (*Ama*), *n.* Large beads.

WEHLEZA OR WEHLEZELA, *v.* Rattle, as dried gall-bladders about the head of a person.

WEHLEZISA, *v.* Make to rattle.

WEKEWEKE (*Ukuti*) = *Wekezela*.

WEKEZELA, *v.* Make a great noise, as people drinking.

WEKEZELEKA, *v.* Be made as a great noise.

WENKA, *v.* = *Eneka*.

WELA, *v.* Fall towards, upon, into, &c.; pounce upon, as a hawk; fall upon, attack; cross to the other side, ford, with *dat.*, if near, or *acc.*

Ex. *umwale ngenoi elibi*, he fell upon him with an evil word.

WELE (*I*), *n.* Twin: when a person has a stiff neck, the remedy is for a twin to jump suddenly upon him and twist it.

WELELA, *v.* Cross, as a river, to, for, &c.

WELELA (*Um*), *n.* Name of a herb whose roots are used by a young man to make a girl dream of him and fall in love with him; its *isibongo*, by which it is called in full is, *umwelela-kwelipetsheya*, *umzac'osikomb'amaNgwane*.

WELEWELE (*I*), *n.* A great noise.

WELEWELE (*Ukuti*), Make a confused sound of talking.

WELEZELA, *v.* Make a noise, as people drinking *utshwala*.

WELEZELELA, *v.* Make a noise, as above, at, for, &c.

WELISA, *v.* Help or make to cross, as a river.

WENA, *pron.* Thou or thee.

WENANA (*I*), *n.* Last of the mealie-crop = *inGumu*.

WENU (*U*), *n.* One of the same set or age as thou or you.

WENUKAZI (*U*), *n.* One of the same set or establishment (= wife of the same man) as thou or you.

WETU (*U*), *n.* One of the same set or age as I or we; common address from one man to another = my boy, my man, my good fellow.

WETUKAZI (*U*), *n.* One of the same set or establishment (= wife of the same man) as I or we.

WETSHE (*U*), *n.* Handful, filling the whole hand, not the palm only (*inTende*).

Ex. *wangitelela kwagwala uwetsho amasi*, she poured out for me a handful of amasi.

WETSHE or **WETSHEWETSHE** (*I*), *n.* Liar.

WETSHE WETSHE (*Ukuti*) = *Wetsheza*.

WETSHEZA, *v.* Tell lies habitually.

WETSHEZELA, *v.* Tell lies habitually for, about, &c.

WEZA = *Welisa*.

WEZISA, *v.* Help or make to carry over a river, &c.

WICI (*Isi*), *n.* 'Change or chance,' occurrence, event.

WILI or **WILIWILI** (*Isi*), *n.* Confused, indistinct noise, as of persons disputing or quarrelling.

WILIWILI (*I*), *n.* Person with hurried, indistinct, utterance.

WILIWILI (*Ukuti*) = *Wiliza*.

WILIZA, *v.* Utter indistinctly, hurriedly, excitedly.

WILIZELA, *v.* Speak indistinctly, as above, for, at, &c.

WILIZISA, *v.* Make to speak indistinctly, as above.

WISA, *v.* Make or help to fall, throw down, cast down.

Ex. *uwiswe ingosi*, he has been thrown down by a contusion of the head—he fell through dizziness by reason of the injury.

WISA (*I*), *n.* Knobstick, knobkerrie.

WISA (*Isi*), *n.* Very nice snuff.

WISEKA, *v.* Get thrown down.

WISELA, *v.* Throw down for, upon, at, &c.

Wo, *int.* of grief, displeasure, surprise, admiration.

WOKOMALISA, *v.* Do loosely, as when a man holds his hands loosely, while dropping grains between them into the hand of another; tie a knot loosely, &c.

WOKOSI (*I*), *n.* Anything fitting loosely, *e.g.* trowsers, jacket, &c., coat of stomach, &c.; words loosely spoken, not the real truth, food loosely given, without proper attention.

WOKOSI (*Ama*), *n.* Large upper eyelids.

WOLA, *v.* Gather up, collect, as ashes, sweepings, &c.

WOLAMLOTA (*Isi*), *n.* Person of no consideration, negligent of what is due to himself, as one who has gathered white ashes on his person by lying down in an ash-heap.

WOLE (*Ukuti*) = *Wola*.

Ex. *wamti wole ngengubo, wapel'amandhla, watshukusa nje.* he took him up, blanket and all, he lost all power (to help himself) and merely gave a shake.

WOLEKELA, v. Be gathered into, enter, as bees or a snake into a hole, or an *impi* into a kraal.

WOLELA, v. Gather up for, into, &c.

WOLISA, v. Help or make to gather up, &c.

WOLISISA, v. Gather up thoroughly.

WOLOKOHLEKA, v. Get tumbled down, as over a precipice.

WOLOKOHLELA, v. Tumble down into, &c.

WOLOKOHLELA, v. Make to tumble down into, for, &c.

WOLOKOHLO (*Ukuti*), Tumble down.

Ex. *ini leyo eti wolokohlo? qa! kuwa isikumba,* what's that which makes a sound of tumbling? No! (it's nothing!) it's only a skin falling.

WOLOLO, int. Expressing a merry, sportive feeling.

WOLONYAMA (*Um*), n. Heap of slaughtered animals.

WOLO WOLO (*Ukuti*) = Wcloza.

WOLOWOLO or WOLOZA (*I*), n. Person with a deep gruff voice.

WOLOZA, v. Speak with a deep gruff voice.

WOLOZELA, v. Speak, as above, for, about, &c.

WOLOZISA, v. Make to speak as above.

WOMBE (*Isi*), n. Onset, effort, charge.

WOMBE (*I*), n Name of a regiment of Tshaka, to which Mpande belonged till he was made *induna* of the military kraal kwa'Kangela by Dingane, after whose death it was revived again by Mpande under the name *uNdabakaombe* instead of *amaWombe*.

Ex. *sokunjani ku'Wombe ukufa? au! kunjalo njalo, akuko'sikala,* 'how is it now with the Wombe-man?' 'Au! it's just the same as ever, there is no interval of relief.'

WONA, pron. It (for nouns in *umu*); they (for nouns in *ama*).

WONQO (*Isi*), n. Person with face curved like a bow.

WOTA or **WOTAWOTA**, *v.* Entreat earnestly, press a person to do anything.

WOTSHI, *adv.* Expression of surprise.

WOWANE (*Um*), *n.* Trap for field-mice and other animals.

WOWOMBE (*I*), *n.* Stranger of another and poorer tribe.

WOZAWOZA (*I*), *n.* Attraction, as of one calling *woza woza* continually.

Ex. *inyama yaleyo'nkomo inewozawoza ku'bantu*, the meat of that ox has an attraction for people.

WU (*Ukuti*), Lie spread out white, as snow, fine meal, sheep on a hill, &c.

WU (*Ukuti*) or **WULULEKA** = *Wuza*.

N.B. The sound of *wu* is different in the above two cases.

WUBA (*Ama*), *n.* Secrecy.

Ex. *uJojo kambe us'ehamba ngezindhlela samawuba*, Jojo, you see, now goes by a secret path.

WUMBA (*Isi*), *n.* Rust in wheat.

WUNDULA, *v.* Bring or get into one's hands a number of cattle in an easy way, as if sliding in.

WUNDULEKA, *v.* Get brought in, as above.

WUNDU WUNDU (*Ukuti*) = *Wundula* or *Wunduza*.

WUNDUWUNDU (*U* for *Ulu*), *n.* Any thing, like thick *utshwala*, &c., which slides easily down the throat.

WUNDUZA, *v.* Swallow, as thick *utshwala*, let it slide down the throat; hoe in soft, smooth soil.

WUNDUZEKA, *v.* Get swallowed, get hoed, as above.

WUNGULA, *v.* Collect rubbish with the hands.

WUNGULEKA, *v.* Be collected, as above.

WUNGULELA, *v.* Collect as above, into, for.

WUNGULISA, *v.* Help or make to collect, as above.

WUNGUWUNGU (*Ama*), *n.* A lot of rubbishy words.

WUTSHU (*Ukuti*) = *Wutshuka* or *Wutshuza*.

WUTSHUKA, *v.* Flow out, as mealies from a sack or lies from a man's mouth.

WUZA, *v.* Mourn, as people weeping.

WUZELA, *v.* Weep for.

WUZISA, *v.* Help or make to weep.

X, *int.* expressing disappointment, vexation, impatience.

XA (*I*), *n.* Small bundle of firewood, carried by man or woman.

XA (*U* for *Ulu*), *n.* Staff or iron rod with which a native doctor digs his medicines; fee (10s.) paid to a native doctor by the man who summons him to prescribe for his kraal.

XA (*Isi*), *n.* Very bushy country.

XABA or **EXABA**, *v.* Lie across, as a stick inside a milk-pail, to the middle of which a string is tied by which it may be carried; lie across, stick, as a bone in the throat; be cross to, find fault with; blame (*acc.*).

Ex. umzabile, ufuna ukumbulala, he is out of temper with him; he wants to be the death of him.

ngi'unywe umlungu emKambatini; ngite ngibuya, way'es'engixabile, eti, ng'epusile, I was sent by a white-man to the Table Mountain; when I came back, he found fault with me directly, saying, I had loitered.

ngizatshwe ubaba ngale'ntombasana, ngayitshaya, I have been blamed by my father about that girl, I struck her.

XABA (*I*), *n.* A person who neglects himself = *iXebe*.

XABA (*I*) = *iGxaba*.

XABALAZA, *v.* Straddle, have the legs wide apart, as a man riding or sitting.

XABALAZELA, *v.* Straddle for, upon, &c.

XABALAZISA, *v.* Help or make a man to straddle, set his legs wide apart.

XABANA or **EXABANA**, *v.* Be cross with one another, quarrel.

XABANELA, *v.* Quarrel, for, at, &c.

XABANISA, *v.* Make to quarrel.

XABEKA, *v.* Get to lie across, get across, be in a difficulty, have something go wrong with one; be at cross purposes, be all at sixes and sevens.

XABELA, *v.* Lie across for.

XABELELA, *v.* Do any thing so as to disagree, be disagreeable to, at cross purposes with, another.

Ex. *uyasizabelela lo'muntu, udhla nati engagesile*, that man is disagreeable to us, he eats with us without having washed (his hands).

XABISA, *v.* Help or make to lie across.!

Ex. *Matiwane, uzabile uzabis'okwoti lus'egul'ni*, Matiwane, you are cross like a stick in a milk-pail.

XABO (*Isi*), *n.* Cause of disagreement.

XAFU XAFU (*Ukuti*) = *Xafuzu*.

XAFUXAFU (*Ubu*), *n.* Mode of eating like a dog with a slushing sound.

XAFUZA, *v.* Eat *amasi*, *isijingi*, with a champing, slushing, sound, as a dog.

XAFUZEKA, *v.* Get eaten, as above.

XAFUZHLA, *v.* Eat as above, upon, at, &c.

XAFUZISA, *v.* Help or make to eat, as above.

XAKA = *Xaba*; also = *Seza*; put out shoots a second time, as when the outside leaves of *imfe* are stripped off, or brussels-sprouts are cut; be unable to come out at birth, as a child or calf; make a child swallow its food, as a mother does by holding her hand around its mouth.

XAKA XAKA (*Ukuti*) = *Xakaza*.

XAKA (*Ubu*), *n.* Small sticks used to produce a noise by striking one bundle with another (or a single one) when young people sing; they may be compared some-what to castanets.

XAKALALA (*Ukuti*), Lie scattered about, as things in confusion; be quarrelling in confusion, as a party of people.

XAKALAZI (*Ukuti*) = *Xakalaza*.

XAKALAZA, *v.* Strike with an assegai when the blow is stopped or turned-aside by a bone, so that it does not pierce the body as intended.

XAKAZA, *v. n.* Rattle, as assegais, &c., in the hand.

XAKAZISA, *v.* Make to rattle, as above.

XAKEKA, *v.* Be at a loss.

Ex. *angina'tuba lokuba ngihambe nawe, ngizakekile; nakuba ushumayela nje, ngiy' alusa; umfana y'imina*, I have no opportunity of going with you, I am quite at a loss; and though you stand speaking, I am tending the cattle; the boy (cattle-herd) is myself.

XAKELA, *v.* Be unable to be born for; grow as two ears of mealies on one stalk, two trees from one root, two teeth in one place, &c.

Ex. *le'nkoma izakelwe inkonyana, kaipumi*, the calf lies awkwardly with that cow, it does not come forth (in the birth).

XALABA (*I*), *n.* Back of shoulder.

Ex. *amazalaba ake mabi*, his shoulder-backs are ugly (*e.g.* too large).

XAMA (*I*), *n.* Woman's girdle.

¶ *uzamu ubamb'udwala*, the iguana clings to the rock—used of one who will not come to answer a charge when summoned.

XAM' or **XAMU** (*U*), *n.* Iguana.

XANTI (*Isi*), *n.* Row of vertebræ or spine of a bullock.

XAPA, *v.* Lap, as a dog or cat; sputter, as mealies or water boiling.

XAPA XAPA (*Ukuti*) = *Xapaza* or *Xapazela*.

XAPAXAPA (*I*) = *iWalawala*.

XAPAZA or **XAPAZELA**, *v.* Sputter, as mealies, &c., boiling; patter, as rain falling upon water; used of an angry man, sputtering or boiling in his heart.

XAPAZISA, *v.* Make to sputter, patter, &c.

XAPELA, *v.* Lap or sputter upon, &c.

XAPISA, *v.* Help or make to lap, give a dog, &c., to lap.

XAPOZI (*I*), *n.* Marsh.

XAPOZI (*U*), *n.* Bitter herb used as a febrifuge.

XATU (*Isi*), *n.* Mark made in any thing soft, as the print of a foot in soft clay, the welt of a stripe, &c.

XATUKA, *v.* Be marked, as soft soil with prints of feet; be welted, as a back with stripes, &c.

XATUKELA, *v.* Be marked, as above, at, upon, &c.

XATUKISA or **XATULA**, *v.* Make marks in any thing soft, as prints of the feet in soft clay, welts upon a back, &c.

- XATULELA**, *v.* Mark as above, for, upon, &c.
XATULISA, *v.* Help to mark, as above.
XATULO (*Isi*), *n.* Shoe.
XAULA, *v.* Shake hands.
XAULANA, *v.* Shake hands with one another.
XAULELA, *v.* Shake hands for, at, &c.
XAULISA, *v.* Make to shake hands.
XAVU (*Ukuti*), Cut or scoop out.
XAXA (*Ukuti*) = *Xaxama*.
XAXAMA, *v.* Shift place a little, as a person sitting or a kraal; go out (of a room or hut) for a few moments.
XAXAMELA, *v.* Shift place, go out, as above, for, to, &c.
XAXAMISA, *v.* Make to shift place, go out, as above.
XA XA XA (*Ukuti*) = *Xaxaza*.
XAXAZA, *v.* Make a sound of a certain kind, *e.g.* as when a woman pats *utshwala* to make the liquor pass through the strainer freely, or water is stirred with the hand or drops from above, &c.
XAXAZEKA, *v.* Be made to yield a sound, as above.
XAXAZELA, *v.* Sound, as above, for, upon, &c.
XAXAZISA, *v.* Help or make to sound, as above.
XAYI (*I*) = *iBara*.
XAYI (*Ubu*), *n.* Something hard, awkward, difficult, to be done.
XAYIBA, *v.* Bar with sticks set across, as the entrance of a cattle-kraal.
XAYIBEKA, *v.* Get barred, as above.
XAYIBELA, *v.* Bar for, &c.
XAYIBISA, *v.* Help or make to bar.
XEBE (*I*), *n.* Confidant, as Jonathan was of David rather than David of Jonathan; a person who neglects himself.
XEBE or **XEBI** (*Isi*), *n.* Girl who loves a man, and will be called his *intombi* (sweetheart).
XEBUKA, Get stripped off, as below.
XEBULA, *v.* Strip off, as bark (by striking the tree with

stones to loosen it) ; cast off, as the roughness of young horns.

Ex. *is'iqal'ukuzebula leyo'nkomo*, that bullock's horns are beginning to be smooth.

XEBULEKA, *v.* Get stripped off.

XEBULELA, *v.* Strip off for, at, &c.

XEBULISA, *v.* Help or make to strip off.

XEGA, *v.* Be loose, unsteady, shaky, as a stake in the ground or a wagon-wheel out of order.

XEGELELE or **XEGEXEGE** (*Um*), *n.* Any thing or person not firm, as a man, horse, &c., whose limbs are shaky from illness or old age.

XEGISA, *v.* Make to shake ; supple, as a stiff *umutsha* ; loosen, as a post fixed in the earth.

XEGISELA, *v.* Loosen, make to shake, for, &c.

XEGU (*I*), *n.* Old feeble person.

XEGU (*Ubu*), *n.* Feebleness of old age.

XEGULA, *v.* Be old and feeble.

XEGULELA, *v.* Grow old for, at.

XEGULISA, *v.* Make to grow old.

XEKE (*Um*), *n.* Tall person or thing, but something jointed, as a man, giraffe, large spider, &c.

XELA, *v.* Be choked, as when food goes down the wind-pipe, instead of the gullet = *Xwela*, &c.

XEPU (*Isi*), *n.* Pine.

XEPU (*Ukuti*) = *Xepuka* or *Xepula*.

XEPUKA, *v.* Get cut out, as below.

XEPULA, *v.* Cut out, as meat from an ox, skin and all, or as a hornet's nest from a tree ; *woman's word for 'hoe.'

XEPULEKA, *v.* Get cut out, as above.

XEPULELA, *v.* Cut out as above, for, at, &c.

XEPULISA, *v.* Help or make to cut out, as above.

XIBA (*I*), *n.* Garden-hut, watch-hut ; company of people.

XIBILILI (*Izi*), *n.* Difficult, complicated, matters.

XIBILILI = *Bizilili*.

XIKA, *v.* Drench the person with oil, anoint profusely.

XIKEKA, *v.* Get profusely anointed.

XIKELA, *v.* Anoint profusely for.

XIKISA, *v.* Help or make to anoint profusely.

XIKI (*Ukuti*) = *Xika*.

***XILONGO** (*In*), *n.* Trumpet.

XINA, *v.* Press severely, distress.

XINANA, *v.* Be pressed together, crowded; be stopped or stuffed, as the nostrils, when a person has a cold.

XINANELA, *v.* Be crowded, &c., for, at.

XINANISA, *v.* Make to be pressed or crowded.

XINANISEKA, *v.* Be inconvenienced, squeezed, cornered, &c., as one who is called upon suddenly to do something for which he is not prepared.

XINANISELA, *v.* Stop the breath, as by putting the hand on the mouth.

XINEKA, *v.* Be pressed, distressed with work, &c.

XINELA, *v.* Serve the cow, as a bull.

XINELELA, *v.* Do a thing with constraint, as eat disagreeable food, try to walk when lame or infirm, &c.

XINGA, *v.* Be conceited, pride one's-self.

Xo (*Ukuti* or *Ukutana*), Be equal to.

Ex. kutene xo, it is perfectly equal.

XOBA, *v.* Take arms = *Hloma*; get something extra out of one.

XOBA (*I*), *n.* Reward given to a messenger for his work, or to an *induna* for settling a case, or to an *impi*.

XOBISA, *v.* Annoy, worry.

XOBISEKA, *v.* Get distressed, be worried, annoyed, afflicted.

XOBA (*Isi*), *n.* Rocky place, such as rock-rabbits thrive in.

XOBONGO (*I*), *n.* Little, old, tumble-down, hut.

XOKA, *v.* Tell lies.

XOKELA, *v.* Tell lies for, at, &c.

XOKI (*I*), *n.* Liar.

XOKI (*Ubu*), *n.* Falsehood.

XOKISA, *v.* Help or make to tell lies.

XOKIZA, *v.* Practise lying.

XOKIZELA, *v.* Practise lying for, at, &c.

XOKOLO (*Isi*), *n.* Word used in Tshaka's *izibongo* for huge stones or rocks.

XOKOLOLO (*Ukuti*) = *Xokozela*.

XOKOZELA, *v.* Make a noise, raise a hubbub, &c.

XOKOZELELA, *v.* Make a noise for, at, &c.

XOLA, *v.* Enquire closely ; be at peace, as a country.

N.B. The sound of the word is varied with its different meanings, as above.

XOLISA, *v.* Quiet a disturbed country.

XOLISISA, *v.* Enquire thoroughly.

XOLO (*I*), *n.* Bark of a tree.

XOLO (*U* for *Ulu*), *n.* Peace (*amaXosa*.)

XOMA, *v.* Raise on high, as in hanging or impalement.

XOMEKA, *v.* Live uncomfortably, as a man disliked by his people, (as if on a stake).

XOMELA, *v.* Raise on high, as above, for, &c.

XOMISA, *v.* Help or make to raise on high, as above.

XONGOXONGA (*Ama*), *n.* Clusters or groups of people.

Ex. *bek'umpakati umi soku amazongozongo nje!* look at the people standing in groups!

XOSA (*I*), *n.* One of the *amaXosa* people.

XONXA, *v.* Pound fat for food ; punch meat in a pot over the fire with a spoon, to get out the fat which is skimmed away.

XONXEKA, *v.* Get pounded, punched, &c., as above.

XONXELA, *v.* Pound, punch, &c., for, upon.

XONXISA, *v.* Help or make to pound, punch, &c.

XONXO (*I*), *n.* Small piece of meat, from which the fat has been punched out as above.

XONYA (*I*) = *iCacane*.

XONZA, *v.* Knock off, as mealies from the cob, limpets from a rock ; chip off small twigs or branches, pare shavings from an axe-handle, &c.

XONZEKA, *v.* Get knocked off, &c., as above.

XONZELA, *v.* Knock off, &c., for.

XONZISA, *v.* Help or make to knock off.

XOPA, *pass.* **XOTSHWA**, *v.* Strike in the eye.

Ex. *ngizotshiwe esweni*, I have been hurt in the eye with a stick, dust, &c.

XOPANA, *v.* Strike one another in the eye.

XOPEKA, *v.* Get struck in the eye.

XOPO (*Um*), *n.* Moist marshy place.

¶ *ubek'iso lomxopo*, you're looking for (the eye =) water-spring of a marsh (which you'll never find).

XOTSHA (*I*), *n.* Ornament of brass.

XOTSHA, *v.* Drive, pursue, chase, follow after; drive away, dispel, banish.

¶ *iso elilodwa lixotshwa libekile*, the eye which is alone (i.e. of a one-eyed person) is (soon, easily) hurt when it has looked—an expression of mourning for an only child, brother, wife, &c.

XOTSHELA, *v.* Drive for, towards, &c.

XOTSHELO (*I*), *n.* Perseverance.

Ex. *le'ninja inezotshelo, aibuyi masinyane ingaxotsha, imuka njalo*, this dog is persevering, it does not come back at once if it chases (a buck), it goes on continually.

XOTSHISA, *v.* Help or make to drive away, &c.; dismiss with a present.

XOVA, *v.* Mix up, as mortar, knead, as dough, &c.; mix up people in talk, by reporting the speech of one man falsely to another, and making' them quarrel; mix up one's words, as a man prevaricating, talking about this thing and that, or to this person and another; used coarsely to express having sexual intercourse with a girl.

XOVEKA, *v.* Get mixed up, as above.

XOVELA, *v.* Mix up for, at, &c., as above.

XOVISA, *v.* Help or make to mix up, as above.

XOVI (*Ist*), *n.* One who makes mischief in a kraal, by mixing up matters.

XOXA, *v.* Tell, narrate, as a story ; tell about ; court, woo, a girl ; make little strokes with a rod or stick in the ground.

Ex. o, siyabona ukuti uyalalela lo'mntwana, loku ut'etetiswa uyise emjakada, atule azoze pansi. O, we see that that boy listens, since, when reproved by his father scolding him, he is silent, and makes dots with his stick in the ground.

XOXEKA, *v.* Get narrated, as above.

XOXELA, *v.* Narrate for.

XOXISA, *v.* Help or make to narrate.

XOXO (*I*), *n.* General talk about ordinary matters ; toad.

† *ukuhlala ixozo*, to sit talking pleasantly.

XOZA = **Xonza**.

XOZA (*I*), *n.* Large male dog.

XOZOMELA, *v.* Snatch or tear away by violence.

XOZOMELANA, *v.* Snatch one another.

XUBA, *v.* Mingle, mix ; throw into confusion ; rinse out the mouth after eating.

XUBANA, *v.* Be mingled together.

Ex. kuzubene ndawonye, it is mixed up (goats and sheep) together.

XUBANISA, *v.* Mix together.

XUBEKA, *v.* Get mingled.

XUBELA, *v.* Mix for.

Ex. ukuzubela intombi, to mix for a girl, that is, to eat an *umuti* and drink water, and spit it out on the *isibonda* of a girl's door, in order to win her love.

XUBE or **XUBEVANGE** (*I*), *n.* Mixture, mixed medley, as of sheep, goats, &c. = *iVange*.

XUBUGWEGWE (*U*), *n.* Plant which, when rubbed, makes a sort of soapsud.

XUBUZA, *v.* = *Xumbuza*.

XUGA, *v.* Be loose, as a stake in the ground ; be lame = *Hlusa*.

XUGELA, *v.* Be loose or lame for, at, &c.

XUGISA, *v.* Loosen as a stake.

XUKU (*Isi* or *I*), *n.* Multitude of people.

XUKUTSHWANYANA (*Isi*), *n.* Small company (compounded of *isixuku* and *utshwanyana*).

XUKUXA, *v.* Rinse out the mouth = *Londonya*.

XUKUXEKA, *v.* Have the body in good condition = *Xega*.

XUKUXO (*Um*), *n.* Medicine for flatulence from the tree *umKuhlu*.

XUKU XUKU (*Ukuti*) = *Xukuza*.

XUKUZA, *v.* Shake violently ; harrass, distress.

XUKUZEKA or **XUKUZELA**, *v.* Get shaken, as a man in a rough wagon, &c.

XULA, *v.* Snatch away = *Hlwita*.

XUMA, *v.* Spring, jump up, as an ox tied up ; add on one thing, story, &c. like a joint, to another.

XUMBU XUMBU (*Ukuti*) = *Xumbuza*.

XUMBUZA, *v.* Splash through, plunge in, as in crossing a river.

XUMBUZEKA, *v.* Get splashed through.

XUMELA, *v.* Spring or jump up for.

XUMELELA, *v.* Fasten one thing on to another, to make it longer, as a string or rod ; add on a joint ; put on more oxen to a span ; graft.

XUMISA, *v.* Make to spring, jump up, &c.

XUXU (*Isi*), *n.* Young *imPunzi*.

XUNGA, **XUNGEKA**, &c. = *Dunga*, *Dungeka*, &c.

XUNYANA (*Isi*), *n.* Dim. from *isiXumu*.

XUMU (*Ukuti*) = *Xuxuzela*.

XUXUMA, *v.* Spring, jump, as a calf tied and struggling to be free ; struggle with desire, as the heart.

XUXUZELA, *v.* Sound as wind, &c., in a flatulent stomach, rumble, rattle.

XUZA = *Xuga*.

XWALA, *v.* Be injured in body, or corrupted for a time in heart and disposition, as a disobedient child, an old person returning to do evil, &c.

XWALA (*I*), *n.* Gathering in the lungs, so that pus is expectorated ; person with a bad heart.

XWASA, v. Exclude from sharing in an affair or property.

XWASEKA, v. Be excluded, as above.

XWASELA, v. Exclude for, &c.

XWATA, v. Bubble, as boiling broth.

XWATELA, v. Bubble at, for, &c.

XWATISA, v. Make to bubble.

XWAYA, v. Beware, take heed, [be on the guard, be sharp; be shy of, keep away from (acc.).

XWAYEKA, v. Get avoided.

XWAYELA (I), n. A sharp, cautious person, habitually on his guard.

XWAYELA, v. Beware of, be shy of.

XWAYISA, v. Help or make to avoid.

XWAYIXWAYI (Isi), n. Scoundrel, scamp.

XWAZI (Isi), n. Bruise; incision made to relieve pain.

XWEBULA = Xebula.

XWEMBE (Isi), n. Large wooden spoon; a person large in the waist behind, who stands in consequence with his head thrown back.

XWELA, v. Kill an animal, by thrusting it down, making an incision below the ribs, and pulling out the aorta.

XWELEKA, v. Get killed, as above.

XWELE (I), n. One who takes snuff frequently, or smokes hemp or tobacco frequently; an *innyanga* or doctor.

XWELELA, v. Kill, as above, for, at, &c.

XWELISA, v. Help or make to kill, as above.

XWELO (Um), n. The aorta; life; the taste, the fancy.

N.B. The aorta being empty after death, the natives (as did Hippocrates of old) consider it to be only an air-vessel, saying that the blood is the life of the body, but air of the aorta; they add, however, that all the blood in the body goes to it, as a sort of house; hence the word is used also to express bodily life, which exists as long as the *umzwelo* is in action, that is, so long as the man breathes.

¶ *ukubambela ngomzwelo*, to hold [on by the *umzwelo* to be all but dead.

¶ *uku hlaba umzwelo*, to strike the fancy, please the taste.

Ex. *sokuhlezi ngomzwelo nje*, there is only life by the *umzwelo* he is only just dead, the breath is not yet out of him.
isihlobo sami sis'ekufeni nje; *kepa umzwelo wona usekona*, my friend is in a dying state; but he is still breathing.
okwake kwomzwelo wake, a thing after his own fancy.
ekudabukeni kwomzwelo wake, at the time of his death.
ngomzwelo wake, with the whole being.

xA (*Ukuti*) = **Xasa**.

Ex. *namuhla unyezi uyakanya kahle ute xa*, the moon-shine to-day is very bright and clear.

xABA, *v.* Stand together spread out, as cattle when feeding.

Ex. *xixabile umhlambi opakati*, our cattle are feeding.

xABALASA, *v.* Make a great noise.

xABALASEKA, *v.* Get made as a great noise.

xABALASELA, *v.* Make a great noise for, at, &c.

xABE (*Ukuti*), Look a little, give a glance at.

xABELA, *v.* Slice, as a pumpkin, lengthways.

xABELEKA, *v.* Get sliced, as above.

xABELELA, *v.* Slice, as above, for, &c.

xABELISA, *v.* Help or make to slice, as above.

xABU (*Ukuti*) = **Xabuza** or **Xavuza**.

***xABU** (*Izi*), *n.* Merino sheep. (Dutch).

xABUSA, *v.* Taste pleasantly, as meat.

xABUZA or **xAVUZA**, *v.* Cut, as a swelling so that it may discharge matter, &c.

xABUZeka or **xAVUZeka**, *v.* Get cut, as above.

xABUZELA or **xAVUZELA**, *v.* Cut above for, upon, &c.

xABUZISA, *v.* Help or make to cut, as above.

xALA (*I*) = **iXila**.

xAMA, *v.* Devise, plan, project.

xAMATA, *v.* Joke.

xAMATELA, *v.* Joke for, at, &c.

xAMATISA, *v.* Help or make to joke.

xAMISA, *v.* Help to devise a plan.

xAMTSHANA (*I*), *n.* Fresh-looking young person.

xANU (*Ukuti*) = **Xanula**.

xANUKA, v. Go about at one's own pleasure.

xANULA, v. Uncover indecently, expose one's self, as a female, or as a man stooping with his head low.

xANULEKA, v. Get uncovered indecently, as above.

xANULELA, v. Uncover indecently, as above, for, &c.

xANULISA, v. Make to uncover indecently, as above.

xASA, v. Be pleasant to the taste, sight, or feeling; be clear, plain, well-lighted.

xASA, v. Be all right, clear, good.

Ex. *inhliziyi ka'Masotsha ixasile namhlanje, lise nas'ebukweni berinnja*, Masotsha's heart is all right to-day, the sky (with him) is clear to the horizon (*lit.* to the home from which dogs are wived, referring to some native fable about a far-distant place where dogs live after the ways of human beings).

xASA (In), n. Shrill singing of women and children.

xAU (Ukuti), Used by a man, to whom another says *hau!* in displeasure, if he wishes to express his dislike of it.

Ex. *mus'ukuti xau kimi*, don't you be saying *hau!* to me.

xATA=xETA.

xAYA, v. Cut, slit, slice, as a reim.

xAYEKA, v. Get cut, slit, sliced.

xAYELA, v. Slit or slice for.

xAYISA, v. Help or make to slit or slice.

xAYISISA, v. Slice thoroughly, into strips.

XE (Ukuti) = Xela; also = *ukuti Hle*; be broken or rent with a cracking sound, as a piece of cloth, a dry fire-brand, stick, &c.

XEBE (U), n. A small kind of hawk, which makes a screaming sound.

XEBE (Isi) n. Name of a military kraal of Tshaka.

XEBUKA or XEBULEKA, v. Get torn, rent, &c.

XE BULA, v. Tear, rend; say in joke.

XE BULELA, v. Tear, rend for, &c.

XE BULISA, v. Help or make to tear, rend, &c.

XELA, v. Stand in a line, as girls about to dance.

xeLE (*Isi*) = *iBomvu*.

xeLE (*Um*), *n.* Tree with red berries = *umOele*.

xeLE, *adv.* Used to denote very red.

xeLE or **xeLELE** (*Ukuti*), Come abroad, be generally known, as a matter which had been kept secret.

Ex. *sokute xele akuti amaBunu 'ahlulwe ng'uSikukuni*, it is now notorious that the Boers have been worsted by Sikukuni.

xeLELA, *v.* Stand in a line for.

xeLISA, *v.* Make to stand in a line.

xemeXeme (*Isi*), *n.* Large, disagreeable sore.

xemeZA, *v.* Eat the cartilage on the breast-bone.

xemeZEKA, *v.* Get eaten, as above.

xemeZELA, *v.* Eat, as above, for, on, &c.

xemeZISA, *v.* Help or make to eat, as above.

xeUKA, *v.* Fall down, fall in, as soil by rain or a landslide.

xeUKELA, *v.* Fall down, as above, at, upon, &c.

xeUKISA, *v.* Make to fall down, as above.

xeZA, *v.* Bore the ear = *Cambusa*.

xeZA, *v.* Milk into the mouth, as young lads at the military kraals are allowed to do, in order to grow well; hold the staff awkwardly in dancing, sloping, like a cow's teat pointing to the mouth, instead of vertical; stretch, expand.

xeZEKA, *v.* Get milked into the mouth.

xeZELA, *v.* Milk into the mouth for, &c.

xeZELO (*Ama*), *n.* Hair dressed in the form of stripes.

xeZISA, *v.* Help or make to milk into the mouth.

xeZO (*Imi*), *n.* Tails worn in war or at the *Umkosi*.

xeILA (*I*), *n.* Part of the windpipe (? epiglottis); man with much hair on full throat; ox with spot on throat of a different colour from rest of its body.

xeILA (*Ubu*), *n.* State of having a throat hairy or spotted.

xeLATIKAZI (*I*), *n.* Cow spotted as above.

xeLATIKAZANA (*I*), *n.* Heifer spotted as above.

xeINA, *v.* Do maliciously, wickedly = *Shinga*.

- xINELA**, *v.* Do maliciously for, at, &c.
xINYA, *v.* Bind very tight.
xINYEKA, *v.* Get bound very tight.
xINYELA, *v.* Bind very tight for, &c.
xINYISA, *v.* Help or make to bind very tight.
xIXIWANE (*Ama*), *n.* = *iXila*.
xIXIZA, *v.* Struggle, choke, as a person in a fit.
xIXIZEKA, *v.* Get choked.
XLXIZELA, *v.* Choke for, at, &c.
xIXIZISA, *v.* Make to struggle, choke, &c.
xO (*Ukuti*), Water as the mouth of a man at the sight of a lemon whose acidity he seems to taste.
xO = *xau*.
xOBA (*I*), *n.* Distant hill-fire.
xOLOBA, *v.* Glow, as a distant fire.
xOLOBELA, *v.* Glow at, as above.
xOLOBISA, *v.* Make to glow, as above.
xOLO (*I*), *n.* Shrub whose bark and root are used as medicine for women who are long in giving birth, or for sick fowls; the wood is especially used for the staffs of assegais, being very strong.
¶ *ukupisela exolweni*, dispute, as one against many, *lit.* 'fasten the assegai-point on the ixolo,' in order to make a good fight.
xOLODA, *v.* Deride, scoff, at a person in trouble.
xOLODELA, *v.* Deride, as above, for, &c.
xOLODO (*I*), *n.* Large male monkey; sort of civet-cat; man of reddish colour.
xOMELA, *v.* Reward.
xOMELO (*I*), *n.* Reward.
xOZA, *v.* Water in the mouth, as upon eating something sour.
xOZA (*I*), *n.* A great eater of meat.
XUBU (*Ukuti*), Be red.
Ex. *kubomvu xubu* = *kute xubu*, it is quite red.
xUBUKA (*Isi*), *n.* Any thing red.

xUBULA, v. Break off, as a bone at a joint, a mealie-cob from the stalk, &c.

xUBULEKA, v. Get broken off, as above.

xUBULELA, v. Break off for, &c.

xUBULISA, v. Help or make to break off, as above.

xUBUZA, v. Splash through water; milk a great deal.

xUBUZEKA, v. Get splashed; get milked much.

xUBUZELA, v. Splash into, at, &c.; milk much for.

xUBUZISA, v. Make or help to splash; help or make to milk much.

xWA (Ukuti), Sound as water trickling into water.

xWA (I), n. Large assegai, with the blade broad at the middle and tapering towards the two ends.

xWANA (I), n. Dim. from *ixwa*.

xWATSHA (I), n. Fat slice of meat.

N.B. This word is used by girls who have accompanied another to the bridegroom's kraal, and who ask for meat saying, *Asidhle, mkwenya wetu!*, when others will take up the cry and say *Ixwatsha! E!*

xWAZA, xWAZELA, xWAZISA = Rwaza, Rwazela, Rwazisa.

xWE or xWI (Ukuti) = Xweba.

xWEBA, v. Scratch = *Rweba*; also give or take in exchange by way of purchase, buy or sell = *Tenga*.

xWEBEKA, v. Get scratched, &c.

xWEBELA, v. Scratch for, upon, &c.

xWEBISA, v. Help or make to scratch.

xWELA, v. Be red.

xWELE (Ukuti), Be red.

xWIXWI (Ukuti), Be full.

xWILIZA or xWILIZEKA, v. Be choked, suffocated, as by water or the hand.

xWILIZELA, v. Be choked for, upon, &c.

xWILIZISA, v. Choke, suffocate.

xWLEWIXWI (Ubu), n. Tearing sound, as of rending cloth, writing fast on paper, &c.

YA (*Ama*), *n.* Said of a man who is telling a story very incorrectly, but is not intentionally lying—cognate with *amaNga*.

YA, *v.* Go.

¶ *ukuya pandhle* or *ngapandhle*, to go out (for a want of nature).

¶ *ukuya emva nampabili*, to go from one place to another.

Ex. ukuya na, to go with, to keep motion or time with; also go along with, act in accordance with, follow up, bear in mind.

beya'manzi, going for water; *yana'manzi*, go for water.

bengiya nokuba wati wena usa'ulima kona, I was going along with your saying that you would plough there.

kuya ngani, how does it happen?

kuya ngokuya, it goes by turns.

kuyiwe ngapi, whither is it gone (by them)?—whither are they gone?

yaiya nabo, it (*impi*) was going with them = driving them along.

kungabo'muntu wayawaya, a man would perish.

YA (*Uku*) is used with an accusative as follows:

kungiyile = *kungimi*, I am at a loss, put out, troubled, what to do; so *kukuyile*, *kusiyile*, *kumyile*, *kuyiyile*, *kubayile*, *kuwayile*, &c., *kwabaya*, &c.

Ex. kumyile uMvase, *ukuba ase'aliwe kabili ekitshwa*, *akusonaso isitshokolo*, *ukufa nje*, *Mvase* is terribly put out because she has been rejected twice and excluded; she is nothing more nor less than an *isitshokolo* (rejected person), it's (death) horrible! (said in joke).

YA (*Ukuti*), Be perfectly clear, as water, clean, as a dress, clear-headed, or up-right, as a man.

YABA (*U* for *Ulu*), *n.* Vagrant, person who lives a loose disorderly life, unconnected with other people, or one who is walking apart from others.

YABAZELA, *v.* Go about, wander, as a vagrant who has no home; go at ease, as a man who carries nothing in his hand.

YABAZELISA, *v.* Help or make to go about or at ease.

YABU (*Ukuti*) = *Yabula*.

YABULA, *v.* Snatch out of the hand unexpectedly.

YABULEKA, *v.* Get snatched, as above.

YABULELA, *v.* Snatch, as above, for, &c.

YABULISA, *v.* Help or make to snatch, as above.

YAKA (*Ukuti*), Be bright and clear, as pure water.

YAKA (*Isi*), *n.* Very white tail of an ox.

YAKA (*Um*), *n.* The *isibongo* of a man whose name is *uMyakayaka* = *uSoyaka*.

YAKADE, (*I*), *n.* An indefinitely distant future time.

YALA, *v.* Direct, order, enjoin; warn, admonish; flog.

YALA or **YALI** (*I*), *n.* Name of a small thorny plant, of which native hut-doors are made.

YALEKA, *v.* Get ordered, admonished, &c.

YALELA, *v.* Give directions about for, as when one directs another to a person, or to find his cattle; give last directions, say last words, as a dying man; be in the article of death, as a man or beast, take leave of the world.

Ex. *wangiyalel'indhlela*, he told me the way.

vasiyalel'uMasipula, he directed us to Masipula.

us'efe nya, uyalele, he is quite dead, he has said his last words.

ingakayaleli leyo'nkomo, that ox not being quite dead.

YAZELA, *v.* Give a message to a person (*dat.*) which he is to take by the way, not being sent expressly to carry it; order a thing (*acc.*); order about (*nga*).

Ex. *wayaleza ngoJojo ku'Ngoza*, he gave Ngoza a message about (for) Jojo.

wayalez'ukudhla kulo'muzi wake, he ordered food (to be got ready) at that kraal of his.

YALEZELA, *v.* Give a message to a person (*acc.*), for a person (*dat.*), about (*acc.*).

Ex. *wangiyalezela ikashi ku'Ngoza*, he gave me a message to Ngoza about a horse.

YALEZELO (*Isi* or *Um*), *n.* Order, injunction.

YALISA, *v.* Help or make to warn or enjoin.

YALISISA, *v.* Warn or enjoin vehemently.

YALO (*Imi*), *n.* Commands.

YALU YALU (*Ukuti*) = *Yalula* or *Yaluza*.

YALU (*U* for *Ulu*), *n.* Mixture of pumpkin and mealies; squinting person.

YALUKA, *v.* Get agitated, thrown into a confused, distracted, restless, state.

Ex. kwayaluka izilwane emanzini, the animalculæ were all in motion in the water.

YALUKISA, *v.* Instruct, explain to, make to understand.

Ex. wangiylukisa ngendhlela, he directed me about the path.

wangiylukisa indaba or *ngendaba*, he explained the matter to me.

YALULA, *v.* Search for anything lost among other things.

YALUYALU (*Isi*), *n.* Any thing in a state of confusion or agitation; a whirlpool.

YALUZA or **YALUZELA**, *v.* Be restless, agitated, move about wildly or distractedly, rove here and there.

Ex. umuntu ofayo uyayaluza, ukuti uyaluziswa ukufa, kasenako ukuhlaba ipika, ngoba uyapela, a dying man is in a restless state, he is made restless by his disease, he cannot find any breathing time, because he is in pain.

uma umuntu eya lapo, aye lapo, aye lapo, kutiva uyayaluza, when a man goes there, and there, and there, it is said he is restless. *futi uma umuntu etshayiwe uyayaluza, uyaluziswa y'izinduku, ukuti uyazamazama*, again, when a man is beaten, he wriggles about, being made to do so by the rods (stripes), that is, he moves about.

YALUZISA, *v.* Make to be agitated, &c.

YAMBAZI (*I* or *Um*), *n.* Thin porridge, used for making weak beer.

YANDHLUZA, *v.* Lay down loosely, shake down, as books, papers, bedclothes.

YANGAYANGA (*Isi*), *n.* Baboon.

YANGAZA or **YANGAZELA**, *v.* Look confounded, dismayed, aghast, dumfounded, terrified.

YANHLUKANE (*I*), *n.* Separation, gap.

YAPACA (*Ukuti*) = *Yapaceka*.

YAPACEKA, *v.* Go forward and backward gently, used only of the waves of the sea in still weather.

YATAYATA (*I*), *n.* Slovenly, careless, person.

YATAYATA (*Ubu*), *n.* Slovenliness, carelessness.

YAYA (*Isi*), *n.* Species of *isidhlodhlo* worn by great men at the back of the head, made of the feathers of the *isomi*, *indhlazi*, *umaube*, &c.

YAYATEKA, *v.* Wince or, wriggle, with pain, as a flogged boy.

YAYATEKA (*I*), *n.* Cowardly person.

YAYATEKELA, *v.* Wince or wriggle for, &c.

YAYATEKISA, *v.* Make to wince or wriggle.

YE (*I*), *n.* Very large ant, which eats grass.

YEBO, *adv.* Yes; indeed? is it so? used also in answer to the call of some one far off; used also to begin a reply, when something of importance is going to be said: see *amaNga*.

YEBUYA, *int.* Used to call a person.

YEHLEZA, *v.* Strike violently on the head with a stick; break, as a tooth.

YEHLEZEKA, *v.* Get struck violently on the head with a stick; get broken as a tooth.

YEHLEZISA, *v.* Make to strike violently on the head or break a tooth.

YEJANE (*Isi*), *n.* Stupid, silly person, doing wrong things, not wilfully, but from ignorance or weakness of mind = *isiAbukazana*.

YEJANE (*Ubu*), *n.* Stupidity, foolish weakness of mind; maundering, as from drunkenness.

YEKA, *v.* Leave, leave off, let alone, let go, give over, give up.

YEKA (*Ukuti*), Leave off.

YEKA, *int.* expressing surprise or regret = dear me! only faucy! well to be sure! or alas for!

YEKA (*U*), *n.* Imaginary Chief by whom girls swear, (perhaps from their often saying *Yeka!* to the young men).

YEKE (*Isi*), *n.* = *isiFonyo*.

YEKELA, *v.* Let alone for; forgive in the sense of not punishing for; allow a person in any thing; carry on the head without holding.

Rx, *wasiyekela isinkomo, sayidhla isimu*, he allowed the oxen to go, they ate the mealie-gardens.

wamyekele ukumtwalisa icala laloko, he let him alone as to laying on him the blame of that.

wamyekele enze okubi okunjeya, he forgave him, though he had done so great an evil.

YEKELANA, *v.* Let alone, &c., for one another, as when one man won't help another in a fight.

YEKELELA, *v.* Let alone; let go, as a basket, &c., carried on the head, so as not to hold it with the hands.

YEKEZISA, *v.* Let loose a little, slacken, as a rope; do a thing negligently or carelessly.

YEKISA, *v.* Make to let alone; appease.

YEKO (*Um*), *n.* Hair let to hang down about the head in twisted strings.

YELA, *v.* Go for, towards, &c.

¶ *ukuziyela*, to go for one's-self, at one's own pleasure.

YELA or **EYELA**, *v.* Tumble into or over.

Ex. ngayela ensimini, I fell (into a hole) in the garden.

YELEKA, *v.* Get tumbled into or over.

YELELA or **EYELELA**, *v.* Tumble into or over for, at.

YELELE, *int.* expressing admiration, surprise, or vexation.

YELESWA (*I*), *n.* Soft kind of calabash.

YELISA or **YELISELA**, *v.* Make to tumble into or over.

YELO (*Isi*), *n.* Stumbling-block, cause of stumbling.

YEMBE (*I*), *n.* Shirt.

YEMBEZA, *v.* Speak craftily or deceitfully, as one who is angry with another, but cloaks up his anger with fair words.

YEMBEZEKA, *v.* Get spoken deceitfully, as above.

YEMBEZELA, *v.* Speak deceitfully, as above, for.

YEMBEZISA, *v.* Help or make to speak deceitfully.

YEME (*Isi*), *n.* Sword = *isiYence* or *isiLence*.

YEME (*Ukuti*), *v.* Fall back, retire in an orderly way, as soldiers, not retreating in confusion.

YENA, *pron.* He or him, she or her.

YENCA, *v.* Cut down, as maize, *imfe*, &c., with a knife ;
cut down, slash, with a sword.

YENCE (*Isi*), *n.* Sword.

YENCEKA, *v.* Get slashed, cut down, with knife, sword, &c.

YENCELA, *v.* Cut down for, at, into, &c.

YENCISA, *v.* Help or make to cut down.

YENDA, *v.* Waver, as a field of maize, *imfe*, &c., or trees,
with the wind ; stagger, as a drunken person.

YENDA (*I*), *n.* A species of *imfe*.

YENDANE (*Isi*), *n.* Person wearing the hair in long
strings about the head.

YENDANE (*Izi*), *n.* Tshaka's name for the amaHlubi.

YENDELA, *v.* Clear *amabele* of sand, &c., by washing ;
waver, stagger, at, for, &c.

YENDELEKA, *v.* Get cleared of sand, as above.

YENDELELA, *v.* Clear of sand, as above, for, into, &c.

YENDELISA, *v.* Help or make to clear of sand, as above.

YENDHLE (*Isi*), *n.* Crest, as of a crane.

YENDISA, *v.* Help or make to waver or stagger.

YENGA *v.* Entice, beguile, decoy, tempt, seduce.

YENGA (*I*), *n.* Girl who lures or entices men, but plays
them false, flirt, coquette.

YENGANA, *v.* Entice one another.

YENGEKA, *v.* Be enticeable, get to be enticed.

YENGELA, *v.* Entice for, at, &c.

YENGELELE (*Isi*), *n.* Any large spreading tree.

YENGEZELA, *v.* Have the eyes full of tears = *Hlengerela*.

YENGEZELISA, *v.* Make to have the eyes full of tears.

YENGISA, *v.* Help or make to entice.

YENGISISA, *v.* Entice, &c., thoroughly.

YENGO (*Isi*), *n.* Beguiling word or act.

YENI (*Um*), *n.* Bridegroom : plur. *abaYeni*, bridegroom
and his party.

Ex. *us'exidhlile umyeni : ai baba ! wabuya nazo !* the bridegroom
has eaten them up (i.e. my worth in cattle) : alas ! he has gone off
with them ! (song of the bride after intercourse with her husband
—to which the girls reply—)

wy'itandane; *ab'eseneno*, you are a poor orphan, a helpless body; let them (the men who want girls of value) come on this side (to us).
 ¶ *wasa w'enda mye i!* at last you have got married, bridegroom!
 —may be used of one who has succeeded at last in some matter after many failures.

YEPU (*Isi*), *n.* Long-haired he-goat; skin of the same.

YETA, *v.* Be dejected, low in spirits, brought down, lie without strength, helpless, &c.

YETELELE (*Ukuti*), Be out of sorts, without life or spirits, as a man's body through disease or disappointment.

YETI, **YETINI**, used as imperatives of interjection, in addressing by way of salutation, especially when a man comes to *lobola*.

Ex. *yeti mngan'*, hail, friend!

yetini nin'abakiti, hail, spirits of the dead!

YETISA, *v.* Make to lie dejected.

YETSHE (*Ukuti*), Salute, as people coming to hunt salute on their arrival the people who have got up the hunting-party.

YETSHILA, *int.* used by a boy who has hit a bird, or when one strikes another with design, or exults over one who has met with an accident = there you have it! there's into you! see *Nzepe*.

YEVANE (*I*), *n.* Loquacious person who speaks falsely.

YEYE, *int.* of derision.

YEYE (*Ukuti*), Be loaded, ready to fall, with weight of fruit.

YEYE (*Izi*), *n.* Used by women in praise of the girls at a marriage-feast, as loaded with ornaments, &c.

Ex. *yi yi yi! ziyesa iziyeye!* hi! hi! hi! they are coming in full fig!

YHEYEMANA (*Ufor Ulu*), *n.* Person with small, feeble body.

YHEYESA, *v.* Speak as the *amaQwabe*, who say *yapo* for *lapo*, &c. (= *Tefula*).

YHEYESI (*I*), *n.* One of the *amaQwabe*.

YEZA (*I*), *n.* Medicine (*amaXosa*).

***YEZANE** (*I*), *n.* Woman's word for snuff-box.

YEZI (*Isi*), *n.* Giddiness, dizziness.

YEZI (*Ama*), *n.* Cloudy sky, so that the sun is not hot.

Ex. *izulu linamayeki namuhla, alivumi ukubalela*, the sky is cloudy to-day, it won't be hot.

*YEZO (*I*), *n.* Woman's word for *idhlozi*.

YIBA (*Isi*), *n.* Occurrence, event; *iziyiba*, 'changes and chances.'

YIBAZA, *v.* Be at a loss what to do.

YIHLO (*U*), *n.* Thy or your father; see also *umNini*.

YIHLOKAZI (*U*), *n.* Thy or your paternal uncle.

YIHLOMKULU (*U*), *n.* Thy or your grandfather or grandmother.

YIHLWANA (*U*), *n.* Thy or your little father, used derivatively of a man who is not the real father of the person (persons) spoken to, but has married his (their) mother.

YIKA (*I*), *n.* Small bag or case, such as is hung about the neck or arm by travellers; quiver.

YIKATISA = YIKAZISA.

YIKAYIKA (*Ama*), *n.* Lot of things hanging up in a hut in a loose, slovenly way.

YIKAZISA or YIKAZELA, *v.* Put on a heap of clothes, which hang here and there on the head, arms, legs, &c.

Y'IKONA, Along of it; upon this or that; by this or that; and so, actually, then, thereupon; just now.

Y'IKUBA, It is because, by reason that.

YILA, *v.* Do a thing cleverly, as something which can hardly be done by hands; begin to do a thing in order to show another how to do it.

*YILANE (*Um*), *n.* Woman's word for fever.

Y'ILAPA, Along of this; at this time; at the time here when.

Y'ILAPO, Along of that; at that time; at the time there when.

YILEKA, *v.* Be done cleverly, or in order to show another how to do it.

YILELA, *v.* Do cleverly for.

YILILEKA, *v.* Walk about at leisure near at hand, as a man who is not at work.

YILILEKELA, *v.* Walk about, as above, to, for, &c.

YILILEKISA, *v.* Help or make to walk about, as above.

YILISA, *v.* Help or make to do a thing cleverly, or to show another how to do it.

Y'ILO, **Y'ILOHLE**, **Y'ILOKO**, **Y'ILOKU**, **Y'ILOKUHLE**, All along, ever since, continually.

Ex. way'ey'ilo 'azi, he all along knew it.

woba y'iloku alimalayo, he will be all along having got hurt.

waba (y'iloku ehle) walamba or *waba y'ilwehle (y'ilo ehle) walamba*, during all this time he got hungry.

yilokwahlle kwati cebelele nje, all along it was a flat level.

YINGA, *v.* Sweep or scrape round the top, as of a bowl of *isijingi* with the finger and eat it (*amaLala*) = *Yingiliza*.

N.B. When an *impi* goes out to war, the old women take brushes and dip them in the war-medicine, and sprinkle the *impi*, shouting *Zikitshi, madoda endoda! ukudhliwa kwesijingi kuyeyingwa! vema ngonnyoko*, 'Zikitshi! men of the man (chief)! in the eating of *isijingi* it is scraped round! You'll stand (= be protected) by your mother!'

YINGA (*Isi*), *n.* Breast-ornament of coloured beads; defect.

YINGAYINGA (*Isi*), *n.* Dawdling, senseless, heartless sort of fellow.

YINGAZA, *v.* Act or speak sillily, without sense or feeling.

YINGAZEKA, *v.* Get done or spoken sillily.

YINGAZELA, *v.* Do or speak silly things for, &c.

YINGAZISA, *v.* Help or make to do or speak silly things.

YINGE or **YINGELEZI** (*Isi*), *n.* Circle.

YINGILI (*Ukuti*), Halt, as an *impi* all together by word of command; stand still, 'sleep,' as a top.

YINGILIZA, *v.* Round off, as the hair around the head-ring; make a circle; sweep round, as porridge in a dish with the finger, to clean away what sticks to the side of the vessel.

YINGILIZEKA, *v.* Get rounded off, swept round, as above.

YINGIZILELA, *v.* Make a circle for, sweep round for, &c.

YINGILIZISA, *v.* Help or make to round off, sweep round, &c.

Y'INGOBA or **Y'INGOKUBA**, It's because, by reason that.

Y'INI, Eh? yes or no! or no? why is it? what is it? won't I, &c.

Ex. *niyini' naye?* what (relation) are you to him?

Y'ININI, *adv.* All this while, ever since.

YISA, *v.* Make to go, send, carry, bring; deliver a daughter to a husband; bear on, drive on.

Ex. *kwayis'ukuti=kwasis'ukuti*, it brought it to-wit=the reason is—**YISA** is sometimes contracted into **Sa**.

Ex. *sana lapaya*, carry it there.

YISANA, *v.* Make one another to go, as to a lawsuit.

YISANA (*U*), *n.* Dim. of *uYise*, used derisively of a man's 'father,' who is not his real father, but has married his mother.

YISE (*U*), *n.* His or their father: see also *umNini*.

Ex. *uyise wabo*, used of a master for whom people are working.

YISEKA, *v.* Get brought.

YISEKAZI (*U*), *n.* His or their paternal uncle.

YISEMKULU (*U*), *n.* His or their grandfather or grandmother.

YISELA, *v.* Bring or send for.

YISI, *int.* Used to scare a wild beast from cattle; used also to a chief, when he displays himself amidst his people at the *Umkosi*.

***YISI** (*I*), *n.* House (Dutch).

YIYA = *Iya*.

YIYA (*Isi*), *n.* Thin porridge, used among the amaQwabe = *isiNambati*.

YIYANE (*I*), *n.* Slovenly, careless, negligent, ill-tempered, person = *iTane*.

YIYANE (*Um*), *n.* Gnat, mosquito.

YIYE, *int.* Bravo! go it!

YI YI YI (*Ukuti*), Utter a sound of delight, raise the voice, as women looking at a dance or at their girls: see in *Kwazi*.

YIYTEKA, *v.* Laugh heartily.

YIYTEKELA, *v.* Laugh heartily for, &c.

YIYTEKISA, *v.* Make to laugh heartily.

YIYI or YAIZI (*Ukuti*), Succour, help, as a man who says *yisi* to stop an ox that is goring another, which word is used in such a case to cattle, in the same way as *lamu* to people.

Ex. *yisi! kalima, mfana! inkunsi ihlaba isinkabi*, have done! (spoken to the animal) stop him, boy! the bull is goring the oxen.

yaisi! yaisi! inopondo! it has a horn! (*isibongo* of a man named *uNkominopondo*, when he is showing off at the *Umkosi*).

YOBA, *v.* Stay, stop; also = *Yayateka*.

Ex. *wosa lapa, Jojo: yoba!* (or *yoba!*) *sal'uhlala*, come here, Jojo! stop! = no! I don't want you.

*YOBA, *v.* Be drunk (*amaXosa*).

Ex. *uyotshiwe utshwala* = he is intoxicated.

YOBAYOBA = *Yayateka*.

YOBELA, *v.* Stop for, at, &c.

YOBI (*Isi*), *n.* Name of a small creature resembling a scorpion.

YOBINGA (*Isi*), *n.* One who has soft hair like that of a new-dropped colt.

YOBISA, *v.* Make to stay, stop.

*YOBO (*I*), *n.* Woman's word for forest = *iHlati*.

YOBO (*I* for *In*, plur. *Izi*), *n.* Young man rejected by the girls.

YOCA, *v.* Pluck some of the new crop, *e.g.* maize, *imfe*, &c.; also = *Hluta*.

YOCCKA, *v.* Get plucked, as above.

YOCELA, *v.* Pluck as above, for, into, &c.

YOCISA, *v.* Help or make to pluck, as above.

Yocu (*Ukuti*) = *Yocula*.

Ex. *ngati yocu kuyena* (or *ngamuti yocu*) *ngoziyo*, I rubbed off his skin with my nail.

Yocu (*Um*), *n.* Skin-graze, scar.

YOCUKA or **YOCULEKA**, *v.* Get the skin rubbed off, as by a graze or pinch.

YOCULA, *v.* Rub or pinch off the skin.

YOCULELA, *v.* Rub off the skin for, upon, &c.

YOCULISA, *v.* Help or make to rub off the skin.

***YOKA** (*I*), *n.* Yoke.

YOKA, *v.* Provoke, rouse, draw on, as a wild beast, stir up, as a torch or fire, &c. = *Oka*.

YOKELA, *v.* Provoke, stir up, for. = *Okela*.

YOKELEKA, *v.* Get stirred up at, upon, &c. = *Okeloka*.

YOKISA, *v.* Help or make to provoke, stir up, &c. = *Okisa*.

YOKO (*Ukuti*), Be green or blue.

Ex. *kuluhlaza yoko* = *kute yoko*, it is quite green (blue).

YOKO (*Ubu*), *n.* Vomit of a lion, bones, flesh, &c., of his prey.

YOKOZA, *v.* Bring up food in the mouth by belching.

YOKOZEKA, *v.* Be brought up, as above.

YOKOZELA, *v.* Bring up, as above, for, into, &c.

YOKOZISA, *v.* Make to bring up, as above.

YOLA, *v.* Taste pleasantly, as porridge or *utshwala*; bring by a charm or medicine some good or evil on another, *e.g.* lightning-stroke, wild-beast, &c.

YOLELA, *v.* Taste pleasantly for; bring on, as above, for.

Ex. *ngitlwe isikohlala enngalweni; singiyolele innyama*, I have had spittle dropped on my arm; it has brought on for me meat—I shall eat meat off the corresponding portion of a bullock this evening.

YOLI (*I*), *n.* Stramonium, whose leaves are heated and applied to reduce a swelling.

YOLISA, *v.* Help or make to taste pleasantly; help or make to bring on, as above, &c.; have an evil eye for another, desire evil for another.

YOLUYOLI (*Isi*), *n.* Something very nice to the taste.

YOLO (*Um*), *n.* One who acts strangely, out of his mind, without being deranged, and who therefore is said to be under an evil eye, bad influence, &c.

YONA, *pron.* It, for 'nouns in *im* or *in*; they or them, for nouns in *imi*.

YONDO (*Isi*), *n.* Mass of beads in many rows worn on the loins.

YOSU (*Ukuti*) = *Yosula*.

YOSUKA or **YOSULEKA**, *v.* Be broken, as an old rotten rag or string.

YOSULA, *v.* Take all the snuff out of a person's hand; break, as an old rotten rag or string.

YOSULELA, *v.* Take snuff, as above, for; rub off skin for, &c.; break an old string for, &c.

YOSULISA, *v.* Help or make to take snuff, rub skin, break a string, as above.

YOSUYOSU (*Isi*), *n.* Anything that is easily broken, as an old string or piece of cloth.

YOTU (*Ukuti*) = *Yotula*.

YOTUKA or **YOTELEKA**, *v.* Get snatched out of the hand.

YOTULA, *v.* Snatch out of the hand.

YOTULELA, *v.* Snatch out of the hand for.

YOTULISA, *v.* Help or make to snatch out of the hand.

YOVU (*Isi*), *n.* Anything very hot.

YOVU (*Ukuti*) = *Yovuka* or *Yorula*.

YOVUKA or **YOVULEKA**, *v.* Be scalded as by boiling water, so that the skin comes off.

YOVULA, *v.* Scald.

YOVULELA, *v.* Scald at, for, &c.

YOVULISA, *v.* Make to scald.

YOVUYOVU (*I*), *n.* Person fond of eating, gormandizer.

YOVUYOVU (*Isi*), *n.* Any thing scalding hot, as an oven.

YOVUZA or **YOVUZELA**, *v.* Eat something hot in haste; devour a person in a rage.

YOVUZEKA, *v.* Get eaten hastily, when hot; get devoured by one in a rage.

YOVUZELA, *v.* Eat hastily something hot for, &c.

YOVUZISA, *v.* Help or make to eat hastily something hot.

YOYOSA, *v.* Hold gingerly, as a hot cinder, carry lightly, as a staff, assegai, &c., tread tenderly.

YOYOSEKA, *v.* Get held or carried lightly, &c.

YOYOSELA, *v.* Hold or carry lightly for, tread tenderly on, for, &c.

YOYOSI (*I*), *n.* One who does things in a gingerly fashion, *e.g.* stands off at a distance from a grass-fire, from a hunted buffalo, work of any kind, &c.

YOYOSISA, *v.* Help or make to do a thing in a gingerly fashion.

YOZI YOZI (*Ukuti*), Be overcome with sudden drowsiness.

Ex. izolo bengingalele, kaloku ngite seng'etuka kwasokuti yori yori, yesterday I had no sleep, now I find myself suddenly drowsy.

YOZI (*Isi*), *n.* Short drowsiness.

YUBUYUBU or **YOBUYOBU** (*Ukuti*) = *Yubuza*.

YUBUZA or **YOBUZA**, *v.* Eat, as meat sodden or overdone, boiled to rags, which comes off from the bones at once.

Ex. sayidhla imbuzi kusihlwa ipekekile, sayubuza nje, we ate a goat this evening, we ate it quite in rags.

YUBUZeka or **YOBUZeka**, *v.* Get eaten, as overdone meat.

YUBUZELA or **YOBUZELA**, *v.* Eat sodden meat for, upon, &c.

YUBUZISA or **YOBUZISA**, *v.* Help or make to eat sodden meat.

Z.

ZA or **Esa**, *v.* Come.

Ex. is'isa nayo, (the impi) is now coming along with it (the enemy) — driving it along before it.

uboza (=ube usa) naye, you had best bring him along; plur. nibosa naye.

ZA (*Isi*), *n.* Site for a hut, where the circle has been dug for it; place for heaps (*izita*) of *amabele*.

ZA (*U* for *Ulu*), *n.* Hair under the arm, on the pubes, &c.

ZA (*I*), *n.* Yellow Rhe-buck ; wave of the sea.

ZABA, *v.* Refuse point-blank, positively.

ZABA (*I*), *n.* Pretence, pretext, excuse ; objection ; effort to escape from danger or difficulty, or to prevent something being done ; make an attempt with, apply to, an *isanusi* or *innyanga* about a sick person.

Ex. *asimenzeli'zaba*, we have nothing to say to him, we don't blame him, we have no excuse for finding fault, we make no objection to him.

ZABALAZA, *v.* Stand stoutly, with legs stretched out, as against an enemy in fight.

ZABALAZEKA, *v.* Get stationed, as above.

ZABALAZELA, *v.* Stand stoutly, as above, for.

ZABALAZISA, *v.* Help or make to stand firm, support, as a man in fighting or a child in trying to walk.

ZABEKA, *v.* Get refused positively.

ZABELA, *v.* Refuse positively for, &c.

ZABISA, *v.* Help or make to refuse positively.

ZACA, *v.* Become lean.

ZACA (*Um*), *n.* An *induka* without a knob.

ZACELA, *v.* Be lean for ; long for, from desire or hatred.

ZACELANA, *v.* Long for one another, from desire or hatred.

ZACISA, *v.* Make lean.

ZIGIGA (*U*), *n.* The mumps.

N.B. When a person has got the mumps, he must go to an ant-bear's hole, and look into it and cry '*Zagiga! Zagiga!* let me alone!' ; and, if he goes back without looking behind, the disease will leave him.

ZAKA (*Ist*), *n.* Name of a forest-tree.

ZAKE (*Ubu*), *n.* Raising of difficulties to doing anything.

Ex. *uMashiqa unobuzake, uy'epuza ukushiyela umuntu ugwai, inza umuntu emcela*, Mashiqa makes a difficulty and is slow in giving a man snuff when he asks him.

ZAKAZA, *v.* Notch the edge of an *umkonto* into a sort of saw, the teeth projecting alternately on one side and

on the other, so that it may not be drawn out of the wound.

ZAKAZAKA (*Ukuti*), Run badly, zigzag, waggling, &c.

ZAKAZEKA, *v.* Get notched.

ZAKAZELA, *v.* Notch an *umkonto* as above for.

ZAKAZISA, *v.* Help or make to notch an *umkonto* as above; drive away by threats or blows.

ZALA, *adv.* Used to intensify any forcible action : *comp.* *Zabalaza*.

Ex. donsa uti nala, pull stoutly, with all your might.

ZALA, *v.* Beget, generate; bear young, bring forth; be full, be satiated = *suta*.

Ex. owokuzalwa, native of the kraal or country.

¶ *Zal'awako*, *umuti ngalo*, 'beget your own (child) and call it by it (my name),' may be said to check a breach of etiquette in one calling another by name, it being customary among the Zulus, unless the person is an inferior, or belongs to the same family, to call by the father's name, 'son (daughter) of ' or by that of the regiment, e.g. "*Luvu*" — you of the Uve regiment.

ZALA (*Um*), *n.* Cousin.

ZALA (*I*), *n.* Heap of mealie-stalks, ashes, &c.

ZALA (*In*, no plur.), *n.* Seed of grass.

ZALA (*Uku*), *n.* Birth.

ZALABANTU (*In*), *n.* Seed of copulation in human beings.

ZALANA, *v.* Multiply among one another, grow in numbers, as a family, by increase of the different branches.

ZALANISA, *v.* Make to increase, as money, by interest, &c.

ZALEKA, *v.* Be begotten: used in praise of a man's worth or wealth.

Ex. wasaleka umfo ka'Jojo, uyise 'wamshiya nefa elikulu leti-nkomo, the son of Jojo (was begotten) is rich; his father left him a large inheritance in cattle.

ZALELA, Bring forth for; litter, as any animal, like the dog or cat, which remains in one place with its young after birth; lay (eggs).

Ex. *ukuzalela pansi*, to bring forth for the grave, bear children who all die.

ZALELA (*U* for *Ulu*), *n.* A hair longer than the rest on a man's head.

ZALIBELETWE (*I*), *n.* Child not born in the kraal, but brought on the back when some months or years old; hence the word may be used of a child of a man's wife by a former husband.

N.B. The word will not be liked by the child in question, because he will not inherit with the man's own children, and also because it is a reproach to his mother.

ZALISA, *v.* Help or make to bring forth, as a midwife; fill, satiate; make to bring forth as women, *e.g.* by yielding interest.

ZALISEKA, *v.* Get increased, as money by interest.

ZALISELA, *v.* Increase for, as money by interest.

ZALO (*In*), *n.* Offspring, progeny; interest on money.

ZALO (*Isi*), *n.* Mouth or outlet of a river; origin of a tribe; private parts of a female.

Ex. 'Kupi kini?' 'Kukwa'Zulu,' 'Ngibuza isizalo sakini.' 'Kukwa'Ntombela kwa'Sitole.' 'Where are you from?' 'From Zululand.' 'I mean, where do you spring from?' 'From Ntombela, son of Sitole.'

ZALO (*U* for *Ulu*), *n.* All the people descended from one father.

***ZALWANE** (*Um*), *n.* One of the same blood, brother (Miss).

ZAMA, *v.* Strive.

ZAMANA, *v.* Make an effort, as a heavy man to get up.

Ex. *uMazwi ukulupela kakulu, uyazamana inxa esuka pansi.* Mazwi is very fat, it is quite a business for him to get up from the ground.

ZAMAZAMA, *v. n.* Shake, rock.

ZAMAZAMISA or **ZAMAZISA**, *v. a.* Shake, rock; rouse.

ZAMAZISA (*Um*), *n.* String stretched with feathers attached, to frighten birds, &c.

ZAMBANE (*I*), *n.* Potato, wild or cultivated.

Ex. *amnandi kakulu amazambane as'endhle kunawas'ekaya oku-linywa*, wild potatoes are much better than those at home that are cultivated.

ZAMBANE (*Isi*), *n.* Potato-plot, potato-field.

ZAMBU (*Ukuti*) = *Zambula*.

ZAMBULA, *v.* Beat violently with a rod (not a knob-kerrie).

ZAMBULEKA, *v.* Get beaten violently with a rod.

ZAMBULELA, *v.* Beat violently with a rod for, &c.

ZAMBULISA, *v.* Help or make to beat violently, as above.

*ZAMBULO (*In*), *n.* Woman's word for rod.

ZAMCOLO (*U*), *n.* Flood.

ZAMEKA, *v.* Get striven.

Ex. *kuyazameka ukuba sivume kuloko okutshoyo*, (it is tried =) we try hard to believe what you say.

ZAMELA, *v.* Strive for.

ZAMISA, *v.* Help or make to strive; stir, as porridge boiling.

ZAMLANDELA (*U*), *n.* Camphor, which is supposed to draw girls after a young man who has eaten it, whence its name 'come, follow.'

ZAMLUKA, *v.* Wail with a loud voice.

ZAMLUKELA, *v.* Wail loudly for, at, &c.

ZAMLUKISA, *v.* Help or make to wail loudly.

ZAMO (*Um*), *n.* Effort, striving, strain.

Ex. *umfo ka'Faku unamandhla, unomzamo omkulu ngokubambana* the son of Faku is strong, he strains powerfully in wrestling.

ZAMULA, *v.* Gape, yawn, stretch, as a man on waking.

Ex. *ukuzamula ngegilo*, to cry out as a man.

ZAMULELA, *v.* Gape, yawn, for, &c.

ZAMULISA, *v.* Make to gape, yawn, &c.

ZANA (*U* for *Ulu*), *n.* Dim. of *uZi*.

ZANA (*I*), *n.* Dim. of *iZe*.

ZANA or ZANE (*Um*), *n.* Dim. of *umuZi*; name of a tall handsome tree, which grows at kwa'Magwaza, and elsewhere, in Zululand.

ZANAMBELEKO (*I*) = *iZalibelethe*.

ZANANKANDI (*I*), *n.* Boy not born in the kraal, but brought to it when old enough to carry *izinkandi* (sharp sticks with which boys pierce large bulbs in play); hence the word may be used of the son of a man's wife by a former husband.

Ex. *ung'umlanami, kodwa izanankandi*, he is my son, but by my wife's former husband.

N.B. The word is always used disparagingly, and not by the child's mother.

ZANGA, *v.* Overcome, get the better of.

Ex. *ingizangile (izangile) indaba eyehlileyo namkhanje*, a matter which has occurred to-day has beat me.

ZANGANZANGA (*In*), *n.* Aged man.

ZANGEKA, *v.* Get worsted, get overcome.

ZANSI (*Um*), *n.* The s.e. wind; the lower limbs of the body.

Ex. *uQwabe uti ung'umzansi, ukuti abantu bos'enzansi, bos'empumalango*, the amaQwabe say that they are south-easterly people.

ZANTUNGWANA, *adv.* Nicely (used in an old nursery tale, *kwanuka zantungwana*, it smelt nicely).

ZANYANA (*Um*), *n.* A child's nurse.

N.B. The following is a nursery song to still a crying child—
Tula, mtwana. unyoko kalimanga, walibala innqoba, innqob' is'ematsheni! Hush, my child, thy mother has not tilled, she was hindered by weeds, the weeds are in the stones!

***ZATU** (*Isi*), *n.* Starting-point, origin, of a word, matter, act, &c. (*amaXosa*).

ZATU (*Ukuti*) = *Zatula*.

ZATULA, *v.* Strike sharply with a rod.

ZATULEKA, *v.* Get struck sharply with a rod.

ZATULELA, *v.* Strike sharply with a rod for, at, &c.

ZATULISA, *v.* Help or make to strike sharply with a rod.

ZAULA, *v.* Cut the skin, as in vaccinating, cupping, or to put in medicine; the amaBaca cut the face in childhood to 'let out the bad blood.'

Ex. *lowo'muti udhlelwa isifuba, usaule isilalo futi*, this medicine is eaten for the chest, it is let in for a pain in the side also.

ZAULANA, *v.* Cut the skin for one another.

ZAULEKA, *v.* Have the skin cut, as above.

ZAULELA, *v.* Cut the skin for.

ZAULISA, *v.* Help or make to cut the skin.

ZAVOLO (*U*), *n.* Name of a bird, Whip-poor-will.

N.B. The cry of this bird is said to be *Zavolo! Zavolo! sengela abantabami*, 'Zavolo! Zavolo! milk for my children.'

ZAVULA, *v.* Bite violently, rend, with long teeth.

ZAWU (*In*), *n.* Name of an *ibuto* of girls, formerly made by Dingane; an ill-tempered, peevish, complaining child; a large animal which figures in nursery tales.

ZAZA, *v.* Leave marks of footsteps, used only of birds, as at the mouth of a trap; go here and there, as a woman, cow, &c. feeling the first signs of labour.

ZE, *adj.* Empty; naked; of no value.

N.B. This word is appended to several verbs, as *lala*, *hlala*, *hamba*, *buya*, *muka*, *fika*, &c.

ZE (*I*), *n.* Nothing, zero; nonsense.

¶ *ukwens'ize*, to make of no account.

Ex. *ngere*, to no purpose.

ZE (*Ubu*), *n.* Nothingness, emptiness.

ZEKA, *v.* Marry (a wife); mount (the female), as a bull, stallion, &c.; tell, recount, as a narrative.

Ex. *indaba kusiyizekanga*, we have not told the story = it passes all telling.

ZEKA (*In*), *n.* Short hairs in streaks upon the head.

ZEKANA, *v.* Mount one another, as a bull does a cow, &c.

ZEKANELA, *v.* Mount one another at, on, &c.

ZEKANISA, *v.* Help to mount one another.

ZEKE (*Isi*), *n.* Name of derision for a young man, who has been rejected by all the girls outside, but will lie with his own sister.

Ex. *ny'isizeke umfo ka'Faku, zimahle zonke zaleli'zwe*, the son of Faku is an *isizeke*, all the girls of our neighbourhood have rejected him.

ZEKEKA, *v.* Get told, be tellable.

Ex. *indaba aizekcki, maningi amabuto afikileyo evela pelsheya na nhlanje*, the matter can't be told, (so) many are the soldiers who have come from the other side (of the sea) to-day.

ZEKELA, v. Engage (a wife) for, as a father for a son; mount, as a bull the cow, at, upon, &c.; recount for, tell an old story illustrating some present instance.

ZEKELELA, v. Go a long way round; tell an old story at, for, &c., in illustration of the present instance.

Ex. *inkosi ifike yazekelela ngoMpande, mhla ebulala ubani, yati, 'Nawe ke, Pakade, w'enza leso,'* so the Inkos' told about Mpande, when he killed what's-his-name, and said, 'And you too, Pakade, did that,' (isisusa, or some such word understood).

ZEKISA, v. Help or make to tell a story.

ZEKO (Isi), n. Amiable disposition in a husband towards his wife.

ZELA, v. Come for.

† *ukuzizela*, to come on one's own account.

Ex. *as'azi okona kuzelwe amabuto lapa*, we don't know why the soldiers have come here.

ZELE, (I), n. Green stalk, especially of *amabele*.

Ex. *umlimela omkulu audhlelwa'zele*, a great digging is not eaten, so much as a stalk of it. (a proverb used of a great waste of labour). *wafika kwa'Mabuza, y'ini, lapa kudhliwa amazele opoko?* have you come to Mabuza's, eh, where sesamum stalks are eaten? Do you take us for a set of fools?

ZELE (Ubu), n. Watery discharge after giving birth.

ZELEMB (I), n. Word of abuse for a Natal native among the amaHlubi = *inTesha*.

ZEMBE (I), n. Medicinal broth, of herbs and meat; axe, hatchet; a disease which a husband may give to his wife.

ZENENE (Ukuti) = Zeneneka.

ZENENKA, v. Pass continually, as troops of people, one after another.

ZENGA, v. Be slow, hesitating, about a thing; use many words, go round about, in a story; use words at full length, not contracted.

Ex. *au? kunini uzenga? ngamunqamula nje masinyane, ngizwe.*
what are you hesitating about? cut it short at once, and let me hear.

ZENGA or **ZENGWA** (*Ama*), *n.* Any thing rough, scaly, screwformed, coarsely coloured, &c.

ZENGA (*In*), *n.* Porcupine quill.

ZENGAZENGA, *v.* Wave as a branch of a tree; go tottering, as a feeble or sick man = *Tengatenga*.

ZENGENZENGE (*In*), *n.* Very tall, shaky, person or thing.

ZENGISA, *v.* Make to be slow, &c.

ZENZANE (*In*), *n.* Feeling of a desire to scratch any part of the body.

ZENZE (*I*), *n.* Flea = *iNtwakumba*.

ZENZE (*Isi*), *n.* Scissors, shears.

ZETA, *v.* Mount (the female), as a bull or stallion.

ZI (*Isi*), *n.* Property in children, cattle, &c., of a man, who has been killed by an *impi*, or by order of the chief, or has died without heirs, which in all such cases goes to the chief.

ZI (*Umu*), *n.* Kraal; people of a kraal; used also for a whole family, tribe, state, or nation, as the Zulus; fibrous thread of any kind.

¶ *kus'emizini* = *kus'ebulanda*, it is at the kraal of my wife's family (from which she was taken).

umuntu was'emizini, a person from another kraal.

Ex. *uy'ini kulo'muzi na?* what are you in this people? = are you a true-born Zulu, or only one transplanted into the nation?

induku aina'muzi, the stick has no kraal = where there is much quarrelling or fighting, the kraal won't grow.

ZI (*U* for *Ulu*), *n.* Strong pliant fibre, fit for sewing with; the word may be used for any of the trees or plants producing such fibre; it is used also metaphorically of nice food.

Ex. *besidhla isijingi sipekwe ngobisi; besinnandi kakulu, bes'ebula uzi nje*, we were eating *isijingi* made with milk; it was very nice; we were just like stripping *uzi* (i.e. pliant, yielding fibres),

ZIBA, *v.* Pretend not to hear, hear without attending to what is said, when a person wants to be heard;

pretend not to know anything about a guilty person, conceal his whereabouts; take a thing, while pretending not to be taking it; obliterate, as the wind does marks in sand, or as overgrown grass does a path; cover over, as seed, by harrowing.

Ex. *ngaba'kuyishumayela le'ndaba, koyihlonza na'kuyihlonza; wasinza waziba nje, ngaza ngatela ngayeka*, when I was for telling that story, he did not at all attend to it; he just pretended not to hear, till at last I let it go.

ngitsho ngoba ngiziba ukubona kwabo, I say so, because of my blinding their eyes.

le'ndhlela yenile, izitshwa utshani, this path is grown up, it is covered up with grass.

ZIBA (*Isi*), *n.* Pool, pond.

Ex. *lesi'siziba kambe sinomnyama*, this pool, you know, has got an *umnyama* (a fabulous animal said to be like a sheep and to cause the rainbow).

N.B. The word is pronounced differently with its different meanings as given above and below.

ZIBA (*Isi*), *n.* Patch, piece of cloth; skin prepuce-cover.

ZIBADU, *adj.* Speckled.

Ex. *ngiyibukile inkabi ka'Jojo e'mabala a'zibadu njengovemvane*, I have seen Jojo's ox with speckled colours like a butterfly.

ZIBANDHLELA (*U* or *I*), *n.* Month, beginning about the latter part of October, because grass then overgrows the paths; the word may be used for November.

ZIBEKA, *v.* Be covered up, as a story.

ZIBEKELA, *v.* *Sibekela*.

ZIBELA = Cover up, as a story, for, from, &c.

Ex. *niyizibela-ni le'ndaba na?* why do you cover up that story? *ningizibela-ni ngale'ndaba*, why do you cover up for me about that story?

ZIBISA, *v.* Help or make to cover up, &c.

ZIBU (*I*), *n.* Water-lily.

ZIBUKO (*I*), *n.* Ford, drift.

Ex. *wambonga wamwelisa ngamazibuko onke*, he praised him and carried him over by all the drifts (=spoke of him as having led his *impi* in all directions).

ZIBUKULA, *v.* Lift off or up, as the cover of a box or pot, lift or turn up, as a stone = *Sibukula*.

Ex. *zibukula lapo embizeni, ufak'isandhla; uzakuzwa isinkwa ngembenge*, take the cover off the earthenware pot, and put in your hand; you will feel bread (by) in the basket.

ZIBULA, *v.* Bear for the first time.

ZIBULEKAZANA (*I*), *n.* Heifer that has once calved = *isiTokazana*.

ZIBULO (*I*), *n.* First-born of man or beast.

ZICA (*U* for *Ulu*), *n.* Toughness.

ZIKA (*In*), *n.* Sediment at bottom of water, beer, &c.

ZIKA, *v.* Sink, go deep into a thing.

Ex. *wabuza wazika, waya wagomboloqa kona lokuya ab'engatsho okwokuti uyakukubuza*, he enquired and went deep, he went to extract that very point which he did not think he would enquire about.

ZIKALALA (*Uknti*), Cease, be lulled, for a time, as pain in any part of the body.

ZIKAZI (*Um*), *n.* Large kraal.

ZIKAZIKANE (*Ubu*) = *ubuTikatikane*.

ZIKELA, *v.* Sink deeply for, into, &c.; act deeply for some reason.

ZIKI (*Um*), *n.* Reed-buck = *inHlango*.

ZIKILILI (*Um*), *n.* Hitch, hindrance, little check or difficulty.

ZIKISA, *v.* Help or make to sink deeply; the word is used in an *isibongo* of a good wife, in the sense of filling her husband's cup, *uzikisa kwesake (isitsha)*, 'she makes it sink deep in his cup.'

ZIKIZA, *v.* Chop meat, a stick, &c., as with a blunt knife for some time, without chopping it through.

ZIKIZA (*U*), *n.* Name of a man for whom the following *izibongo* may be used when he is showing off (*gwiya*) at the *Umkosi*.

Ex. *uZikizikiza w'enza-ni?* what is (he) about, the chop-chopper? (the reduplication implying a little ridicule).

ZIKIZEKA, *v.* Get chopped with a blunt instrument.

ZIKIZELA, *v.* Chop with a blunt instrument for, at, &c.

ZIKIZIKI (*Ukuti*) = *Zikiza*.

ZIKIZISA, *v.* Help or make to chop with a blunt instrument.

ZIKO (*Isi*), *n.* Mark, as left by a branding iron, or by a dead animal under a stone, &c.

ZIKO (*I*), *n.* Native hearth, which is round with a raised border in the centre of the hut, inside which women pour water, to wash their children's hands and faces; *plur. amaZiko*, encampment of an *impi*.

ZIKULULU (*Um*) = *umZikilili*.

ZILA, *v.* Abstain from, as from certain words or actions, or from certain kinds of food.

N.B. After a hail-storm, the people leave off digging for two or three days.

ZILA (*Um*), *n.* Cattle-track.

Ex. *kanamandhla okusibuta nga'mzila'munye*, he is not able to collect us (like cattle) upon one path.

ZILAZILA or **ZIYAZIYA**, *v.* Look out or about, as one who wishes to speak or do something with a person alone, without the presence of others.

Ex. *uFaku umi emnyango, uyazilazila, ungati angokuluma nawe*, Faku is standing at the door, he is looking out as if he would speak with you.

ZILAZILELA or **ZIYAZIYELA**, *v.* Look out or about for.

Ex. *O! kade ng'aliwa! kade ng'aliwa mina! O! e-a! ngizilazilela ukwondhla abantabami nje, o! e-a! O! I have long been rejected! I have long been rejected! O! e-a! I am just merely looking out for food for my children, O! e-a!*

ZILEBA, *v.* Do for one's-self, get one's-self into a mess.

Ex. *ngaka ngazileba mhla ngiya le eSwazini; ngati ngipambukela ku'muntu, kanti ngizikwelanisa nempi yaluka*, I got myself into a mess when I went away to Swaziland, I thought I was turning off to a man (a hospitable sort of person), whereas I got into a set of these fellows (*impi yaluka*, lit. a long line of people, but the phrase may be applied to only one person, and is used to express one or more violent or worthless people).

ZILELA, *v.* Abstain from food, &c., for.

ZILILO (*Ū*), *n.* A medicine used to make girls cry and for other purposes.

ZILISA, *v.* Help or make to abstain from food, &c.

ZILO (*I*), *n.* Day of abstinence.

Ex. *namhlanje ifile innyang, ngomuso kuyakuba olwezilo, ngomhlomunye kube olumhlope*, to-day (the moon has died), it is the last day of the old moon; to-morrow will be the day of abstinence, and the day after it will be a free day.

lukube umnumzana wakiti, kul'usuku lwezilo, our headman has died, to-day is a fasting-day.

nq'olwezilo namuhla, kuwe isigoto izolo, kizulu lahlaba umuti futi, it is a fasting-day to-day, hail fell yesterday, and the (sky=) lightning also struck a tree.

ZILUBA (*U*), *n.* Supposed father of the heron (*uTekwane*).

ZIMALAZA = *Zabalaza*.

ZIMANDHLELA (*Um*), *n.* Grassy strip separating two mealie-gardens = *umCele*.

ZIMAYI (*Um*), *n.* Name of a river.

ZIMBA (*I*), *n.* Species of *amabele*.

ZIMBA (*Um*), *n.* Body; ulcerous boil, carbuncle (*umzimba omubi*).

ZIMBA (*Ubu*), *n.* Hunting-party.

Ex. *kusasa siyakuya eburinbeni*, to-morrow we shall-go-a-hunting.

ZIME (*U* for *Ulu*), *n.* Walking-staff.

ZIMELELA *v.* Walk with a stick = *Simelela*.

ZIMELELA (*U*), *n.* Supposed father of *Mcondo*, a name used for anyone with small thin legs.

Ex. *uMcondo ka'Zimelela sitsho umuntu onemicondo onezito ezincane*, we call a man with imicondo, small legs, Mcondo son of Zimelela.

ZIMKA = *Zimuka*.

ZIMKULU (*Um*), *n.* The river *Umzimkulu*.

ZIMKULWANA (*Um*), *n.* The little *Umzimkulu*.

ZIMPUNYU, *adj.* Having projecting eyebrows.

Ex. *labo'bantu ba'zimpunyu bobabili*, those men are both beetle-browed.

ZIMU (*Um*), *n.* Apparently a collective name for *amatongo*; used only in the following phrase.

Ex. *ezomsimu (isinkomo)* = *ezemilwane*, the cattle killed in honour of the *amatongo*.

ZIMU (I), n. Cannibal.

N.B. Cannibals are said to live a long way north of Zululand, who have long hair, which they anoint with human fat. Not very long ago there was a great famine in Natal through a long drought; and uMdava, Chief of the amaMbambo, told his people to scatter themselves, and go over the veldt, and catch all the people they came upon in the paths to serve as food. They did so, and those people lived on human flesh, till the time for the crops came round, but then they did not choose to leave their cannibalism; for they were now used to eat human flesh, and liked it better than beef.

ZIMUKA, v. Be large; the word is used of one who does anything slowly, deliberately (*e.g.* get up, speak, &c.) as if he were a large man or thought himself an important person.

ZIMUKELA, v. Be large for.

ZIMUKISA, v. Help or make to be large.

Ex. *amasi ayazimukisa*, *amasi* makes people's bodies large.

ZIMULA, v. Do something large, as carry a large burden, bear a large child.

ZIMZIMU (I) = *iZimu*.

ZIMVUBU (Um), n. The river Umzimvubu.

ZINDELA, v. Hesitate, hang back, as a man unwilling.

Ex. *lo'mfana uyazindela, katshetshi ukusuka*, that boy hangs back, he does not rise up quickly.

ZINDHLA, v. Ponder, think, consider, cogitate.

ZINDHLEKELA, v. Imagine for, presume for; ponder about.

Ex. *kubi umuntu ahle amzindhlekele nje omunye, ati ufanele ukuy'enza into engambonanga*, it is too bad that a man should imagine another man's thoughts, and say that he is fit to do a thing, when he has not seen him do it.

ZINDHLELA, v. Ponder for.

ZINDHLISA, v. Help or make to ponder.

ZINDHLO (Isi), n. Thought, cogitation.

ZINGA (I), n. Ring on a bullock's horn; furrow on a man's brow.

ZINGA or **ZINGAMAWA** (*In*), *n.* Baboon.

ZINGANDHLU (*Um*), *n.* Small brown harmless snake, said to have no eyes.

ZINGE, Used to express, continually, frequently (*First Steps*, 334).

ZINGELA, *v.* Hunt; prowl.

ZINGELANA, *v.* Hunt one another.

ZINGELELELA, *v.* Hunt for, at, &c.

ZINGELISA, *v.* Help or make to hunt.

ZINTO (*Um*), *n.* The river Umzinto.

ZINYANE (*I*), *n.* Chick of a bird of any kind.

ZINYATI (*Um*), *n.* The river Umzinyati, or Buffalo River; also a small feeder of the Umgeni.

ZINYEZA, *v.* Be conscious to one's-self, feel of one's own accord.

Ex. 'ngiy'cw'wa ukubani nishumayela nje, nishumayela ngami.' 'Hau! uzinyeza-ni, uz'azi-ni?' 'I hear that you are talking and are talking about me.' 'Ah! what are you conscious of? what do you know?'

ningahle nizinyeze nina nodwa nje, you would feel of yourselves.

ZINYO (*I*), *n.* Tooth.

† uyedwa njengezinyo libulala, he is alone (an only child) like a tooth which hurts—he is a plague to his parents.

ZINZA, *v.* Sit comfortably.

Ex. *leyo'mizi izinzile*, those kraals are [comfortably situated = not too high nor too low.

ZINZI (*Isi*), *n.* Small bird which makes a continual bell-like sound.

ZINZISA, *v.* Help or make to sit comfortably.

ZINZISEKA, *v.* Get made to sit comfortably.

ZINZISELA, *v.* Help or make to sit comfortably at, upon, for, &c.

Ex. *wangizinsisela ukamba lotshwala*, he set for me nicely a pot of beer.

ZIPO (*U* for *Ulu*), *n.* Finger-nail, claw.

ZISA, *v.* Bring, fetch.

ZISANA, v. Bring one another, either in person, or by talking.

ZISISA, v. Intrude, intrude one's-self.

Ex. *uVenge lo way'cisisa nje lapa ku'Matiwane; besibuka tina, sibone kukubi*, Venge there was forcing himself upon Matiwane; we were looking on, and saw it was bad behaviour.

ZISISELA or ZISISEZELA, v. Intrude one's-self upon.

ZIYONGO (U), n. A legendary person of the bygone past, whose blanket went away somehow and came back to him again.

Ex. *uyakubuya wedwa, njengengubo ka'Ziyongo*, you'll come back alone like Ziyongo's blanket (may be said by a father to a boy whom he intends to chastise, but who has run away and escaped him for the present).

ZIZIMA (Um), n. Any thing seen indistinctly.

ZOKOZELA (U), n. Spreading ulcer, which lasts through the winter and disappears in summer = *uZozo*.

ZOKOZOKO (Isi), n. Intense longing.

ZOKWE (Um), n. Leech.

ZOLA, v. Be quiet, calm, still, as the sky, or as a girl when sitting in the kraal of her husband's family.

ZOLO (Ama), n. Dew; name of a tribe which got broken up through some family quarrel about calling down rain, members of which are now scattered about by twos and by threes.

Ex. *kukona isizwe sas'emaZolweni, ngitsho abantu abazi ukwenza imvula*, there is a tribe of the amaZolo, I mean those people who know how to make rain.

ZOLONGO (In), n. Deep pool.

ZOLWANA, adv. When.

ZOMBA or ZOMBELEZELA, v. Go round about to get to a place or to a point in a conversation.

ZOMBE (I), n. Roundabout, circuitous path.

Ex. *leyo'ndhlela i'izombe (i'mazombe)*, that path is roundabout.

ZONA, pron. They or them (for nouns in *izi*).

ZONDA, v. Hate, abhor; have a fixed pain.

Ex. *izwane lizondile, seloku ngikubeke ukukupuka kwami emfuleni,*
my toe has a fixed pain, ever since I put it down when I came up
out of the stream.

kuzondile kuleyo'ndawo, there is a fixed pain in that place.

ZONDANA, v. Hate one another.

ZONDEKA, v. Be hateful ; get to be hated.

ZONDELA, v. Hate for.

ZONDELA or ZONDELELA, v. Long for intensely.

Ex. *innja iyazuga, kepa itanda ukuyakuzingela, ang'azi ukuti isazondele-ni loku ihlupeka nje na.* the dog is lame, but it likes to go to hunt, I don't know why it still longs for it, being in pain.

ZONDISA, v. Make to feel pain.

ZONDISANA, v. Make one another to feel pain.

ZONDISISA, v. Hate thoroughly.

ZONDO (In or Isi), n. Grudge, spite, hatred, enmity, settled ill-feeling ; words or acts of spite ; lingering, settled, chronic pain, disease, &c.

Ex. *kwaba isizondo esikulu loko kuye,* that produced a deep grudge or ill-feeling in his mind.

ZONDO (Um), n. Small brown stinking bug.

ZONGAMA, v. Be slow, deliberate, in speaking or acting, as a man of importance.

ZONGELA, v. Menstruate.

ZONGELELA, v. Menstruate at, &c.

ZONGELISA, v. Help or make to menstruate.

ZONGWE (I), n. Dog with a white ring about his neck.

ZONZO (Imi), n. Thin legs, having no flesh on the calves
= *imiCondo*.

Ex. *lo'muntu, y'imisonzo ; uyena'Novanzi, omuhle ngobuso, esi-tweni wo ! e-a !* that man (is =) has no calves ; look at Novanzi, good-looking in face, but as to his limbs . . . wo ! e-ah !

ZONZO (I), n. Leg of a buck or bird.

ZOTA, v. Be pleasant, be comfortable, as a hut well-warmed in the winter, or a cool sky, not too hot nor too cold, or as a kindly, agreeable person.

ZOTA (In), n. Ox dun-coloured with white spots.

ZOTA (*Isi*), *n.* Pleasant, agreeable, kindly manners.

ZOTISA, *v.* Help or make to be pleasant.

ZOZO (*U*), *n.* Bad sore, spreading ulcer=*uZokozela*.

ZUBAZONZO (*I*), *n.* Butterfly.

ZUBAZUBA = *Jubajuba*.

ZUBKLA (*I*), *n.* Wood-shaving=*iJubela*.

ZUCU (*Ukuti*) = *Zucula*.

ZUCUKA or ZUCULEKA, *v.* Get struck off, as above.

ZUCULA, *v.* Strike off the head of a snake, buck, &c.
with stone or stick.

ZUCULELA, *v.* Strike off, as above, for, at, &c.

ZUCULISA, *v.* Help or make to strike off, as above.

ZUKA, *v.* Deal hardly, harshly, with.

ZUKEKA, *v.* Get broken in pieces, get worn, rubbed, trodden down, as grass; used of a person much afflicted, disappointed, or knocked up with excessive work or with over-eating.

ZUKELA, *v.* Deal harshly with for, at, &c.

ZUKELA (*U*), *n.* Herb whose roots are used by a man to seduce a girl.

ZUKISA, *v.* Help or make to deal harshly with.

ZUKO (*Um*), *n.* Trotting.

ZUKULU (*Um*) = *umZukulwana*.

ZUKULULU (*Um*) = *umZikilili*.

ZUKULWANA (*Um*), *n.* Grandchild.

ZUKULU or ZUKULWANA (*Isi*), *n.* Generation.

ZUKWANA, *adv.* When.

ZULA, *v.* Wander, rove from place to place; float about, as a hawk, looking for prey.

¶ *ukuzula pansi*, to float down wavering as a spider.

Ex. *wozul'uzule ezintabeni*, you will rove about upon the mountains, be wandering from place to place, because of the disturbed state of the country.

ZULANE (*U* for *Ulu*), *n.* A stray person or animal that belongs to nobody, has no friends, and wanders about at will, through trouble or perhaps insanity.

ZULELA, *v.* Wander for, towards, &c.; float for, as a hawk about to pounce; used metaphorically of a chief determined to attack another.

Ex. amange azulela-ni? what are the vultures floating over?

ZULISA, *v.* Make to wander, rove, float about, &c.

ZULU (*U*), *n.* The Zulu people, called at full length, *uZulu ka' Ntombela ka' Sitole*, from two of their great ancestors.

ZULU (*I*), *n.* Heaven; the sky; the weather; one of the Zulu people.

ZULU (*Isi*), *n.* Whirl or vortex, which shows deep water; bundle wrapped up; *the Zulu language (*Miss.*).

ZULU (*In*), *n.* Whirl of deep water.

ZULULEKA, *v.* Saunter about, as a man having no work.

ZULULWANE (*In*), *n.* Vertigo, giddiness, dizziness.

ZULUWANE (*Isi*), *n.* Whirl, whirling motion; giddiness, dizziness.

ZULUMBA, *v.* Watch, as a hunter watches the place where an animal is wont to lie or feed, in order to kill it.

ZULUMBEKA, *v.* Be watched, as above.

ZULUMBELA, *v.* Watch, as above, for, &c.

ZULUMBISA, *v.* Help or make to watch, as above.

ZUMA, *v.* Take by surprise, come suddenly upon.

ZUMANA, *v.* Take one another by surprise.

ZUMBE (*Um*), *n.* Name of a river.

ZUMEKA, *v.* Be surprisable; get surprised.

ZUMELA, *v.* Surprise at, for, &c.

ZUMISA, *v.* Help or make to surprise.

ZUMO (*Um*), *n.* Surprisal.

***ZUNGA** (*In*), *n.* Woman's word for elephant.

ZUNGELEZELA, *v.* Surround as with a rope or many words, &c.

ZUNGEZA, *v.* Go round, make the circuit of.

ZUNGEZELA = *Zungelesela*.

ZUNGEZISA, *v.* Help or make to go round.

ZUNGU (*Isi*), *n.* Feeling of loneliness, ennui, tedium.

Ex. *isizungu sabulala inkonyana*, a sense of loneliness was the death of the calf (a proverb which is used of a young man who wants to get married).

ZUNGU (*U* for *Ulu*), *n.* Cabal, conspiracy.

ZUNGULA (*Um*), *n.* Name of a climbing plant.

ZUNGUZANE (*Isi*), *n.* Vertigo, giddiness.

ZUNGUZUNGU (*I*), *n.* Nape of the neck.

ZUNZUBEZI (*Isi*) = *isiJunjubezi*.

ZUPE (*I*), *n.* Piece of meat.

ZUZA, *v.* Get, acquire, gain, obtain; obtain by borrowing; get at a man, as in fighting; wander about, as a cow about to calve = *Zaza*.

ZUZANA, *v.* Get at one another, as in fighting, have it out with one another.

ZUZANELA, *v.* Get at one another for, at, &c.

ZUZEKA, *v.* Be acquired.

ZUZELA, *v.* Gain at, for, &c.

ZUZISA, *v.* Help to gain; make to wander about, as uneasiness or pain does a cow about to calve.

***ZUZO** (*In*), *n.* Profit.

ZUZO (*Um*), *n.* A cold fit which attacks certain persons after drinking *old utshwala*.

ZUZU (*Um*), *n.* A while.

† *ukwenza imizuzu*, to loiter.

ZUZWANA (*Um*), *n.* A little while; a thing which takes or delays a person a little while = *umZikilili*.

ZWA or **EZWA** or **IZWA**, *v.* Perceive by any sense except sight; feel; taste; smell; hear; hearken; understand; feel in the heart, experience; enjoy, relish; taste with the nose, as snuff; have the senses, be alive; be sound, not cracked, as a glass.

† *ukusiswa*, to be self-conceited; also to be sensible, listen to one's own heart.

Ex. *uswa-ni ke?* lit. do you hear what? used to express, it is just as I say, it is very true, or it is too true.

umzimba wonke wami u'buhlungu; ufe wonke ukupela kwawo; ngizwa ngamehlo nje ukupela, my whole body is in pain; it is sick all of it; I am alive with the eyes only = my eyes do not pain me. *innyama iy'ezwa*, the meat is still alive, raw, badly cooked.

ZWAKALA, *v.* Be perceived, felt, tasted, heard, smelt, experienced.

ZWAKALISA, *v.* Make to be perceived, &c.

ZWAKUBI (*In*), *n.* One who hears something which he does not like and gets immediately angry, and, without stopping to think about it, goes off violently to the man about whom he has heard the evil.

ZWANA, *v.* Understand one another.

ZWANDABA (*I*), *n.* An ox that 'hears a matter,' has a presentiment of something about to happen, and comes back to the kraal lowing, to tell the people all about it.

ZWANE or **ZWANI** (*I* or *U* for *Ulu*), *n.* Toe.

ZWANGENDABA (*U*), *n.* Name of a regiment of Dingane; one listening to a story being told.

ZWANGEDWA (*Um*), *n.* A bitter feeling in the heart from any cause.

ZWANI (*I*), *n.* Acquaintance.

Ex. *kuhle ukwanda ngamazwani*, it's good to (increase=) receive favours through acquaintances.

ZWATI (*Isi*), *n.* Mark of a blow, when the skin is not knocked off, mark of a sting, boil forming, spot on the face, &c.

ZWATI (*U* for *Ulu*), *n.* Stick rubbed to make fire; the Noodsberg = *uVati*.

ZWAYI ZWAYI (*Ukuti*), Move as motes in a sun-beam; step quickly, as a dapper man with short legs.

ZWAYI (*Imi*), *n.* Motes, specks; something quivering, as seen by a man on whom drink is taking effect, or in the air near the surface of the ground on a hot day; droppings in, as of people, soldiers, &c., coming to an appointed place = *imiTonsela*.

ZWE (*I*), *n.* Country, district ; land ; the world ; used also of the people of the land.

Ex. *aka nibeke imikuba yabantu, izwe lansondo*, just look at the practices of the people, the good old folk.

ZWE (*Isi*), *n.* Tribe, clan ; nation.

Ex. *umuntu wezizwe*, a foreigner.

ZWECE (*In*) = *uVe*.

ZWEBELI (*In*), *n.* One who carries tales from one house or person to another, a gossip.

ZWEKUFA (*I*), *n.* Desolation of a land by war, famine, &c.

ZWELA, *v.* Perceive, hear, &c., for ; be aware, be conscious, as when a man feels that people are talking about himself ; feel hurt, as after a blow or hard words ; take it in, and so become soft, as a skin suppld with fat.

¶ *ukuzizwela*, to hear one's self.

Ex. *ake ngiyozwelwa nami kwenye innyanga*, let me go and be heard for at another *innyanga* = let enquiries be made about me. *ongazweliyo*, an insensible, hard, unimpressible person.

lowo'muti uqinile ; auzweli amanzi masinyane, that wood is tough ; it does not take in water quickly.

ZWELA (*U* for *Ulu*), *n.* Sensitiveness, as when a man takes affront at a joke.

ZWEZWE (*Um*), *n.* spur of a cock.

ZWI, used with the numeral "one" for emphasis.

Ex. *umkonto muncye zwi kumina*, I have one assegai, that's all.

ZWI (*Ukuti*), Make a noise, as of people quarrelling, throw a person down.

Ex. *wamuti zwi pansi*, he threw him down on the ground.

ZWI (*I*), *n.* Word ; voice ; message, order.

ZWILILI (*Um*), *n.* Small bird like a sparrow.

ZWISA, *v.* Help or make to perceive, hear, &c., animate ; hear thoroughly.

Ex. *angizwisanga kahle loko*, I have not properly understood that.

ZWISISA, *v.* Thoroughly understand, hear, &c.

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